

**UMNTU NGUMNTU NGABANTU – UHLALUTYO NZULU LWEFILOSOFI
YOBUNTU KULUNCWADI LUKAJ.J.R. JOLOBE, UJ. SOLILO noW.W. GQOBA**

**(A CRITICAL ANALYSIS OF THE *UBUNTU – UMNTU NGUMNTU NGABANTU*
PHILOSOPHY IN THE LITERARY WORKS OF J.J.R JOLOBE, J. SOLILO AND
W.W. GQOBA)**

NGOKUBHALWE NGU-

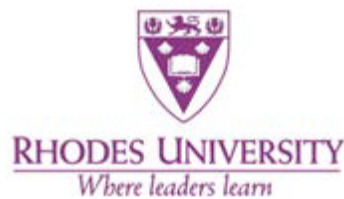
Xolela Benayo

Le thisisi ingeniswa ngenjongo yokuhlangabezana neemfuno zesidanga sobu-

Gqirhalwazi kwiFilosofi

KwiFAKHALTHI YEZONCWADI-MBALI-FILOSOFI

ISIKOLO SEELWIMI NONCWADI: ICANDELO LEELWIMI ZESINTU



EyoMdumba 2025

Ikhankatha: Njingalwazi Ncedile Saule

Isekela: Njingalwazi Linda L. Kwatsha

Isiqinisekiso

Ndiyaqinisekisa ukuba ukuveliswa komsebenzi othi: ***Umntu ngumntu ngabantu – Uhlalutyo nzulu lwefilosofi yobuntu kuluncwadi lukaJ.J.R. Jolobe, uJ. Solilo noW.W. Gqoba*** ngumsebenzi wezandla nengqiqo yam. Yonke imithombo yolwazi esetyenzisiweyo iboniswe ngokuthi icatshulwe ngokufanelekileyo. Lo msebenzi awuzange ungeniswe nakweyiphi na iyunivesithi ngeenjongo zokufumana isidanga ngaphandle kwakule iyunivesithi.



24 KweyoMdumba 2025

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Utyikityo: X Benayo

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Umhla

Isinikezelo

Lo mqulu ndiwunikezela njengombulelo kwiimfundiso zikatat'omkhulu nomakhulu wam:

Nkibitsholo Kortman Pamla (1918-2016), *Mpandla!*

Nethiwe Maggie Pamla (1926-2022), *MaDlomo!*

Yanga imiphefumlo yabo ingaphumla ngonaphakade.

Umbulelo

- Ndiswel' amazwi ombulelo kwikhankatha lam uNjingalwazi N. Saule, 'uTamkhulu' ngokundinqwanqwada ukuze olu phando lube yimpumelelo. Ndibulela umonde, ubuntu bakho kwanenkuthazo yamazwi akho athe aba njengomthombo wamanzi ahlwabisayo natsho umfundi ajonge phambili entabeni yempumelelo angabhekabheki. Ndibone apha kuwe ukuba ngenene 'umntu ngumntu ngabantu,' ndibamba ngazo zozibini *Mvulane!*

- Kusapho lwam mandibulele ngokungazenzisiyo. Nibe yintsika yam, ndikwazile ukuxhathisa de ndifik' entanjeni ngenxa yenu, ndithi "nangamso!"

- KwiSikolo seeLwimi noNcwadi, icandelo leeLwimi zesiNtu kwiYunivesithi iRhodes, nindixhonxile de ndafikelela kweli nqanaba. Ndiyabulela!

- Ndithi maz' enethole kuwe Njingalwazi D. Nkomo NRF SARChI, uSihlalo ngenkxasomali. Ukuphuculwa kweeLwimi zesiNtu, ukusetyenziswa kweeLwimi ngeeLwimi nokufundiswa kwazo (Icandelo loFundo ngeeLwimi zesiNtu). Izimvo nezigqibo ekufikelelwe kuzo zezombhali kwaye akukho mfuneko yokuba zayanyanisiwe neNRF.

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- Umbulelo wam wokugqibela: Kungenxa kaSomandla othe wandinika amandla nonyamezelo kude kube sekugqityweni kolu phando. Bekukho imingeni emininzi endleleni kodwa xa ndicela uncedo wabonakalisa ubukho baKho. Uzuko malube kuThixo!!!

ISISHWANKATHELO

Ubuntu njengefilosofi yamaAfrika egxile kwindlela yokuziphatha nokuphilisana kumzi oNtsundu kudala yaba yingxoxo kwiinkalo ezahlukeyo ezifana nezopolitiko, ezemfundo, ezolawulo ukubala nje ezimbalwa. Njengoko *Ubuntu* buyingxoxo ekhula mihla le, kubabhali abafana noW.W. Gqoba, uJ. Solilo kunye noJ.J.R. Jolobe lushokoxekile uncwadi oluphanda ngendlela aba babhali abathe babonakalisa ngayo *Ubuntu* bekwahlaba ikhwelo ngeendlela zokulondoloza *Ubuntu* kwiimbalo zabo. Le thisisi iza kushukuxa indlela abathe aba babhali bahlaba ngayo ikhwelo ekubonakaliseni *Ubuntu* nendlela obunokuthi *Ubuntu* busetyenziswe ngayo ukuqinisekisa ukuba umzi oNtsundu awubonwa njengalowo ungaphucukanga, ungenakho ukusebenzisa iingcamango zobuntu ukuwuphuhlisa. Uphando luza kugocagoca ezi ncwadi zilandelayo:

Umyezo ngokubhalwe nguJ.J.R. Jolobe

Ilitha (isihobe) ngokubhalwe nguJ.J.R. Jolobe

Elundini loThukela (iprozi) ngokubhalwe nguJ.J.R. Jolobe

Isizwe esinembali: Xhosa histories and poetry (1837-1888) ngokubhalwe nguW.W. Gqoba

Umoya wembongi: Collected Poems (1922-1935) ngokubhalwe nguJ. Solilo

Uphando lukhethe ezi ncwadi zikhankanywe apha ngentla kuba zona ziyibalisa ngokucacileyo imbali yamaAfrika. Ezi ncwadi zinembali etyebileyo nezithi zisebenze njengokubhebhetha indlela amakoloniya athi ayibhala ngayo imbali yamaAfrika eyayijolise ukuwajongela phantsi. Kwakhona olu ncwadi lwabhalwa ngexesha apho kwakukho imingeni ekunikeni inkcazo evakalayo ngokuba kuthetha ukuthini ukuphucuka, nokuba amaAfrika ayezibandakanya njani ukulwa nokuphikisa ingcaciso yendlela yokuphila kwamaAfrika yempi yaseNtshona. Ezi mbalo kungaxoxwa ngelithi, zithi zibe zezo zinike ingcaciso yimbi ngomba wempucuko leyo ingenokoyanyaniswa neengcamangco zaseNtshona.

Apha kwezi ncwadi kuza kuhlutywa indlela *Ubuntu* obuthe baphuhla baze baphinda badodobala ngayo phantsi kolawulo lwempi yaseNtshona. Ekwenzeni oko, umphandi akayibethisanga ngoyaba imbali yoMzantsi Afrika neAfrika nje ngokubanzi, imbali yobukoloniya. Yile mbali yobukoloniya ethe yabangela ukuba aba babhali bezi ncwadi eziza kuphicothwa luphando bayithathele kubo ezandleni indima yokuqinisekisa ukuba

iingcamango nemimiselo yobuntu yileyo bathi babhale ngayo ngeenjongo zokwenza uluntu lungaphulukani nokuxabisa *Ubuntu* njengefilosofi. Uphando lubone kubalulekile ukuba lulandele iingcamango ze*Afrocentricity* nezo zomanyan lwamaAfrika (*Pan Africanism*) ekubhentsiseni obu *buntu* bubonakaliswa ngaba babhali. Uphando luchonge ezi thiyori zimbini, *eyeAfrocentricity* kwakunye neyomanyano lwamaAfrika (*Pan Africanism*) kuba zombini ezi thiyori zikhokelisa phambili ukuxatyiswa kwamaAfrika njengabantu ekukudala benazo iifilosofi ezijolise ekuphuhliseni umzi oNtsundu.

Kubonakele kufanelekile ukuba iphulo lokuphanda ngendlela *Ubuntu* obubonakaliswe ngayo ngaba babhali lenziwe ukukhumbula imisebenzi emikhulu eyenziwe ngamaqhawe abantu abaNtsundu nabathe banegalelo elikhulu ekuphakanyisweni koncwadi lwemveli kwakunye nenkqubela phambili kwimfundo yabantu abangamaAfrika. Ngokuphandle uncwadi lwaba babhali lubonakele luyinxalenye yobomi babo. Kukwakufumaniseka ukuba babhale bandululwe zizinto ezithe azabaphatha kakuhle ebomini babo zaze ezo zinto zawuphazamisa umoya wabo nentlalo yabo bada baqonda ukuba mababhale, baphokoze oku kuphuphuma kweengcinga zabo ukuthuthuzela kwanokuphilisa abanye abantu abathe badibana neenzima ezinjalo zobomi. Phakathi kwezo meko singabala iimeko zopolitiko zeli lizwe ezithe zabuchaphazela ubomi babo, imeko yezemfundo ethe yabonakala inomkhethe, iinqobo zenkcubeko ekuthe kwaphawuleka ukuba zibethiswe ngoyaba ngabo basemagunyeni de zenza noluntu lungazithatheli ngqalelo. Ezi meko zazibonwa njengezo zingelolutho ekuphuhliseni ubomi boluntu nje ngokubanzi. Oku kunyhashwa kwamalungelo abantu kwakunye neemeko ezimbi abathubeleze kuzo zibe sisizekabani sokwenziwa kolu phando *ngobuntu* nokuvuselela izazela zoluntu.

Ezi mbalo zihlalutyiweyo ziquka nogxekoncomo lwazo zenza kanye le nto ichazwe kuphando, ukudakanca indlela *Ubuntu* obungasetyenziswa ngayo ukuphuhlisa isizwe esiNtsundu. Ziimbalo ezi ezigqithisa umyalezo neembono zaba bahlali ngokulondolozwa kwenkcubeko igcinwe encwadini njengamabali anika umdla erhwebesha uthando loncwadi kwanobuzwe babafundi abaNtsundu ngokubanzi, ingakumbi abafundi abangamaXhosa kuba babhalele bona ikakhulu. Ngababhali aba ababhale ngesiXhosa esiphakamisa inkcubeko yabo. Okuphawulekayo ngokukodwa kuJolobe yinto yokuba kwinoveli yakhe ethi, *Elundini loThukela* (1959) ude wasebenzisa iilwimi ezimbini isiHlubi kunye nesiXhosa eziqulethe iinkcubeko zazo. Ukongeza, ekubhaleni ngolwimi lwabo lwenkobe, aba babhali balandela ikhondo nesikhokelo sabantu abafana noMqhayi, noWa Thiong'o abazimvo ngokulondolozwa

kolwimi noncwadi zikwasetyenzisiwe ukubonakalisa ukubaluleka kweelwimi zamaAfrika kuncwadi.

Ekuhlalutyeni ezi mbalo zikhethiweyo, umphandi ukhethe ukulandela indlela yophando eyikwalitheyithuvu ngokugxininisa kuhlalutyo lomxholo. Isizathu sokuba indlela enjalo ibe iyasetyenziswa kukuba idatha ehlahutyiweyo ivela kwidatha esele yapapashwa, iincwadi ukutsho. Le ndlela yindlela eya kuba sisikhokelo esiphambili somphandi ukuqinisekisa ukuba iinjongo zophando ziyafezekiswa.

Uphando lufumanise ukuba aba babhali bakhethiweyo bathe ngokwenene banendima abayenzayo ukuqinisekisa ukuba iziseko *zobuntu* ziyalondolozwa. Oku kuqala kwimiba engenkcubeko apho kuxoxwe ngelithi, umntu oNtsundu kuyafuneka ukuba angayibethisi ngoyaba into yokuzingca ngobuni bakhe. Kananjalo njengababhali ababe bhala beqwalasela yonke imiba yentlalo, into engokuzilanda ngokobuzwe yinto ebonakala isembindini kwiimbalo zabo njengoko besenza ikhwelo ebantwini abaNtsundu ukuba baze bangayilibali imvelaphi yabo. Kumba wezemfundo ingakumbi uGqoba ubalula ukubaluleka kwemfundo yemveli. Kolu phando kufumaniseke ukuba kwiimbalo zabo ababhali bayilwela ngamandla into yokumanyaniswa kwemfundo yaseNtshona naleyo yemveli yamaAfrika. Oku ingasisakhelo sokuqinisekisa ukuba umntwana womgquba uyafikelela kwimfundo ekwaziyo ukuthetha ngeengxaki ezihlangabezana nabantu abaNtsundu gabalala.

ABSTRACT

Ubuntu as an African philosophy with its focus on issues of good behavior and welfare of black Africans has forever been an unending debate on various spheres of life: those of politics, education, and governance, to name a few. Even though it is a debate with new avenues daily, there is limited research on the works of W.W. Gqoba, J. Solilo, and J.J.R. Jolobe on how they have argued on ways in which the values of *Ubuntu* may be preserved. This study is therefore undertaken to investigate exactly how these writers maintained in their writings ways in which *Ubuntu* can be used to ensure black Africans are not seen as a society that is ‘backward’, a society that cannot use *Ubuntu* principles for development. The research will examine the following books:

Umyezo (poems) by J.J.R. Jolobe

Ilitha (poems) by J.J.R. Jolobe

Elundini loThukela (prose) by J.J.R. Jolobe

Isizwe esinembali: Xhosa histories and poetry (1837-1888) by W.W. Gqoba

Umoya wembongi: Collected Poems (1922-1935) by J. Solilo.

In short, it is argued in the study that the selected texts are fine literary products and that their narratives were created following African history. They form part of negating the negative element that has been created by the accounts of colonial masters, as such an account of history was meant to undermine Africans: rich literature and history. Moreover, they were written at a time when there were challenges associated with civilization: what was meant by it and how Africans related to the idea as per Western standards. These texts, it could be argued, present an alternative on this matter by removing Western thoughts on what really are the elements of cultural civilization.

In an in-depth analysis of selected writers’ texts, it was important to examine the ways in which *Ubuntu* has developed and evolved over the years under the administration of Western powers. In the analysis, the researcher did not turn a blind eye to the colonial history of South Africa and that of Africa in general. In that history, an argument is as follows: the thoughts and values of *Ubuntu* as captured by these writers are to remind people to appreciate *Ubuntu* as a philosophy. In my analysis, it was important to use theories such as Afrocentricity and Pan-

Africanism in understanding and decoding *Ubuntu* as depicted in the writings of the selected writers. In choosing these theories, it is due to their main argument emphasizing the value of being African and the fact that Africans have long had their philosophies meant for the betterment of the society.

It seemed appropriate to investigate how *Ubuntu*, as shown by these writers, is recorded to act as a reminder of the great works done by Africans who contributed greatly to the promotion of African literature as well as progress in the education of African people. The literature of these writers should be seen as an integral part of their lives. It is also found that they wrote because of the ills that affected their lives and disturbed their spirit and well-being until they realized that they should write and express their thoughts to comfort and heal other people who have encountered such hardships in life. Among those are the political conditions of this country that have affected their lives, the educational situation that has been shown to be biased, and cultural things that have been noticed to be ignored by those in power as they made the public not pay attention to them. This is because they were seen as having little value in the development of human life in general. That is why this research on *Ubuntu* could be seen as an initiative aimed precisely at those ideas that can be 'revitalized' by conscientious people.

The analysis of literary texts includes criticism to address the main question in this research: how *Ubuntu* can be used to develop the Africans. This is the kind of literature that conveys the message and ideas on the preservation of culture as preserved in the books with interesting stories that appeal to the love of literature and the nationalism of Africans in general, especially Xhosa people because they wrote mainly for them. It is these writers who wrote in Xhosa that promote their culture. What is particularly remarkable about Jolobe is the fact that in his novel, *Elundini loThukela* (1959), he used two languages, isiHlubi and isiXhosa, which contain their own cultures. In addition, in writing in their mother tongue, these writers follow the path and guidance of people like Mqhayi and Wa Thiong'o, whose views on the preservation of language and literature have also been used to show the importance of African languages in literary analysis.

In the analysis of these selected texts, I have opted to follow a qualitative research approach with a focus on content analysis. The reason behind such an approach is the fact that the data so analysed is from existing data, books. This approach is one that will be a key guide for the researcher to ensure that the aims of the study are achieved.

In this research, it was found that these selected writers really have played to ensure that the fundamental values of *Ubuntu* are preserved. This starts with non-cultural issues: it has been argued that the Africans should not ignore the pride of their identity. Also, as writers who wrote considering all social issues, the issue of national identity is something that appears at the centre of their writings as they call upon Africans not to forget their origins. In terms of education, Gqoba especially mentions the importance of African traditional education. In this research, it has been found that in their writings, the writers are strongly advocating for the integration of Western education with that of African traditional education. This could be taken as framework to make sure that the African child has access to an education that addresses the problems faced by Africans at large.

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ISAPHLUKO SOKUQALA INTSHAYELELO NGOKUBANZI

1.1. INTSUSAMABANDLA

Injongo ephambili yokwenza olu phando kukuphonononga indlela obubanakaliswe ngayo *Ubuntu* ngababhali xa kujoliswe kwiingxaki ezijamelene nabantu abaNtsundu kwiincwadi zesiXhosa ezikhethiweyo. Oku kuza kwenziwa ngokuthi kuqwalaselwe indlela ababhali bezi ncwadi zichongiweyo abaveza ngayo *ubuntu* kwakunye nefuthe lobuntu ekuphuhliseni intlalo yabantu abaNtsundu. Uphando luchonge iincwadi zikaJ.J.R. Jolobe, ekaW.W. Gqoba kwakunye nekaJ. Solilo kuba abanabantu bababhali abathe banendima enkulu ekuphuhliseni koncwadi lwesiXhosa. Abababhali babebhala ngexesha apho abantu abaNtsundu babevalwe imilomo yaze loo nto yabangela ukuba kusetyenziswe *ubuntu* njengesixhobo sokubonisa ugxe koncomo ngakwimpatho yabaNtsundu. Kuzo zonke ezi ncwadi zichongelwe olu phando kusetyenziswa *Ubuntu* njengesipili esibonisa into ethile. Uncwadi oluza kuthi luqwalaselwe xa kuhlolwa *Ubuntu* iza kuba luncwadi lukaJolobe lweprozi kunye nolwesihobe: *Umyezo, Ilitha* (isihobe) *Amavo* kunye no*Elundini LoThukela* (iprozi), *Isizwe esinembali: Xhosa histories and poetry* (1873-1888) ngokubhalwe nguGqoba kunye no*Umoja wembongi: Collected Poems* (1922-1935) ngokubhalwe nguSolilo. Olu ncwadi luza kuthi lube lulutho kumphandi ekuqondeni banzi imisebenzi yobuntu.

Uncwadi lwamaAfrika lolo lalusaya kujongelwa phantsi ngabantu bokufika. Nangona kunjalo, kuyafuneka sizikhumbuze ukuba lowo ubhalayo akabhali nje esikha izinto emoyeni koko uqhutywa zizinto ezenzeka ekuhlaleni. Xa kuqwalaselwa uphuhliso kuluncwadi lwaseAfrika uMogoboya (2011:28) uxoxa ngelithi:

“In their [African writers] struggle to deconstruct these European preconceptions and rebuild Africa, [These] and other prominent African writers realised the need to evolve literature which would epitomise Africa. They were spurred on by the belief that they could invent African literature free from European influence because Africa, like her literature, has her own traditions, models, and norms which distinguish her from literature from other countries. Thus, African literature can be a sovereign field of study with an identity of its own”.

Le nkcazelo ingasentla ingoyanyaniswa kunye neenzame nendima ethi yenziwe ngababhali abaNtsundu. Oku kuthetha ngqo kwimbono ethi, ababhali abaNtsundu kuyafuneka ukuba bafikelele kwizinga apho kufuneka bayiqonde into yokuba banazo zonke izixhobo ezidingekayo ekuqinisekiseni ukuba uncwadi lwaseAfrika alusileli ngasemva kolunye uncwadi ngokutsho kukaChinweizu *nabanye* (1983), uSoyinka (1986), uWa Thiong'o (1986) kwakunye noOpland (1998). Amava empathombi yabantu abaNtsundu yenza ukuba abababhali baqinisekisa ukuba iimbono zabo babonakali ngokungathi basikwe umlomi zibe zivezwa lubali ngokomsebenzi woncwadi, ingakumbi abaseMzantsi Afrika. Ukuvelisa iimbono ngobuntu kwimisebenzi yabo, loo nto ingabonwa njengophawu apho abababhali bachaziweyo ngasentla bezama ukuqinisekisa ukuba imisebenzi elolu hlobo ithi iqwalaselwe ngamandla. Uncwadi luthi lube nendima enkulu ekuqinisekiseni ukuba izinto ezinjalo zezo zithe zabe zicwangcisiwe zabhalwa phantsi. Oku kukuqinisekisa ukuba izizukulwana ngezizukulwana ziza kuthi zixhamle kolo lwazi.

Uncwadi lwaseAfrika lolo lunembonakalo yoqhankqalazo ngokwendalo. Olu ncwadi luza njengempendulo kwiintlobo ezahlukeneyo zokungaphathwa ngokusesikweni kwamaAfrika ngamakholoniyali. Uphando lukwaqaphele ukuba kukho izigaba ezithathu kuphuhliso loncwadi lwesiNtu, kukho olwandulela ubukoloniyali, kuze kubekho elobukoloniyali kunye nolo lusemva kwenkqubo yobukoloniyali. Isigaba ngasinye kula maxesha siphawulwa ngezinto ezikhethekileyo enjengemiba echaphazela imisebenzi nenkcukacha yabo yoncwadi. Umsebenzi woncwadi ubonakalisa ukuqonda komntu intsingiselo yamava omntu. Kuncwadi lwangoku lwaseAfrika nangona kunjalo, ababhali kunye nemisebenzi yabo babandakanyeka kwimizabalazo emikhulu echaza ubomi bezopolitiko kuluntu ngokubanzi ngokutsho kukaChinweizu *nabanye* (1983) uRafapa (2005) kwakunye Mogoboya (2011). Ngokuchasene nemeko etyeshela ngaphandle uninzi lwabantu abaNtsundu ejongene noqoqosho lwamazwe aseAfrika eyaqalwa ngama impiyali aseNtshona, ababhali baseAfrika beli xesha baye baqwalasela kwimiba yenkcubeko, imfundo nobukoloniyali ngeenjongo zokuqinisekisa ukuba izikhalazo neenkxalabo zabemi baseAfrika ziyaphakanyiswa.

1.1.1. INGXAKI YOPHANDO

Apha ngasentla sele zikhankanyiwe iincwadi eziza kuba lulutho kumongo wolu phando neenzingo ababhali baseAfrika ababe hlangabezana nazo xa kusiziwa kwizinto amababhale ngazo. Kweli nqanaba, umphandi uza kuthi ondlale eyona ngxaki iphambili ethe yakhokelela ekwenziweni kolu phando. *Ubuntu* njenge*discourse* abukhange buqwalaselwe ngokwaneleyo

ingakumbi ukusetyenziswa kwabo njengomgaqo osisikhokelo kwimisebenzi yoncwadi yaba babhali bakhethiweyo. Ngaphaya koko okuza kuxoxwa kuphononongo olucetywayo bubume be-*humanism vice-versa Ubuntu* onjongo yayo ikukuphumeza nokubonisa uxanduva loluntu ekulondolozeni iinqobo zobuntu eAfrika (Molefe 2015). Njengoko kuchazwa nguDavies (1997) i-*humanism* ijongene nokuvuma ukuphambuka komntu, iimvakalelo zentandabuzo kunye nesimo sengqondo nesinokubonwa njengeso sisisigxekoncomo ngobomi kunye nokuvuleleka kwembono yehlabathi, ukunyamezela kwakunye nokuxabisa iyantlukwano. Okwesibini, kwelona nqanaba lisisiseko, umgaqo wokulingana sisiseko senkululeko yomntu, ukuzimisela kunye noxanduva lomntu ngamnye. Inkcazo yobuntu njengoko inikwa nguDavies (1997) iya kunceda kule nkqubo. Ingxoxo iqhubela phambili ukuba i-*humanism* ngokwesiko isebenza njengekhonkco lokunikeza ingqiqo ekuqondeni nasekulinganiseni 'imbono yehlabathi'. ULamont (1965:228) uqhuba athi,

“Humanism adheres to the highest ethical ideals and fosters the so-called goods of the spirit, such as those of culture”.

Ngokwalo mhlomlo ungentla, ekuphuhliseni kobuntu kuqhubeka nokubandakanya ukuqonda ifilosofi yokuziphatha kwiinzame zokubandakanya nokuqonda ubume bomntu nemilinganiselo yoluntu. Ezi nzame zezo umntu unokuxoxa ngelithi zibalulekile kuphuhliso loluntu ukuba zisetyenziswe ngokufanelekileyo (Rafapa 2005; Mogoboya 2011; Molefe 2015; Fagunwa 2019). Zezi mbono ezisengqondweni yomphandi apho imisebenzi ekhethiweyo iza kubaluleka ekuhloleni indima yobuntu xa kujoliswe kuphuhliso kwakunye nokuqhubela phambili koluntu lwaseAfrika.

Kwelinye icala, xa kufikwa kubantu ngokweembono zamaAfrika uKamwangamalu (1999) uTutu (1999), uRamose (1999), uMogoboya (2011) kwakunye noMafrika (2016) bathi, umntu kufuneka akhumbule le ntetho ebalulekileyo ethi: *umntu ngumntu ngabantu*: intetho ebonakalisa ubudlelane obahlukileyo phakathi kwabantu baseAfrika, oku sikuva ngoMafrika (2016). Xa kungqalwe kwezi ngcamango zingentla, abaphandi abafana noMbiti (1969), uAppiah (1992), uRafapa (2005) kunye noKhoza (2011) bathi, indlela yokuphila yaseNtshona yinto engaqhelekanga kumntu waseAfrika. Indlela yokuphila yaseAfrika inxulunyaniswa nendalo nje yonke ngokubanzi. Le ndlela yokuphila ineengcambu ezingalandwa kookhokho babantu baseAfrika inikwe amandla ligunya lokuzilanda kusetyenziswa *Ubuntu* njengesikhokelo. Ngokunjalo, uPraeg (2008, 2014) uthi *Ubuntu* njengefilosofi yaseAfrika kufuneka buqondwe njengeyona filosofi iqinisekisa ukuba iinqobo ezisemgangathweni

azisetyenziswa ngokungqongqo kakhulu njengoko oko kunokubeka emngciphekweni isimilo nenkcubeko. Ngaloo ndlela kuhlala kukho uluvo lokuba iinkolelo zemveli nezenkcubeko zakwaNtu kufuneka zikhokele izenzo zomntu (Mafrika 2016). NgokukaMphahlele (1973), uMogoboya (2011) noFagunwa (2019) kwimiba yenkcubeko, intlalo-politiki ngoko ke iyinxalenye yenkqubo yokujongana nobuntu. Ingxoxo ihambisa ithi, ubani akakwazi kuzibamba ngaphandle kokunqwala ngakwindima edlalwa yinkcubeko ekuqinisekiseni ukuba isimilo sentlalo sihamba kakuhle ngokweembono zemisebenzi yobuntu (Mbiti 1969; Mbembe 2002; Molefe 2015).

Uncwadi olukhoyo luchaza *Ubuntu* njengefilosofi ethi ibe iphononongwa ngeendlela ezahlukeneyo. Umphandi ke ngoko uza kuchonga kwaye avavanye iindlela ezahlukeneyo obuqondwe ngazo *Ubuntu* kuncwadi, enika ingqwalasela eyodwa kwiimbono zababhali abathathu abachongiweyo besiXhosa. Inkcazo esebenzayo yobuntu ekufuneka ilandelwe kolu phando lucetywayo yenye ejikeleza uluvo lokuba iingqikelelo zobuntu zizama ukunxulumanisa imigaqo yenkcubeko kunye neminqweno yophuhliso lwentlalo noqoqosho kunye nemithombo yokwakheka kokuziphatha kwamaAfrika. Iingcali zaseAfrika zigxininisa ukuba *Ubuntu* njengefilosofi yaseAfrika iqala phakathi koluntu kunye nokutshintsha komntu ngamnye ngelixa ifilosofi yaseNtshona iguquka ibe yileyo iqwalasela ubuqu bomntu njengesiqu (Mbiti 1969; Ramose 1999; Tutu 1999; Rafapa 2005; Battle 2009). *Ubuntu* ke ngoko bungasetyenziswa phambili njengesixhobo sokunciphisa umdla wokubeka ixabiso kwisiqu somntu buqu, kodwa kuqwalaselwe uncdo lokuguqulwa koluntu luphela, kunye nokufikelela kwinqanaba lokunxibelelana kwinqanaba labantu ngokubanzi (Wiredu 1992; Mbembe 2002; Swanson 2007; Fagunwa 2019). Le nkcazo yokusebenza iya kunceda umphandi ekufezekiseni iinjongo ezicetywayo zokwenza olu phando.

Uphando luza kuphicotha ezi ncwadi zichongiweyo ukubonakalisa unxibelelwano olukhoyo phakathi kobugcisa, inkcubeko kwakunye nokubandakanywa koluntu kwezophuhliso. Oku kukuhlangabezana nendlela enobugcisa xa kusenziwa ugxe koncomo kwizinto zasekuhlaleni. Konke oku kuza kukhokelela ekuqondeni ubume abathi bajongane nabo ababhali baseAfrika xa kusiziwa kwiimbono zobuntu. Njengesixhobo esisetyenziswa ngmandlaa emva kwenkqubo yegcinezelo ngokuthetha ngeengxaki zasekuhlaleni (ezopolitiko-nezentlalo), *Ubuntu* njengoko busetyenziswa kwiimeko zaseAfrika bungabonwa njengesithako esibalulekileyo ekuvumeleni ababhali kunye nabo baqwalasela ubunjani babo ukubona *Ubuntu* njengesiqendu esiyintsusa ekujongeni 'imbali yoluntu ngakwizinto eziyinene ezisekhoyo kunanamhla'

(Mphahlele 2005; Mogoboya 2011; Fagunwa 2019). Kwesi isihlandlo, u-emva kwenkululeko uthetha indlela apho amaAfrika ayebhala echaza intlalo yawo ngokuhambisa phambili iimbono ezazibonwa njengezo zingeloxabiso ngexesha lengcinezelo.

Ukuqwalasela imisebenzi yoncwadi kaGqoba, uSolilo kunye noJolobe ngokungqamene noMzantsi Afrika esiphila kuwo namhlanje, umphandi uza kubonakalisa ukuba amava abo okubona ilizwekazi iAfrika ngeliso elilungiselela ubomi emva kwenkululeko yinto egqamayo kwiimbalo zabo. Oku kukubonakalisa oko 'kuyinyani kwaye noko ekufanelwe kubonwe njengoko kuyinyani'. Kwakhona ukuqwalasela nokuphicotha *Ubuntu* kuza kuveza ukuba aba babhali bezi ncwadi zichongiweyo bangabantu abaneliso elibukhali ekuqwalaseleni iingxaki eziyongene nentlalo kwaye babonakalisa 'ubunkcubabuchopho', kananjalo bengasebenzisi 'iimvakalelo kuphela'. Enye into abagxile kuyo aba babhali kukufaka ifuthe kuluntu ukuze bazame ukwenza utshintsho kwindlela abaziphatha ngayo. Olu phando lwenziwa ngenjongo yokuveza oko kuthe kwabonwa njengoko kungekho nxamnye nendlela yobuntu. Ukusebenzisa *Ubuntu* kulandelwa iimbono zamaAfrika ke ngoko kuza kuba sisixhobo esibalulekileyo.

Ukuqinisekisa ukuba imbono-buciko zobuntu zaba babhali kujoliswe kubo olu phando zidakancwa ngokucacileyo, umphandi uza kuthi aqwalasele indlela abathe babhala izimvo zabo ngokuba ngumAfrika – Umanyano lwamaAfrika (*Pan Africanism*). UKamwangamalu (1999) uthi, xa siqwalasela *Ubuntu* ngokwembono zomanyano lwamaAfrika (*Pan Africanism*), ubani akanakuzinceda usuke ayamkele into yokuba ezona zinto ziphambili kubuntu zithi zibandakanye ukuphilisana kunye nokuxhomekeka komnye umntu komnye apho ekuhlaleni. Ezi ndlela zokuziphilisa zizo ezenza kucace gca ukuba yintoni kanye kanye *Ubuntu* njengoko bubonakala kuncwadi lwaseAfrika. Ngolu hlobo kuphawuleka ukuba *Ubuntu* kunye nomanyano lwamaAfrika (*Pan Africanism*) ngandlela ithile zithi zisondelelane (Kamwangamalu 1999; Fagunwa 2019). Nangona kunjalo, indlela ezahluke ngayo iza kuthi iphawulwe ngokubonisa ukuba ziyinxalenye yendlela yokuphuhlisa uluntu lweAfrika, ingakumbi ngokwasengqondweni (Soyinka 1986; Wa Thiong'o 1986). Iingxoxo ngobuntu kolu phando ziza kuthi zisekelezwe kwezembali yeAfrika, ezopolitiko kunye nezo zinxulumene noluntu. Izizathu zoku kukuqwalasela indlela imbali yeAfrika ethe yaqwalasela ubume bentlalo nendlela ethi idibanise iimbono zokusebenzisa iingcingane zomanyano lwamaAfrika (*Pan Africanism*). Iingcamango zaba babhali bakhethiweyo zezo zithe zayilwa njengezo ziveza ubunkcubabuchopho kunye neengxaki ezinxulumene nezopolitiko njengoko

zithi zisekelezelwe kumaxesha ahlukileyo: ekuqapheleni umlando-mbali kunye nakwiimeko zale mihla eAfrika.

1.2. IINJONGO ZOLU PHANDO

Iinjongo zokugxila kwifilosofi yobuntu obufumaneka kwimisebenzi yoluncwadi lukaGqoba, uSolilo kunye noJolobe kolu phandolwazi, kukufezekisa ezi njongo zilandelayo:

- Ukuphanda indlela *Ubuntu* obubonakala ngayo kwiincwadi ezikhethiweyo
- Ukuphonononga ukusebenza nobunjani bobuntu kuncwadi lwesiXhosa
- Ukuphonononga nzulu ukuba *Ubuntu* busebenza njani njengesixhobo sonxibelelwano kunye nokubumba indlela eyakhayo yokuziphatha kwentlalo.
- Ukuphanda indlela iingcamango zesiseko sefilosofi yobuntu zikaJolobe, uGqoba noSolilo nendlela abawuxhasa ngayo umsebenzi wabo wobuntu
- Ukuphanda ngeenguqu ezenzeke ekusetyenzisweni kobuntu njengendlela eya kukhokelela kuphuhliso loncwadi noluntu lwaseAfrika
- Uphononongo luya kuphicotha nzulu ukuba iinkqubo zemveli zobuntu zinokuvuselelwa kwaye zilondolozwe njani na.

1.3. INDLELA OLWENZIWE NGAYO OLU PHANDO

Njengoko olu phando luza kuba lolo luqwalasela ekufundeni banzi iimbalo zikaGqoba, uSolilo kunye noJolobe kubalulekile kumphandi ukuba asebenzise indlela yophando eqwalasela umgangatho woncwadi okanye ikhwalitheyithivu ekwenzeni olu phando. Uphando olukhwalitheyithivi (*qualitative research*) lolo luthi luqwalaselwe njengesixhobo esiqinisekisa ukuba uphando luthi lukhokelise amava athe aphilwa ngabantu okanye umbhali lowo. Oku kwenziwa ukuqinisekisa ukuba iingcingane ezithile, iinkolelo kunye neemvakalelo zithi zivavanywe ngendlela apha eziquka zonke phantsi kwesihloko esinye (Flick 2006; Given 2016). Oku kuza kunceda umphandi ekuqinisekiseni ukuba iimbono zoluntu ekujoliswe kulo zithi zihlangatyezwe ngaphandle kwamathandabuzo. Le nto ingathetha ukuba xa kanye sijonga amava asuka kumaxesha ahlukeneyo, sithi sinyanzelise umgangatho othi ube unikezelwa zezo ngcingane. Utshintsho olwenzeka ngesiquphe kwicandelo lezifundiswa luthi luvumele abaphandi ukuba basoloko bezibandakanya notshintsho olukhoyo olujoliswe kwindlela yokuvavanya uncwadi (Mason 2002; Given 2016). Olu phando luza kuthi lulungelwe nangakumbi ukuba kusetyenziswa indlela yophando eyikhwalitheyithivi njengoko

luza kuzama ukufumanisa ubume obubanzi ngobuntu kwimisebenzi yababhali abakhethiweyo kolu phando. Ngenxa yoko, indlela yophando eyikhwaltheyithivi iza kwenza umphandi ukuba aqinisekise ukuba iinjongo zolu phando ziyafezekiseka – ngenxa yofundo nzulu loncwadi (Swanson 2007).

Kwesi sigaba umphandi uza kuchaza indlela ekuza kusetyenziswa ngayo *content analysis* (uhlalutyo lomxholo) kolu phando. Indlela eyikhwaltheyithivi yohlalutyo lomxholo yenye yeendlela ezininzi ezisemgangathweni ezisetyenziselwa ukuhlalutya idatha yombhalo. Luhlobo oluqhelekileyo lohlalutyo lwedatha njengoko lunjalo iqulathe iiseti zeethiyori zobuchule obunokusetyenziswa kulo nayiphi na uphando lomgangatho apho umxholo wolwazi wedatha ufanelekile (Mayring 2000; Mason 2002). Umzekelo uhlalutyo olubalisayo lusebenzisa imbono egxininisa ukutolika umxholo othile, kwaye igxininisa “... *on the tellings [of stories] themselves and the devices individuals use to make meaning in stories*” (Sandelowski 1991:162). Kukhona ezinye iindlela zokuphanda ngomgangatho (umzekelo iethnografi kunye neethiyori ezisekelwe kwiimeko ezithile) ezithi nangona zizisa iimbono zethiyori kumbuzo wobunjani zisebenzisa uhlalutyo lomxholo njengohlalutyo lwedatha ngobuchule.

Indlela yohlalutyo lomxholo eyikhwaltheyithivu ivavanya idatha eyimveliso yobuchule nobungqondi obuvulelekileyo apho uqokelelo lwedatha lolo lujolise kwiinkcukacha nobunzulu bomyalezo kunokuba kuqwalaselwe umlinganiselo. UNeuendorf (2017) ubalula into yokuba xa elowo esenza uphando olugqale kuhlalutyo lomxholo olukhwaltheyithivu kufuneka imthele thaa engqondweni eyokuba emva kokuchonga ithiyori efanelekileyo yohlalutyo, umphandi kufuneka enze isigqibo ngeyona ndlela ilungileyo yokuvakalisa izimvo zakhe ngedatha leyo athe wayiqokelela kuhlalutyo lwakhe. Ukusampula kwizifundo zomgangatho yinto ebizwa ngokuba nenjongo. Kwisampuli enenjongo, injongo kukufunda into ethile, endaweni yokwenza ulungelelwaniso ukusuka kwiisampulu zophononongo ukuya kumanani abemi (Neuendorf 2017; Mason 2002).

Olu phando lwenziwa ngenxa yokuba umphandi ezama ukuqonda banzi izizathu zokusebenzisa *Ubuntu* kuncwadi. Ababhali abaNtsuntu kwixesha lengcinezele nelamaimpiriyali, babebhala bezama ukuqinisekisa ukuba kwezo nkqubo zocalucalulo izinto eziyinxalenye yobomi babo azitshatyalaliswa – ezo zinto zingaquka amasiko nezithethe. Imibongo ke yayinendima eyenzayo kweli phulo. UMafrika (2016) uxoxa ngelithi, eminye imifanekiso ngqondweni ekhoyo kwisihobe esibhaliweyo yileyo engaqhelekanga

ukufunyanwa ekuhlaleni. Ngale ndlela ubani angaxoxa atsho ukuba indlela ekuthi kusetyenziswe ngayo le mifanekiso ngqondweni ithi incede ekufumaneni imisebenzi yayo kuncwadi oluthile. Oku kuza kunceda umphandi ukuba aphande esebenzisa elandela indlela okanye isithako esingezembali kwakunye nobunzululwazi-mlando kolu phando ekuqinisekiseni ukuba imisebenzi kaJolobe kolu ophando ngenene iyabubonakalisa *Ubuntu*. Oku kuza kuba lulutho kumphandi ekuqinisekiseni ukuba inkqubela ekhoyo kwizifundo zobuntu zezo zihambisana noncwadi lwaseAfrika. Ezi mbalo ziza kunceda njengoko umphandi eza kuphanda ngemisebenzi yababhali abakhethiweyo ezama ukubonisa unxibelelwano kuyo kunye nobuntu babo njengabantu. Iithiyori ezikhoyo ezijongene nokuphonononga uluncwadi ziza kuthi zisetyenziswe, ezo zifana ne*secular criticism* kunye ne*Afrocentricity*.

Uphando luza kusebenzisa *secular criticism* ukubonisa ukuba *Ubuntu* buphuhle njani xa kuqwalaselwa indlela obusetyenziswe ngayo eAfrika ekuhambeni kweminyaka. Dahl (2002) uqaphela into yokuba *secular criticism* iqwalasela indlela yokuqinisekisa ukuba xa kusetyenziswa ezenkolo kujoliswe kwindlela yokuphila, ubani kufuneka aqonde ukuba ababhali bathi bazame ukuqonda iindlela abathi abantu bajongane ngayo nempilo ngokubanzi. Ngenxa yeso sizathu, olu phando luza kubonakalisa ukuba olunye uncwadi lukaJolobe lolo luthi luqulathe imbono zenkolo. *Ubuntu* buthi bube yindlela enobungcwele kunye nomoya wenkolo njengoko busekelwe kwinkolo buze bulungise ubume boluntu. URafapa (2005, 2007) kunye noMogoboya (2011) baqaphela into yokuba xa usebenza ngobuntu kwixesha lasemva kwenkululeko, elowo nalowo kufuneka aqonde kakuhle imigudu ethi yenziwe ngumbhali ekuqinisekiseni ukuba iimvakalelo neenzame zabantu basekuhlaleni zithi zivezwe ngokuphandle.

Uphononongo lwale misebenzi ikhethiweyo yindlela yokubonisa indima yayo njengaleyo izama ukulungisa umgangatho othile xa kujongwe isimo soluntu jikelele kunye nobezopolitiko. EMzantsi Afrika phantsi kwengcinezelo neAfrika ngokubanzi, kwabakho iintshukumo ezithile kumaqonga apho kwakungavunyelwa zingxoxo zakhayo kwakunye nezo ziyigxekoncomo xa kujongwe iingxaki zezopolitiko-nezolutu ngokubanzi (Soyinka 1986; Rafapa 2005; Swanson 2007; Khumalo 2015). Iinjongo zolu phando ngoko kukubonisa iingcingane zikaJolobe njengezo ezithe zabonakalisa ukuba kukho inkqubela eyakhayo 'kwintlalo yabaNtsundu'. Ukulandela nokusebenzisa isithako esingezembali kwakunye nobunzululwazi-mlando kuya kuthi kube yindlela eluncedo kakhulu kolu phando. Oku kuza

kuphendula iimbono zobuntu kwimixholo ethi ichaphazele indlela emakugcinwe ngayo imigangatho yokuziphatha koluntu, ukuqinisekisa ukuba kugcinwa izimilo kwaye nokubona isizathu sokutshintsha (Davies 1997; Khumalo 2015). Ukuphonononga imisebenzi kaGqoba, noSolilo kunye noJolobe ethe yanikezelwa iza kwenza ukuba ubani akwazi ukunikeza ingqwalasela kwiithiyori ezithi zithande ukuqhubekeka okanye ezo zithi ziqhubeke zibonakala kwiimbalo zabo ezijongene nezenkolo kunye nezopolitiko.

1.3.1. ISITHAKO NETHIYORI YE-AFROCENTRICITY

Afrocentricity okanye *iAfricentricity* sisikhokelo sefilosofi kunye nembono yehlabathi ebeka phakathi iimbono zamaAfrika (Asante 1998; Mafrika 2016). Oku kubandakanya inkcubeko yamaAfrika, imbali, iinkolelo, amava kunye neminqweno yabantu abaNtsundu (Asante 2003; Karenga 1993). Ukuma kwe*Afrocentric* kutyhila intshukumo nokuqonda komntu ngamnye kwakunye nokwahluka kwabantu, ngakumbi abantu baseAfrika ngokwemvelaphi, nasekuqondeni umxholo wokusebenzisana ngeenjongo zokuphuhlisa isizwe esiNtsundu (Mogoboya 2011; Mafrika 2016). Nangona “*iAfrocentricity*” kunye “*neAfricentricity*” zisetyenziswa ngokufanayo, igama elithi “*iAfrocentricity*” okanye “*iAfrocentric*” aza kusetyenziswa kolu phando.

UAsante (1998:186) ukwaxoxa ngelithi, xa kusenziwa uhlalutyo lwendlela *iAfrocentricity* ekufuneka isetyenziwe ngayo, yileyo ibonakalisa ukukhaba zonke iimbono zaseNtshona ezijolise ukujongela phantsi ubuAfrika babantu abaNtsundu.

“A truly Afrocentric rhetoric must oppose the negation in Western culture: it is combative, antagonistic, and wholly committed to the propagation of a more humanistic vision of the world.”

Ekusembindini kwingcamango ye*Afrocentricity* kukubona nokuhlalutya iimbono zehlabathi ngokwamaAfrika, njengoko le ngcamango ifumana eyona ntsika yayo kwimvelaphi yokuqonda impucuko ngokuqwalasela imeko yayo kwimihla esiphila kuyo. Le nkqubo iphakamisa ukuba abantu abaNtsundu mabajonge baze bagqithise ulwazi nembali ngokwembono yamaAfrika. *iAfrocentricity* njengefilosofi ikwacebisa ukuba kuphononongwe imiba ekhoyo yamaAfrika ngokwendlela ayiqonda ngayo. Ikwa bandakanya ukubonakalisa nokuqonda amava abemi baseAfrika ukuba iqondwa kakuhle na iAfrika xa sisebenzisa iimbono zaseAfrika ukufunda iAfrika nangeAfrika banzi kuya kunceda ukukhawulelana naloo mngeni (Karenga 1993; Mogoboya 2011). Xa abantu baseAfrika bezijonga begxile kwimbali

yabo engundoqo bazibona njengabemi, abantu ababumba imbali yabo ngokwamava abo, kunye nabathabathinxaxheba ekulondolozeni loo mbali – ngaloo ndlela bavala umsantsa kumda wezopolitiko kwakunye nalowo wezoqoqosho ekukhawuleleni nophuhliso olushokoxekileyo.

Into ekubonakala ibalulekile kule thiyori kukuba makubekho utshintsho olubonakalayo kwindlela elijongwa ngayo ihlabathi ngabantu abaNtsundu. Olo tshintsho kufuneka lubandakanye zonke iimpawu zobukho bomntu, kugxininiswe kubunzulu bamava abantu baseAfrika (Asante 1998, 2003; Chukwuokolo 2009; Nxasana 2016). Aba babhali bakhethiweyo ekwenzeni olu phando nabo banyathela kanye kwezi ngongoma ziphawuliweyo ngasentla njengoko kuncwadi lwabo bebonisa kanye loo mava amaAfrika nemigudu engenziwa ukukhawulelana notshintsho kwisimo sentlalo kusetyenziswa *Ubuntu*.

Njengengcamango, imele ukuququzelela umanyano oluqhubekayo phakathi kwamaAfrika ngokulungelelanisa izimvo eziya kudibanisa umzi oNtsundu kufuneka siluluntu siyithathele ingqalelo into yokulondoloza *Ubuntu*. Kananjalo, bubonelele ngenye indlela yokubandakanya abemi baseYurophu okanye ibonwe ngamaAfrika njengendlela yokuzivuselela njengabantu baseAfrika ababebona njengoongantweni ngokubhekisele kwindlela emakulondolozwe ngayo *Ubuntu*. Oku kithi kube yinto ekufukena ibaliswe njengembali yabantu abaNtsundu (Karenga 1993; Chukwuokolo 2009; Mafrika 2016). Olu luvo lixhaswa ngakumbi nguChukwuokolo (2009: 33) ophawula ngelithi:

“Afrocentrism, which means African centeredness, does not violently confront any person or people, but is a resolute attempt to put the records right. It is about placing African people within their own historical framework. It is a demand that the contributions of Africans in all areas of civilization be reflected in world history.”

UAsante (2003) wongeza kulo mmango ngelithi, i*Afrocentricity* yenye yeembono ezininzi zenkcubeko apho ukusetyenziswa nokulandelwa kweenkcubeko ezahlukileyo kwimfundo zivela khona. Ukwaphawula ukuba i*Afrocentricity* ayichasi i*Eurocentricity* (iingcamango yaseNtshona ngehlabathi), kwaye ayifuni ukuthatha indawo ye*Eurocentricity*. Ngokutsho kwakhe, i*Afrocentricity* ingasetyenziswa njengesikhokelo sokuba amaAfrika akwazi ukusebenzisa umlando-mbali wabo njengesixhobo sokuqinisekisa ukuba ubuni babo abaphulukani nabo (Asante 1998: 2003). Isekelwe ekuhlalisaneni ngemvisiswano kweentlobo ngeentlobo zeenkcubeko ezingokuzisa utshintsho kubantu abaNtsundu. Ngoko ke

akunakubakho ukulandelwa nokusetyenziswa kweenkcubeko ngeenkcubeko zokwenyani ngaphandle kwe*Afrocentrism*. I*Afrocentricity* ayilikhanyeli 'ilungelo laseNtshona lokujonga ihlabathi kulandelwa amava aseNtshona', koko ezo zimvo akufunekanga zisetyenziswe njengezo zongameleyo ingakumbi kwimiba yenkcubeko' (Asante 2003; Chukwuokolo 2009). Olu luvo luphakanyiswayo ngasentla lwayamene ncakasana nendlela *Ubuntu* obujolise ekuqinisekiseni ukuba imiba engenkcubeko yabaNtsundu ikhokeliswa phambili ukuqinisekisa ukuba ziyalondolozwa izinto ezingeza nenkqubelaphambili kumzi oNtsundu. Umphandi uqaphele ukuba umntu akanakukwazi ukusebenzisa indlela e*Afrocentric* ukuba akanalwazi engenkcubeko nembali yaseAfrika. Ukuzama ukwenjenjalo kukhokelela kwiimpazamo ezinzulu ekugwebeni ngelokuba ingaba umbhali uye wafumana imvisiswano phakathi kwabaphulaphuli okanye akunjalo. Iindlela zenkcubeko yamaAfrika kunye nobuntu ezisekelwe kwiimbono ze*Eurocentric* zikhokelela kwizigqibo ezingachanekanga, enye yenza izinto ezikhokela ekudodobaleni kobuntu yiyo loo nto kusetyenziswa iimbono ze*Afrocentrism* ngenzame zokuqonda *Ubuntu* nokuxabiseka kwabo (Situma 2002). Ekubhaleni kwabo abababhali iimbono ngeAfrika nabantu baseAfrika zezo zazithande ukuvakaliswa kusetyenziswa amava neendlela zokutolika ihlabathi ngeembono zaseNtshona. Kungoko ukusetyenziswa kwesithako esingqale ekuvuseleleni ubuAfrika kumzi oNtsundu sibalulekile ekwenzeni olu phando.

Kungoko sibona abo bangakwicala lokusetyenziswa nokukhokeliswa phambili kwembono ze*Afrocentricity* bephakamisa iimbono zenkcubeko ekufuneka zibandakanye ukwakhiwa ngokutsha. Iinkcubeko zaseAfrika zasemva kobukoloniya kufuneka ngokudityaniswa negalelo laseAfrika lokutshintsha iindlela zokucinga zoluntu mazigqaale kutshintsho kwinkcubeko, kwimpucuko nkqu nakwimfundo yabantu abaNtsundu. Ngokwezemfundo, nangona kukho iingxaki ezininzi ezinxulumene nayo, i*Afrocentricity* yongeza umxholo omtsha kwiingxoxo eziqhubekayo ngaphakathi kumacandelo ezemfundo. Nangona kukho ukugxekwa okuchasene nayo, indlela ye*Afrocentric* inganceda ekusombululeni iingxaki zangoku kunye namabango enziwa ngabafundi baseAfrika kumaziko aphakamileyo ezifana nekhwelo lokutshintsha indlela yokugqithiswa kolwazi kumaziko emfundo, ngakumbi kwiinyunivesithi zaseMzantsi Afrika neAfrika nje ngokubanzi.

Ekukhetheni esi sithako, kuyafuneka lowo ufundayo ayiqonde into yokuba iimbalo zaba babhali zezo zijolise ubukhulu becala kwimiba yeAfrika. Imbazo zabo ngeAfrika kunye namaAfrika zisembindini wohlalutyo lwabo kwaye abathethi nomnye umntu owayengagqalwa njengomntu ngelo xesha. Ngaloo ndlela umsebenzi wabo unokubizwa ngokuba i*Afrocentric*

kwindalo kunye nendlela yabo njengoko bebhala ngeAfrika kunye nembali kunye neemeko zeAfrika kunye namaAfrika ngolwimi lwesiNtu kwaye akaze atshintshe isifundo sakhe. Ngalo ndlela imisebenzi yaba babhali inokubonwa njengaleyo ibeka phambili intetho nembali yolwimi lwesiNtu.

1.3.2. ISITHAKO SOMLANDO-MBALI KUNYE NOBUNZULULWAZI-MLANDO

Uphando luqwalasele ukuba ababhali bathi basebenzise usiba ukubonakalisa indlela abaziva ngayo, indlela abaphila ngayo kwakunye neendlela abathi baqubisane ngayo nemicelimngeni abahlangana nayo kubomi babo. Oku kuveza ukuba uncwadi luthi lusebenze njengesipili sobomi sawo nawuphi na umbhali (Roberts 2002; Khumalo 2015). Umphandi ukwafumanise ukuba aba babhali bezi ncwadi zichongelwe olu phando babe kwaziinkokeli ekuhlaleni, yiyo loo nto esi sithako sikwaluncedo ekuqwalaseleni nasekulandeleni ifuthe lwaba babhali kwezophuhliso, ingakumbi kwezemfundo nezintlalo-politiko. Okunye okuphawulekayo ngesi sithako yinto yokuba sivumela umphandi ukuba akwazi ukucazulula nokuphonononga ifuthe athe umbhali lowo wanalo ekubumbeni ubudlelane obujolise kwintlalo ephucukileyo. UMahlasela (1973) noRoberts (2002) bavakalisa ukuba imbali ngombhali ikwanceda ekuqondeni izinto ezamtshutshisayo nezibangele ukuba athathe usiba abe ubhodla ngezinto ezichaphazela uluntu ngokubanzi. Ezo zinto ingaba zezo yena mbhali anamava wazo.

Esi sithako sikwabonakalisa ukuba kuthi kubekho uthungelwano kuncwadi lombhali nendlela uluntu oluphilisana ngayo. Ngenxa yokuba aba babhali babebhala kwiimeko apho abantu abaNtsundu babephila phantsi kwempathombi, umphandi angakwazi ke ngoko ukuxoxa ebonakalisa ikhonkco elikhoyo kuncwadi olukhethiweyo kunye nendima ethe yanalo kuluntu ukukhawulelana neningeni elujamelene nayo (Swanepoel 1990; Kwetana 2000; Khumalo 2015). Uphando lukwaveza ukuba uncwadi lwaba babhali lukwathungelana nendlela abathi bafaka ngayo isandla ekulweni inkqubo yobukoloni. Ngokusebenzisa esi sithako umphandi uza kukwazi ukulandela imbali yaba babhali nentshutshiso yabo ekubhaleni imibongo nezincoko ezigxile kwezopolitiko. UKuse 1978 (ngokucatshulwe nguMazwi (2017: 71) uphawula ngelithi, ukuqonda umlando-mbali ngombhali kunceda ekuphicotheni umba wokuzimisela kombhali lowo ngokukhathalela imbali yabaNtsundu ngokubanzi. Le ngxoxo kaKuse 1978 (ngokucatshulwe nguMazwi 2017) yileyo ibonakala ifanelekile kolu phando njengoko lukwazama ukuqonda ubudlelane obukhoyo phakathi kwendlela ekusetyenziswa ngayo *Ubuntu* ngokubonakalisa ubuthandazwe.

Kukho imbono ebonakala iqhelekile nefanelekileyo kubaphandi boncwadi ngokukodwa ukuba xa uvavanya umsebenzi wobugcisa bombhali, umntu ufunda nangemisebenzi yakhe umbhali lowo. Kungaxoxwa ukuba umbhali ubekwa esithatheni ngokufunda ngobomi bakhe babucala kunye namava akhe obuqu, ngaloo ndlela umbhali uthi azotywe njengalowo unoxanduva ekuhlaleni (Swanepoel 1990; Roberts 2002; Mazwi 2017). Ikhonkco phakathi kobomi babucala bombhali kunye noncwadi lwakhe lelo libonakalisa umdla omkhulu kwabo baphanda ngombhali lowo. Umlando-mbali ngombhali uthi ube sisixhobo esibaluleke kakhulu kubaphandi bolwazi njengoko unceda ekuqondeni ucamngco nentshisakalo yombhali. Umphandi kufuneka aqonde banzi ukuba bubomi obunjani owayebuphila umbhali woncwadi oluphononongwayo, kwakusenzeka ntoni ngexesha awayephila ngalo, zinto zini ezazimngqongile ezathi zanefuthe ekubeni abe uyabhala (Mahlasela 1973; Swanepoel 1990; Saule 1996). Umzekelo uGqoba wazalwa wakhula phantsi kolawulo lwamakoloniya olwalungqwalalala, apho kwakugquba iimfazwe phakathi kwabantu abaNtsundu nabo baseNtshona. Amava akhe okukhula nkqu nabantu aphila nabo ngawo la amenza ukuba azibone sele ebhala ngobomi nentlalo yabantu abaNtsundu ngeenjongo zokuzisa iinguqu nokulondoloza imbali.

Esi sithako sikhethwe ngesizathu sokuba siza kuncedisana nomphandi ekubanguleni indlela aba babhali bathi bakhuthazeka ngayo yintlalo ebangqongileyo ekubhaleni ngemiba edla umzi oNtsundu. Oyena ndoqo wokusebenzisa esi sithako kukuqwalasela indlela *Ubuntu* obubonakala ngayo kwiimbalo zabo njengoko kuphawuleka kwimihla esiphila kuyo. Kwakhona esi sithako siza kunceda ekudakanceni imbali, inkcubeko nezentlalo-politiko njengoko zibonakala kuncwadi lwaba babhali bakhethiweyo, indlela ababebhala ngayo ngentlalo yabaNtsundu nendlela *Ubuntu* obungazisa ngalo utshintso (kuza kuqwalaselwa imbali kujongwa indlela *Ubuntu* obuthe batshintsha ngayo). Ngokusebenzisa esi sithako, uphando lufumanise ukuba esi sithako sisipili ekuqondeni unxulumano kulwimi nentlalo, ifuthe ezithi zilenze ukuqinisekisa ukuba uluntu lwenza naziphi na iinzame zokuzisa iinguqu eziyinzuzo eluntwini (Saule 1996; Kwetana 2000; Roberts 2002).

Ukuhlabela mgama ngendlela esi sithako esiza kusetyenziswa ngayo, uKhumalo (2015) uxoxa ngelithi: sisithako esi esibalulekileyo ekuqinisekiseni ukuba uncwadi lwabo badlale indima ekuphuhliseni koncwadi lweelwimi zesiNtu bahlala bephila ngokuthi kwenziwe uphando kwimisebenzi yabo. Olu phando lulandela kanye elo khwelo.

1.4. ISICWANGCISO SOPHANDO

Zithandathu izahluko eziqulathwe lolu phando, isahluko sokuqala sitshayeleda lo msebenzi ngokusithilela ngentsusamabandla, iinjongo zolu phando kwakunye nendlela olu phando olwenziwe ngayo.

Isahluko sesibini, seso sijolise kuhlalutyo ncwadi malunga neengxaki ezifumanekayo ekucaciseni ukuba *Ubuntu* obu buqulathe ntoni kanye kanye. Njengoko olu phando lujolise ukuphonononga iimbalo zababhali abathathu besiXhosa, kwesi sahluko kuza kuthiwa vandla-vandla ngobomi babo, igalelo labo kuphuhliso loncwadi lwesiXhosa kunye nomtsalane abanawo kwabo baphanda bejolise kuncwadi lwabo.

Isahluko sesithathu singena nzulu kwimiba eqwalasela *Ubuntu* njengoko bubonakala kwimibongo kaJ. Solilo naleyo kaJ.J.R. Jolobe. Kukwaqwalaselwa imingeni eyenza ukuba *Ubuntu* njengefilosofi yamaAfrika bube bujongelwa phantsi ngabo babe semagunyeni ngexesha lolawulo lwamakoloni. Kwesi sahluko kuza kuphinda kuqwalaselwe umba wenkcubeko njengoko ingundoqo ekuqondeni nasekuqwalaseleni iinjongo zobuntu. Kananjalo umphandi uza kuxoxa ngongquzulwalo oluthi lube khona phakathi kwenkcubeko yaseNtshona naleyo yamaAfrika.

Isahluko sesine sona siphonononga nzulu imbalo zeprozi zikaJolobe. Eyona nto iphambili kwezi mbalo, kukuqwalasela ukuba iingcamango zomanyano lwamaAfrika (*Pan Africanism*) kwakunye nezo zeAfrika *Renaissance* zidlala indima ni xa kusiziwa kwimiba engokuphilisana kwabantu abaNtsundu. Kuza kuphinda kuphononongwe ukuba *Ubuntu* bungasetyenziswa njani ukukhuthaza nokubuyisela ubunkokeli kwiinkokeli zemveli. Kwezi mbalo zeprozi zikaJolobe kukwaphawuleka ukuba uphakamisa imiba engobulungisa nomthetho ekubonakalayo ukuba zithande ukuba nefuthe laseNtshona. Ngalo ndlela ezo zemveli zibe zibethiswa ngoyaba izinto zemveli zabantu abaNtsundu.

Isahluko sesihlanu siza kuphicotha sicubungule *Ubuntu* kwimibongo namavo kaGqoba. Ekusembindini kwesi sahluko yindlela uGqoba adakanca ngayo impathombi yempi yaseNtshona kube ke ngalo ndlela kudodotyaliswa iinjongo eziphambili zobuntu. Kananjalo xa kuqwalaselwa umba wezemfundo, kuyaphawuleka ukuba yileyo ityeshela ngaphandle eyemveli. Ke ngoko umphandi uza kuxoxa ngeendlela ekungathi kulungelelaniswe imfundo yemveli naleyo yaseNtshona.

Isahluko sesithandathu nesisesokugqibela, seso singoqokumbelo banzi lophando kunye nezindululo. Kuza kuqwalaselwa nezithintelo zophando njengoko olu phando lwenziwe ubukhulu becala kuqwalaselwe uncwadi olusele lupapashiwe. Kuza kuxoxwa nangendima yobuntu kumaziko emfundo ephakamileyo.

1.5. INGCACISO YAMAGAMA APHAMBILI KOLU PHANDO

Kule mihlathi ilandelayo kuza kunikwa iingcaciso zamagama aphambili athe asetyenziswa ekwenzeni olu phando. Iingcaciso zala magama zezo ziza kukhokela umphandi kuphando lwakhe, oku kuquka indlela aza kuthi asetyenziswe ngayo loo magama. Oku kungenxa yokuba ingcaciso zawo ziyohluka, oko kwahluka kuthi kuxhomekeke kumxholo athi asetyenziswe kuwo. Iingcaciso zawo ke ngoko iza kukhawulelana nomlesi ekuqondeni iinjongo eziphambili zokusetyenziswa kwayo.

1.5.1. UBUNTU

Iingxoxo neengcaciso ngokuba yintoni *Ubuntu* zezo zivelelwa kwiinkalo ngeenkalo. Abanye abaphandi baye babuqwalasele *Ubuntu* bejolise kwindlela obungasetyenziswa ngayo njengefilosofi yokuziphatha ngendlela eyiyo kweenkokelo kwezolawulo (Nussbaum 2003; Gyekye 2010; Khoza 2011; Mogoboya 2011; Fagunwa 2019). Kwelinye icala buqwalaselwe njengefiosofi ejolise ukulondoloza inkcubeko yabantu abaNtsundu (Appiah 1992; Saule 1996; Kamwangamalu 1999; Ramose 1999; Aristide 2006). UMokgoro (1997: 2-3) uphakamisa ukuba *Ubuntu* abunokucaciswa ngendlela engakholisa wonke ubani, buyifilosofi enjongo zayo zindiliseke ngaphaya kokuqonda.

“The concept of Ubuntu, like many African concepts, is not easily definable. To define an African notion in a foreign language and from an abstract as opposed to a concrete approach is to defy the very essence of the African worldview and can also be particularly elusive ... because the African worldview cannot be neatly categorized and defined, any definition would only be a simplification of a more expansive, flexible and philosophically accommodative idea.”

Ezi mbono zikaMokgoro (1997) zingabonwa njengezo zixhasa uluvo lokuba *Ubuntu* njengembono yehlabathi yaseAfrika sisiseko somanyano lwamaAfrika (*Pan Africanism*), ukwakhiwa kwesimilo kuluntu, ukukwazi ukuziphatha, ubusoshiyali baseAfrika kumzabalazo wabo wokuphila kunye nobulumko boluntu olulungileyo (Nyerere 1968; Appiah 1992;

Nussbaum 2003; Khoza 2011). Ngokufanayo, kumaAfrika ifilosofi yobuntu ibe sisixhobo kuphuhliso lwezopolitiko ndawonye nekhwelo lalowo wayesakuba nguMongameli uThabo Mbeki. Ikhelo lokuba iAfrika kufuneka ivuselelwe, kunye nokukhangelwa kwenkcazo yefilosofi yaseAfrika ngokwamava afunyenwe phantsi kwenkqubo yobukoloni. Elo khwelo longezelele umfutho kumdla ekuveleni kweembono ezintsha ngobuntu (wa Thiong'o 2005(b); Dalamo 2013; Fagunwa 2019). *Ubuntu* ke ngoko kungaxoxwa ngelithi buyingcambu yobomi bamaAfrika kunye neenkqubo zenkcubeko apho abantu babonakalisa amava wabo ngobomi nje ngokupheleleyo. Kuye kube sisiseko sethemba lamaAfrika ngokuqwalaselwa kwentlalontle yoluntu, noxolelwaniso kwimizabalazo yabo yokuphila nokubakho njengoluntu (Tutu 1999; Letseka 2011; Mabovula 2011).

Ngendlela yokubonakalisa ukuba inene *Ubuntu* buyindlela yokucamngca yamaAfrika, uSamkange noSamkange (1980) uvakalisa ukuba zikho iintetho ezingqinelana nezo zivakaliswa kolu phando ukuba, “umntu ngumntu ngabantu” ngezinye iilwimi zaseAfrika, ezo zikumaZantsi eAfrika:

- *Motho ke motho ka batho* – (Sotho/Tswana).
- *Umntu ngumntu ngabantu* – (Zulu).
- *Munhu munhu nevanhu* – (Shona).

Abaphandi abafana noRamose (1999), uTutu (1999), uBattle (2009), noDalamo (2013) nabo bakwaphakamisa into yokuba xa kuqwalaselwa indlela ekucaciswa ngayo *Ubuntu* njengefilosofi yamaAfrika, kufuneka uluntu lukwazi ukungqamanisa amava abo nendlela yokuzisa iinguqu ingakumbi kwabo bazibona besisigculelo sempathombi yempi yaseNtshona. *Umntu ngumntu ngabantu*, le ntetho ibethelela undoqo wobuntu. Uphononongo lwayo ngokwesimo sengqondo yoluntu nenkcubeko yabo lolo lujolise kwindlela ekusetyenziswa ngayo *Ubuntu* ukuphuhlisa intlalo. Kulo mba umoya wobuntu ubhekisa kuzo zombini iintetho zolwimi ezithe ngqo nezafobe. Ngoko ke ugxininiso lungaphezulu kumagama aquka isimbholizimu eyongezelelweyo yentsingiselo. UAristide (2004:241) ukungqina oku ngokuphawula ngelithi: “*Ubuntu epitomizes an African origin of civilization and way towards a civilization of peace*”. Oku kungenxa yokuba *Ubuntu* bufuna zombini ezi nyaniso malunga nembali yabantu abaNtsundu kunye nenyano ngokungqamene nobambiswano kuphuhliso lwentlalo yabaNtsundu. Ukubonisa inqanaba eliphezulu lokuqonda xa kuthelekiswa nemilinganiselo yabantu *Ubuntu* bunokuhlelwa njengelona nqanaba lingundoqo kwiinkcubeko zaseAfrika.

1.5.2. UMANYANO LWAMA-AFRIKA (*PAN AFRICANISM*)

Ukukhululeka kwabantu abaNtsundu ngezintlalo-politiko nasengqondweni kwidyokhwe yobukoloni yali kwakuxhomekeke kubumbano lwabo njengoko babe neenjongo ezifanayo bebonke kwilizwekazi leAfrika. Umanyano lwamaAfrika (*Pan Africanism*) liphulo, yingcamango kunye neprojekthi yokukhulula (ngokwasengqondweni, ngezintlalo-politiki nezozoqosho) kunye nokumanyanisa abantu baseAfrika. Ekusembindini wayo kumanyano lwamaAfrika (*Pan Africanism*) yingcamango yokuba ngomanyano inokwenziwa iAfrika ibe yileyo izimeleyo ngokuzisa utshintsho kubantu baseAfrika (Nyerere 1968; Nkrumah 1970; Appiah 1992; Prah 1998; Adi 2018).

Imbali yomanyano lwamaAfrika (*Pan Africanism*) iqalela phakathi kwinkulungwane yeshumi elinesithoba. Iinzame zokumisela umanyano lwamaAfrika (*Pan Africanism*) ziye zakhula ekuqaleni kwenkulungwane yamashumi amabini. Umanyano lwamaAfrika (*Pan Africanism*) ifumana inkuthazo kwimbali yobudlelwane be*Nordic* neAfrika. Ngeminyaka ye1960, umanyano lwe*Nordic* kunye nemizabalazo yenkululeko yaseAfrika kunye nokuzibophelela kwe*Nordic* kubuhlakani bokuzimela kunye namalungelo ezopolitiko ehlabathi avula amajelo ahlukileyo omanyano nokufunda ngeengcinga zamaAfrika ngembali nemizabalazo yawo (Nkrumah 1970; Prah 1998; Adi 2018). Lo mba uye wagxininiswa kuluntu oluluqilima kunye nenkxaso karhulumente kwimizabalazo yenkululeko yaseMazantsi eAfrika ngoncedo loluntu, uthungelwano lwe*diaspora* kunye nenkxaso yokuvuselela iAfrika (jonga 1.5.3. ngezantsi).

Ngokubhekisele kwifilosofi yobuntu, umanyano lwamaAfrika (*Pan Africanism*) bungoyanyaniswa nendlela iinkcubeko, ulawulo lwezintlalo-politiko kunye nophuhliso ezithi zisetyenziswe ngayo ngeenzame zokuzisa utshintsho kubantu abaNtsundu. Ngoko ke inkqubo yenkcubeko nentlalo-politiko kufuneka ithathwe njengento nje eguqukayo, ebanzi nebandakanya bonke abathathi nxaxheba (Mona 2014; Mkandawire 1999; Adi 2018). Ukudodobala koko kubonwa njengokuyinyaniso ngakwiimeko ezithile zentlalo kunokwahluka ngokugqithisileyo ukuya kwiyantlukwano yangaphambi kwenguqu eyiyo. Kungoku nje siyakwazi ukukubona oku, kananjalo siyakwazi nokuqonda ngokubanzi ulawulo lengcinezelo olungqongqo kunye nemida yokongamela nokonganyelwa ziingcamango ezingathatheli ngqalelo iimbono zamaAfrika (Nkrumah 1970; Anyidoho 1989; Prah 1998; Mkandawire 1999). Ukuba siphuhlisa iindlela zokuhlalutya endaweni yokunciphisa imisebenzi kwiimveliso zolwazi olutsha lwamaAfrika kunye nemisebenzi ngakwizikhundla ezimisiweyo, siyakwazi ukuqonda olo lwazi ngeliso elitsha, nokuvuleka okubalulekileyo

kwamanyathelo okwenene kunye negalelo lwezimvo zabaNtsundu ngokubhekise kwintlalo yabo.

Kwingcaciso yethu ye*Pan-Africanism* kuphawuleka ukuba kugxininiswe kumba wenkcubeko, intlalo-politiko ngenxa yokuba *Ubuntu* ubukhulu becala buqwalasela kanye ezo ngongoma. Konke oku kwenziwa phantsi kweenjongo zokubonakalisa unxulumano phakanti kobuntu ne*Pan-Africanism* njengeefilosofi ezingalulutho ekuphuhliseni nasekuziseni utshintsho kumzi oNtsundu.

1.5.3. AFRIKA *RENAISSANCE*

Uvuselelo ngokutsha lweAfrika luhambelana nokungqinelana kweembono zobuni babantu abaNtsundu nenkcubeko yabo. Ke ngoko *Ubuntu* buthi bubblesbindini kwelo phulo. Njengoko Ébalé noMulemi (2023) bexoxa, ifilosofi yobuntu kunye neAfrika *Renaissance* zingabonwa njengeefilosofi ezinempembelelo ekuzameni ukuvuselela nokubhiyozela inkcubeko nezithethe zaseAfrika. Ifilosofi yobuntu inamandla okuba negalelo elibonakalayo ekuvuselelweni kweAfrika ngokuhlakulela iimbono ezintsha ngobuni kunye neenjongo ezikhokelela kubumbano phakathi kwabantu abaNtsundu baseAfrika.

Ukuvuselelwa kolwazi lwefilosofi yeAfrika *Renaissance* kunokubangela amanqanaba olwazi loqhagamshelwano olunokukhokelela ukuba iAfrika ifumane izinto nolwazi olungenazimpembelelo zaseNtshona ekuqineni. Oku kunokuphinda kuqalise uphando lwezenzululwazi olulodwa lwaseAfrika kwaye kwenze inzuzo yokwenyani yokuthelekisa iindlela zokuzisa iinguqu kuluntu oluNtsundu kusetyenziswa ulwazi lwemveli (Mamdani 1999; Prah 2001; van Hensbroek 2001; wa Thiong'o 2005(b); Cossa 2009) (Jonga 1.5.6.). Iinzame zokuchaza ubuni baseAfrika kusetyenziswa ifilosofi yobuntu kunye neAfrika *Renaissance* zibonisa ukuyondelelana kwendlela iAfrika enokuthi ikwazi ngayo ukuvuselelwa ngokutsha kwengqiqo yamaAfrika ngokuchasene notyekelo lokufana nokudityaniswa kweengcamango zaseNtshona ngembono zeAfrika ekuqondweni kwehlabathi.

Ukuvuselelwa ngokutsha kweAfrika yingcamango ethi iphinde ithi thaa ezingqondweni zabanye ababhali xa bebonakalisa umzabalazo wobuntu baseAfrika – kuquka aba babhali bakhethelwe olu phando. Abemi baseMzantsi Afrika neAfrika iphela ngabantu abathi bayikhaba ngawo omane ipolitiki yocalucalulo, eyayijongela phantsi abantu abaNtsundu. Ikhwelo leAfrika *Renaissance* luyinxalenye yomzabalazo ekudala uqhuba ojolise ekuchazeni

ngendlela ethe ngqo ubuni kunye nengqiqo yobuAfrika. Oku kungasentla kungqinelana noko kuphakanyiswa nguJana (2001:38) xa esithi:

“The African Renaissance vision is an all-embracing concept that draws its inspiration from the rich and diverse history and cultures of Africa. It acknowledges Africa as the cradle of humanity, whilst providing a framework for the modern Africa to re-emerge as a significant partner in the New World order”.

Nangona le ndlela yokucamngca inokukhuthaza ukuziva uyinxalenye yoluntu olunjongo zifanayo kwaye inokuqhubela phambili injongo ebalulekileyo yokubamba nokugcina izinto 'zobuAfrika' nokuba oko kwakhiwe – ukukhokelisa phambili iimbono zokwahluka kweAfrika iphela nokwengingqi, ekugqibeleni kungaphoswa iinkcukacha ezingaluncedo ekuqinisekiseni ukuba elowo ungubani na. Uphando lufumanise ukuba nangona abathandi bembono yenkcubeko yamaAfrika bephambuka kwicala lemvisiswano, iingcaphephe zisenokubeka umngcipheko wokungahoyi ukudityaniswa kweAfrika eyakhiwe ngokwabelana ngamava ayo okujongelwa phantsi yimpi yaseNtshona nethe yachaza imigaqo yempilo apho kubekelwa iAfrika phantsi kwewonga elingaphantsi kwelo lokulingana kwayo neNtshona.

Enye yezona zinto ezibalulekileyo kwiimbono zabo baxhasa iAfrika *Renaissance* kukufunyanwa kwakhona kwamaAfrika ngokwawo ngokusebenzisa uhambo lwabo lwangaphambili kunye nokuvuselelwa kwesimo sokuzithemba kwamaAfrika njengezwekazi. Luhambo olusingise ekufumaneni kwakhona iAfrika njengezwekazi elineempembelelo ezibonakalayo kwezempucuko ingakumbi xa kujoliswe kwimbali yaseJiphethe (Prah 2001; Jana 2001; Cossa 2009). Olu hambo lujolise ekuphakamiseni ingqondo nomoya wamaAfrika ukuze azithembe kwaye aqinisekise ukulondolozwa nokuvuselela *Ubuntu* kunye nenkcubeko yawo. Luhambo olunika amandla kubantu baseAfrika bazibonakalise kwixesha elidlulileyo baphendule umbuzo wokuba bangoobani na ngaphambi kokuzibonakalisa kwixesha esiphila kulo nakwelo lizayo kwaye baphendule kumbuzo wokuba baya kuba yintoni na. UBongmba (2004) ugxininisa imbono yokubuyisela ubunini obugqwethiweyo beAfrika ngokuvuselelwa kwenkcubeko yoluntu yaseAfrika kunye nezinto zokomoya ezifana nobuntu. Imvuselelo yenkcubeko ngokweembono zeAfrika *Renaissance* kufuneka kwakhona ijolise ekusombululeni iingxaki zemihla ngemihla iAfrika ejongene nazo kwinkulungwane yama21. Ezi ngxaki zinento yokwenza nokwehla kokuziphatha kunye nokungahlonitshwa kweyantlukwano yeembono ngophuhliso lwentlalo yabaNtsundu.

1.5.4. BLACK CONSCIOUSNESS

Ukuzingca ngokuba ngumntu oNtsundu yenye yeendlela eziphambili ekuqinisekiseni ukuba iimbono zobuntu zezo zithi zithathelwe ingqalelo ngabemi baseAfrika. Kwixesha lengcinezelo, abo basemagunyeni babeyilwa ngandlela zonke into yokuboana abantu abaNtsundu beyimbumba. Kungoko kwakubalulekile ukuba basoloko bezingca ngobuNtsundu babo.

“Black Consciousness ... takes cognizance of the deliberateness of God's plan in creating black people black. It seeks to infuse the black community with a new-found pride in themselves, their efforts, their value systems, their culture, their religion and their outlook to life.” (Biko 1978: 49)

Le ntetho kaBiko apha ngentla ingathathwa njengekhwelo kubantu abaNtsundu lokuba mabazikise ukuqiqua, balungise indlela abacinga ngayo ngokubhekisele kwisimo sabo bengabantu abaNtsundu. Ukuba ezo nkalo akukhawulelwana nazo baza kuzibona behlala bengamaxhoba abo basemagunyeni (amakoloniwali) ngokuthi gqolo babonakalise ukungazithembi ngokuba ngabantu abaNtsundu. Uphando luza kuthi lucacise oko kuqulathwe yi*Black Consciousness* luze lubonakalise nonxulumano lwayo kunye nobuntu.

UBiko (1978) uchaza i*Black Consciousness* njengefilosofi ejolise ekuvuseleleni iingcamango zabantu abaNtsundu ngendlela amabaphilisane ngayo. UGordon (2008) uxoxa ngelithi, yifilosofi yamaAfrika le ekufuneka ithathelwe ingqalelo njengoko ikwazama ukubonakalisa ukuba abantu abaNtsundu banazo izakhono zokuziphuhlisa bekhokelwa bubuntu. Oku kuyangqinwa nguMafrika (2017) kuphando lwakhe ngobomi noncwadi lukaP.T. Mtuze xa evakalisa ukuba abantu abaNtsundu ngokubambisana nangokuqinisekisa ukuba oko bakwenzayo bakwenzela inzuzo yoluntu ngokubanzi, banakho ukuqinisekisa ukuba zikho iinguqu abazenzayo ekuhlaleni. Ngenxa yeempembelelo zaseNtshona, ifilosofi ye*Black Consciousness* yileyo yathi yenza abo basemagunyeni benze nawaphi na amalinge okuqinisekisa ukuba iba yileyo idodotyaliswayo ngokwemfundiso zayo.

Okunye okuphambili ekucaciseni nasekuqondeni iziseko ze*Black Consciousness* zezo zijolise ekulungiseni imbonakalo yabantu abaNtsundu ngokwezemfundo, inkcubeko nezozoqoqosho izinto ezo zijolise ekuphuhliseni umzi oNtsundu. Ukubaluleka kwezi ngcamango kufuneka kuthathelwe ingqalelo enkulu ukufezekisa iphupha labantu abafana noGqoba, uSolilo noJolobe lokubona umzi oNtsundu ingulowo ukwazi ukusebenzisa izakhono zawo ngeenjongo

zokuziza utshintsho ekuhlaleni. UOliphant (2008) noGordon (2008) baphawula ngelithi, kukho unxulumano phakathi kwembali nabantu kwindlela abathi babonakalise ngayo ukuzithemba kunye nethemba kwikamva abalisebenzelayo ngokuqinisekisa ukuba imbali abakhokelwa yiyo yileyo kulungelelaniswa izinto ezibonakala njengezo zibuyisela umva umzi oNtsundu.

Uphando luza kuqwalasela unxulumano *IweBlack Consciousness* kunye nobuntu. Eyona njongo yokukwenza olu nxulumano kukubonakalisa ukuba ezi filosofi zimbini zezo zizama ukubonakalisa ukuba abantu abaNtsundu banako ukusebenzisa oko bafikelela kuko ukuphuhlisa isizwe esiNtsundu. UOliphant (2008) uxoxa ngelithi, ifilosofi ye*Black Consciousness* ivakalisa ukuzingca kweqela nokuzimisela kwabaNtsundu ukuba baphakame, bafikelele kwinqanaba lokwenza izinto ezingenazimpembelelo zaseNtshona. Inkululeko kukukwazi ukuzichaza ngokwamandla kabani ngaphandle kokubonwa njengalowo utsalela emva kungengomandla abanye abantu phezu komnye kodwa kuphela ngobudlelwane bakhe nenkcubeko kunye nendalo engqongileyo. Oku kuxhaswa nanguBiko (1978:92) xa exoxa ngelithi:

“... our culture, our history and indeed all aspects of the black man's life have been battered nearly out of shape in the great collision between the indigenous values and the Anglo-Boer culture”.

Ukusebenzisa *Ubuntu* ziinzame zokuvuselela oko kwenza abantu abaNtsundu bazibone njengabo banexabiso kwaye banezakhono ezifanelekileyo ukuzisa uphihliso kwintlalo yabo. Inkubeko yethu kufuneka ichazwe ngokwemigaqo efanekileyo. Kufuneka sinxulumanise ixesha elidlulileyo nexesha esiphila kulo kwaye sibonisa indalo yembali yomntu oNtsundu. Kuthi kubekho impazamo yokucinga inkubeko yamaAfrika yinkubeko engatshintshiyo ukusukela mhla abantu abaNtsundu badibana nabantu baseNtshona kwaye ayizange iphuhliswe ukususela ngoko. Ndingaxoxa nditsho ukuba liyinyani elithi abantu abaNtsundu nagabntu abasiko labo kukwabelana ngolwazi ngokuthi gqolo besabelana nesizukulwana sabo ngamabali. Simele sikwale, njengoko senzile, indlela yokubanda yobomi yomntu ngamnye esisiseko yenkcubeko yaseNtshona. Kufuneka sifune ukubuyisela kumntu oNtsundu ukubaluleka okukhulu ebesisoloko sikunika ubudlelane babantu, ukuhlonelwa okuphezulu kwabantu nempahla yabo nobomi ngokubanzi.

1.5.5. INKOLO YAKWANTU

Inkolo yakwaNtu yenye yeenkolo abantu abaNtshona abathi baqinisekisa ukuba kudodotyaliswa ifuthe layo njengoko yayibonwa njengeyona iyintsika kwintlalontle yabantu abaNtsundu. Konke oku kwakusenziwa phantsi kweengcingane zokuba inkolo yaseNtshona yobuKrestu yiyo enokuba lisebe lokubambelela ukuzisa iinguqu kubantu abaNtsundu (Mbiti 1969, 1975; Hodgson 1985(a), 1985(b); Mndende 1994; Gathogo 2008; Kasongo 2010). Dopamu kuMndende (1994:12) inkolo yesiNtu okanye yakwaNtu uyicacisa njengaleyo iqulathe oku:

“African Traditional Religion comprises the religious beliefs and practices of the Africans which have been in existence from time immemorial, and are still adhered to today by many Africans which have been handed down by their forebears”.

Inkolo yesiNtu ngokwengqiqo neengxoxo eziphambili ezingokuyivuselela zivakalisa ukuba yinkolo yabantu abaNtsundu baseAfrika ngokwendalo njengoko inikezelwa kwizizukulwana ngezizukulwana. Enyanisweni naluphi na unqulo olukhoyo namhlanje lunxibelelene nesiseko salo sangaphambili ukuze lube nentsingiselo. Ngalo ndlela igama elithi 'inkolo yesiNtu' liphumeza injongo yokwahlula iNkolo yaseAfrika kuyo nayiphi na enye inkolo eye yaziswa ebantwini ngenzondelelo yobuvangeli kunye nokusasazwa kweentetho ezithi, inkolo yakwaNtu ayinakho ukufezekisa izidingo zoluntu zokukhululeka ngokomoya. Ngaphandle kwazo zonke iziphumo zonxibelelwano oluvela ngaphandle, iimpembelelo zaseNtshona: inkolo yesiNtu ihlala iyiNkolo yabo yokwenyani. Abanye ababhali bathetha "ngeeNkolo zesiNtu zaseAfrika", kodwa (uMndende 1994) uxoxa ngokusetyenziswa kwemo yesininzi kwiNkolo yaseAfrika. Uphinda ayicacise ingongoma yakhe ngokuqinisekisa ukuba ubuAfrika obufanayo, obukukholelwa kuThixo nakwiminyanya kwiAfrika iphela, kwenza kube lula ukuthetha “ngeNkolo yaseAfrika”. Omnye usenokubona ukuba xa exhasa intetho yakhe, uMndende (1994) uxhalabele ngakumbi ngokufana kwamagcuntswana eenkolelo (uThixo neminyanya) kulo lonke ilizwekazi ngaphandle kokuqwalasela iyantlukwano (izizwe ngezizwe) ezibonakala ngokwemimandla ngemimandla.

Abaphilayo banxibelelana neminyanya yabo ngezithethe namasiko amaninzi. Kuthi kubekho izithethe namasiko okubandakanya umntwana nookhokho bakhe kwakunye nabaphilayo, kukho amasiko anxulumane nezigaba zokukhula, ukubulela, amasiko omngcwabo kwakunye

namanye amasiko nezithethe ezingakhankanywanga kolu phando (Mbiti 1969, 1975; Soga 1989; Mndende 1994; Kasongo 2010). Zonke ezi zinto, ezifana namasiko nezithethe, zithi zisengele thungeni linye kuba zibonakalisa *Ubuntu* njengoko ziquka ukunxibelelana koluntu nje ngokubanzi. Inkolo yesiNtu ingachazwa njengenqubo yeenkolelo zemveli, izenzo eziyondeleleneyo nenkcubeko kunye neembono zehlabathi zamaAfrika. Njengakwezinye iinkolelo eziphambili, umntu uzalelwa kuyo njengendlela yokuphila kunye nembonakalo yayo ekwinkcubeko ezinendima kwimpembelelo zonqulo (Mbiti 1975; Hodgson 1985(a); Soga 1989; Gathogo 2007, 2008; Kasongo 2010). Inkolo yesiNtu iyinxalenye ebalulekileyo yendlela yokuziphatha nenkcubeko yamaAfrika. Oku kuphakanyiswe ngasentla kungqinelana nezimvo zikaMphahlele xa exoxa esithi:

“These elements of our belief system are at the centre of African humanism: the value of humankind as the centre of life. The value of being: to be, that is ultimately superior to the tendency to have”.

Into emayikhunjulwe yeyokuba kwinkcubeko nenkolo yesiNtu iminyanya nezinyanya zihlonitshwa kakhulu kwaye ubulumko nentetho zabo zisoloko zibuzwa zikhunjulwe, kwaye kwimibongo yaba babhali ingakumbi ekaGqoba isoloko icela abafundi bayo ukuba bayikhumbule intetho kaNtsikana bacele ingcebiso kwababonayo elizweni kuba bona babonwa njengabagcini bobulumko bamandulo nangenxa yenkolelo yokuba ‘inyathi ibuzwa kwabaphambili’ (Moropa & Tatyeka 1990). Ngamafutshane ke ngoko, inkolo yesiNtu ngokwengqiqo yabaNtsundu iyindlela yokuphila nokuqonda unxulumano phakathi kwabaphilayo neminyanya yabo. Lo ngumahluko osisiseko phakathi koko kubonwa njengenyaniso yenzululwazi nenyano yenkolo kuluntu lwanamhlanje. Ukujonga nokuqonda kwihlabathi labaNtsundu kukubuza ukuba ungubani – ubuni bomntu, kunye nengqiqo yakhe, injongo ngeengcinga ezifanelekileyo ngokwenkcubeko umntu akakhangelisi nto ingekhoyo.

1.5.6. ULWAZI LWEMVELI

Xa ingabethiswa ngoyaba ingcaciso yokuba luqulathe ntoni ulwazi lwemveli, ubulungisa bungabe abenziwanga njengoko ulwazi lwemveli luthungelana noko kuqulathwe kwindlela *Ubuntu* obuqondwa ngayo ngamaAfrika.

Ulwazi lwemveli lubandakanya phakathi kwezinye izinto umoya wobulumko obumiliselwe kwiimbono zabantu zehlabathi, *Ubuntu* kunye nokwazi iminyanya. Ulwazi olufakwe kwizizukulwana ngokhokho apho kukho iintsomi *zepanegyric* kunye neetotems (iziduko

nezilo zemizi), izithethe zomlomo kunye nezaci namaqhalo. Ezi nxalenye zenza iingcambu zobuntu bomntu, ukuzihlonipha, kunye nezithethe zenkcubeko zokulunga ezisekelwe kwimigaqo kunye nezenzo zobuntu, imfesane, ububele nentlonipho (*Ubuntu*) (Hountondji 2002; Goduka 2005). Iinkqubo zenkolo, indlela yokuziphatha, amasiko nezithethe zakwaNtu/zamaAfrika zithi zibe yinxalenye enkulu kubomi nentlalo yabantu abaNtsundu. Iilwimi kunye neenkcubeko ezibonelela ngeziseko zefilosofi kunye nomphefumlo wabantu nazo zifakwe kwinkqubo yolwazi lwemveli (Horsthemke 2004; Hountondji 2002; Goduka 2012). Olu lwazi lukwabandakanya izinto ezomeleza amathuba okuphila azinzileyo aquka amandla oluntu, imisebenzi kunye nempahla. Ke ngoko, ukwazi koluntu ukuba ukwakha nokudibanisa ubunzulu bolwazi lwemveli kubaluleke njengoko iyindlela yokukhawulelana nokutshabalala kwendlela uluntu oluziphilisa noluziphuhlisa ngayo.

UMkhize noNdimande-Hlongwa (2014) bavakalisa uluvo lokuba xa kuqwalaselwa indlela ulwazi lwemveli olusetyenziswa ngayo kubalulekile ukuba kuvelelwe icala lokuba lulwazi oluhlala lutshintsha njengoko lwakhiwa ngokutsha, luvavanywe khona ukuze noluntu lukwazi ukuziqhelanisa nendlela yokulusebenzisa. Bakwaphakamisa ukuba lulwazi olungxam yalo luxhomekeke kwinkcubeko ethile kwaye isekelwe kummandla othile kukhokeliswa inkcubeko yabantu balo ndawo. Yingqokelela yamava enziwe ngabantu abahlala kwezo ndawo. Ngoko ke, xa utshintshelwe kwezinye iindawo, kukho umngcipheko wokufuduswa, ukuphuhliswa nokulondolozwa kolwazi lwemveli. Nangona kunjalo, ulwazi lwemveli lusoloko lubonwa ngabakhi-mkhanyo bangaphandle njengolo lumi ngxi, lungeyonzululwazi kwaye lungenamsebenzi kuphuhliso oluzinzileyo loluntu (Hountondji 2002; Goduka 2005; Mkhize & Ndimande-Hlongwa 2014). Ifilosofi yamaAfrika (njengaleyo yobuntu) yinkqubo yolwazi lwaseAfrika, inokubonwa ngesakhelo sefilosofi esiluncedo kulwakhiwo lokuxhobisa ulwazi oluya kwenza uluntu lwaseAfrika (abantu abaNtsundu) luthathe inxaxheba kuphuhliso lolwazi lwemveli. Oku kungqamelene nengcaciso evakalisa ukuba *Ubuntu* njengefilosofi yamaAfrika bunokusetyenziswa njengentsika yokuzisa iinguqu kwintlalo yabantu abaNtsundu.

Nangona kukho ukuguqulwa nokungacaciswa kolwazi lwemveli lwabantu bomthonyama baseAfrika kwiinkqubo zolwazi, kusekho okukhulu ekufuneka kwenziwe kwilizwekazi ngeendlela okukhuthaza iinkqubo zolwazi lwemveli lwamaAfrika ukuze kuphile uluntu kunye nophuhliso. Imbali engathandekiyo yelizwekazi iAfrika (leyo yobukoloniyali) ayizange ibutshabalalise ngokupheleleyo ubukrelekrele baseAfrika, inkcubeko kunye nelifa lobuntu. Amaziko emveli okuvelisa ulwazi, ulondolozo kunye nokwabelana okufana nezikolo

zolwaluko, imidlalo yesiNtu, iinkqubo zezolimo, imidaniso kunye neengoma, ukubaliswa kwamabali, amaqhalo, njalo njalo aseziintsika zolwazi lwemveli zamaAfrika omthonyama (Hountondji 2002; Higgs 2003; Goduka 2005, 2012). Ubutyebi bolwazi lwemveli olukhoyo phakathi kwabadala kunye nabanye abanolwazi lwengingqi lubonisa udlamko nobukrelekrele ekufuneka abaphandi neenkubabuchopho zaseAfrika ziziqwalasele. UGoduka (2005) uxoxa ngelithi, kubalulekile ukuba xa kujoliswe kuvuselelo lwemfundo yemveli yamaAfrika, iimbono zehlabathi ngokwemfundo kufuneka zibe ziyamanyaniswa nezo zomthonyama. Oku kuza kudala unaniselwano lwamava nolwazi oluza kuza neenguqu ezincomekayo (Mkhize & Ndimande-Hlongwa 2014). Olu hlalutyo lujolise ekuhlalutyeni ukuba ngaba kukho ukuqhubela phambili ngokweziko phakathi kwendlela ekusetyenziswa ngayo ulwazi lwemveli ukulondoloza *Ubuntu* kunye nelifa lenkcubeko yamaAfrika, enokwazisa indlela eya kuphembelela uvuselelo lweAfrika ngokubhekise kwifilosofi yobuntu.

1.6. UQUKUMBELO

Njengoko esi sahluko ibiseso sijolise kudakanco lwentsusamabandla neenjongo zokwenziwa kolu phando, kuphawuliwe nangeengcaciso zamagama aphambili njengoko aza kuba nendima ekuqhubeleni phambili olu phando. Okunye kukwakrotyiswe umlesi kwizithako umphandi azibone njengezo zingaluncedo ekuphicotheni ukubaluleka kobuntu njengesixhobo esingazisa iinguqu, uphuhliso nenkqubelaphambili kumzi oNtsundu. Omakukhunjulwe kukuba *Ubuntu* yifilosofi apha eyayithanda ukungaselwa so ngabo babesemagunyeni ngexesha lolawulo lwamakoloni, ke ngoko ukuxoxa ngokubaluleka kwabo kukuzama ukubonakalisa ukuba buseyifilosofi ekusafuneka abantu abaNtsundu bazifundise ngayo. Kwizahluko ezilandelayo le ndima iza kucaciswa banzi.

Esi sihluko sishukuxa izithako eziphambili ezisebenza njengezixhobo zokuqonda banzi *Ubuntu* ngokolu phando. Ingxoxo iye yaphinda yahlolisisa iinjongo zokwenza uphando kubabhali nemibhalo ekhethiweyo yolwimi lwesiXhosa. Izahluko ezilandelayo ziza kujolisa ekucazululeni iingcamango ezikhokele aba babhali ekubhaleni ngezopolitiko ngokuqwalasela iindlela *Ubuntu* obuthe badodotyaliswa ngayo kunye nemigudu ebalulekileyo yokuvuselela *Ubuntu* kwimeko yaseMzantsi Afrika neAfrika ngokubanzi.

ISAPHLUKO SESIBINI

UPHONONONGO LONCWADI OLUSETYENZISIWEYO NETHIYORI

2.1. INTSHAYELELO

Masihlabele mgama sibone uphononongo loncwadi ukuba lusivezela ntoni lona ngokubaluleka kobuntu njengoko bubonakala kwimbali zaba babhali bakhethweyo kolu phando – sijolise nakwinkqubela phambili.

Olu phando luphando olujolise ekuqwalaseleni indlela *Ubuntu* obungathi busetyenziswe ngayo ekuqinisekiseni ukuba isizwe sabaNtsundu siyaphuhla. Kwalapha kwesi sahluko kuza kuthi kuqwalaselwe iimbono ezikhoyo xa kuqwalaselwa *Ubuntu* njengethiyori engasetyenziswa kwizifundo zoncwadi lwaseAfrika. Ayithandabuzeki into yokuba abantu abaNtsundu ngabantu abakuthandayo ukuphilisana, bencedisana njengoko bezama ukuqinisekisa ukuba isizwe sabo siba seso siqhubela phambili. Ngenxa yamagingxigingxi engcinezelo, oku kwathi kwadodobala njengoko abantu bazibona sele ingabantu abohluliweyo ngokweendawo abahlala kuzo, amasiko neenkcubeko. Kungoko ke kululutho ukuba umphandi awuchaze umlando-mbali wobuntu. Oku kuza kuthi kuncede ekubeni nomphandi akwazi ukuqinisekisa ukuba uyayiqwalasela indima ethi idlalwe luluNtu ekuqinisekiseni ukuba iingcingane ngobuntu zezo zithi zitshintsha njengoko namaxesha etshintsha. Ngezantsi apha kuza kuthi kuqwalaselwe iingxaki ezithi zoyanyanise nengcaciso yobuntu kunye nendima ethi idlalwe lugxekoncomo yobuntu obusecualar. Kwesi sahluko kuza kuthi kuqwalaselwe kananjalo indima ethi yenziwe lulwazi lwemveli ekugcineni nasekulondolozeni ezinye zeembono zokuba *Ubuntu* obu buqulathe ntoni na. Oko kuza kulandela ingxoxo yokuba ingaba iilwimi zesiNtu ezi zixabiseke kangakanani na ekusetyenzisweni kwazo kuncwadi lweAfrika.

2.2. UBUNTU – IINGXAKI EZIJONGENE NENGACISO

Imbali yoMzantsi Afrika neAfrika ngokubanzi yenza kubekho iimbono ezibethabethanayo xa kuchazwa ukuba yintoni *Ubuntu*. Yonke loo nto yenziwa yinto yokuba kuthi kubekho iqela labantu elithi liqwalasele iingcambu zobuntu ngokusebenzisa amava aseNtshona abanye basebenzisa lawo aseAfrika (Rafapa 2005; Sauke 1998; Gade 2011; Nxasana 2016). Zibethabethana nje ezi mbono kungenxa yokuba kukho uluvo oluthi, *Ubuntu* njengefilosofi yaseAfrika akufunekanga ukuba kusetyenziswe iimpembelelo izezo zaseNtshona xa kusenziwa uhlalutyo lwendlela obusebenza ngayo *Ubuntu*. Ingxaki ngezi zimvo yinto yokuba iAfrika ayingozimele geqe ngoko inazo iimpembelelo ezivela ngaphandle kumanye amazwe

(Obee 1994; Saule 1996, 1998; Nussbaum 2003; Elliastam 2015; Mafrika 2016). Kolu phando kuye kwaphawuleka ukuba kuthi kubekho umahluko okhoyo phakathi kwezi mbono zimbini. Ezo mbono zezo kuza kuthi kugxilwe kuzo kule miglati ilandelayo.

Indlela ethi ithande ukulandelwa xa kuqwalaselwa indlela ekuthi kusetyenziswe ngayo *Ubuntu* yileyo ethi ithathele ingqalelo utshintsho olukhoyo kwimo yezentlalo-nopolitiko kunye naleyo yeenkcubabuchopho kumaziko ohlukeneyo. Oku kwenziwa yinto yokuba zonke ezi zinto zithi zibe nefuthe ezinalo xa kusiziwa ekuphuhliseni ifilosofi yaseAfrika (Obee 1994; Nussbaum 2003; Gade 2011; Mabovula 2011). Ezi mbono zezo zibangela ukuba ubani azibuze ukuba le nto *Ubuntu* ingaba kumele ibe yileyo isecular kusini na (jonga umhlathi 2.2.3.1. ngezantsi). Ngoko ke kolu phando *Ubuntu* buza kuthi busekelezwe kwindlela aba babhali bakhethiweyo babethi baveze ngayo izimvo zabo xa kusiziwa kwifuthe lwaseNtshona. Elo futhe lithe lajongela phantsi abantu abaNtsundu nemisebenzi yabo abayibona njengaleyo ingenankqubela phambili kwintlalo yabo. Kuza kubaluleka ukuba umlesi ayiqonde ukuba iimbono zaseNtshona zezo zathi zagqama ngamandla ngexesha lokhanyo (*enlightenment*) nto leyo eyabangela iimbono zaseNtshona ibe zezo zikholelekayo nezikhokeliswa phambili xa kubhekiselwe kubantu abaNtsundu (Obee 1994; Rafapa 2005; Elliastam 2015; Nxasana 2016).

Into yokuba abantu abaNtsundu babesaya kuba ngabantu abagqithisela ulwazi ngentetho yomlomo endaweni yokuba babhale phantsi, yadala ukuba ulwazi oluninzi lube lolo luvele lufike kwesinye isizukulwana selungaphelelanga. Oku kungabhalwa kolwazi kubangele ukuba ulwazi maluphumpeke, loo nto iyabonakala nakwindlela ekuthi kusebenziseke ngayo *Ubuntu* (Mabovula 2011; Elliastam 2015; Mafrika 2016). Abanye abantu bathi abusekho *Ubuntu* bambi bathi makubuyelwe eMbo. Konke oku kuthi kudalwe bubunzulu obayanyaniswa nobuntu njengefilosofi yokuqonda intlalo yabantu abaNtsundu mandulo kungeenjongo zokuzama ukubuyisa loo ndlela yokuphila (Nussbaum 2003; Gade 2012; Elliastam 2015; Nxasana 2016). Kusenzeka nje oku kungenxa yokuba uninzi lwabantu luthi lube nolwazi olungephi xa kusiziwa kwezona ngcingane *Ubuntu* obusekelwe phezu kwazo (jonga umhlathi 1.5.1. ngasentla). Uluvo ke ngoko lelokuba ukuba kuthe kwakho iphulo lokuqinisekisa ukuba ulwazi malunga nokuba *Ubuntu* obu busekelezwe phezu kweziphi na iingcamango oko kungenza uluNtu lutsho lukwazi ukuzikhwebula ekwenzeni izinto ezithande ukuxaba endleleni yokubonakalisa *Ubuntu* (Rafapa 2005; Mabovula 2011; Gade 2012). Kubalulekile ukuba iingcamango ngokuba *Ubuntu* obu bumele ukuba busebenza njani ekuhlaleni ibe zezo noluntu zikwaziyo ukuziqaphela nokuziqonda umhla nezolo.

Kuthi kubekho ukubethabethana kweembono xa kuthi kubekho iqela elithile elithi layamanise *Ubuntu* kunye neendlela abantu abaNtsundu ababesenza ngayo amasiko, izithethe kwakunye nendlela ababenqule ngayo uThixo wabo (okanye izithixo zabo). Loo nto ithi inyanzelise ubani ukuba azame ukuzikhwebula kwiimbono ezinjalo njengoko zithi zenze umntu akwazi ukuqonda *Ubuntu* ngokuthi aqwalasele indima edlalwa bubo (Asante 1998, 2003; Nussbaum 2003; Elliastam 2015). Oku kusenzeka nje kungenxa yekhwelo lokuba indlela yamandulo yokuphilisana kwabantu abaNtsundu yileyo ithande ukuphelelwa lixesha layo ngenxa yamaxesha atshintshileyo (kolu phando olu luvo luza kuhliwa amahlongwane). Kubalulekile ukuba sikhumbuzane ukuba nangona amaxesha etshintsha, izinto ezilulutho eluntwini kunyanzelekile ukuba singabantu sibambelele kuzo ukuze singaphulukani nemvelaphi yethu sisizwe esiNtsundu (Asante 1998, 2003; Mabovula 2011; Gade 2012). *Ubuntu* ke ngoko akunakutshiwo ukuba bufanele okanye busuka kuhlangu oluthile lwabantu, kodwa abo bantu bangathi bagqame ngabo ngendlela abathi baziphathe ngayo nabathi basebenzise ngayo *Ubuntu*.

2.2.1. UBUNTU, UBUME NENKQUBELAPHAMBILI

Kubalulekile ukuba kuqwalaselwe ukuba *Ubuntu* obu kunamhlanje nje bume njani ngokubhekiselele kuncwadi. UGade (2011) uphawula ukuba *Ubuntu* buthe baxhaphaka kuncwadi kwiminyaka yeminyaka ye1960 emva kokuba kwathi kwakho ingqungquthela eMzantsi Afrika eyayijoliswe ekuhloleni ubume befilosofi yaseAfrika. Kuyaphawuleka kananjalo ukuba ekusetyenzisweni nasekucaciseni banzi ukuba yintoni *Ubuntu* into leyo eqandusela ekubeni kuqondwe ingcaciso engqalileyo kunye neendlela emabuqondwe ngayo. Ngcaciso leyo ekungafunekanga yayanyaniswa ncakasana nezinye iingcaciso ezisaya koyanyaniswa nobuntu kuzo kuquka ezi: ubume bendalo yomntu, ubuni bomntu ngokwendlela adalwe ngayo ukubala nje ezimbalwa (Gade 2011:307-308). Oku kuthi kubonise ukuba ubume bobuntu yinto apha eyayisaya kudala ukubhideka xa kusiziwa kweyona ngcaciso ingoyanyaniswa nobuntu. Kolu phando kuza kuthi kubaluleke ukuba kuqwalaselwe indima esele yenziwe xa kuchazwa ubume bobuntu. Oku kuza kuthi kuncede umphandi ukuba akwazi ukuma kummandla othile malunga nobuntu xa eqwalasela ababhali abathe bakhethwa ngeenjongo zokwenza olu phando.

Le minyaka ye1960 kwakunye neminyaka elandela leyo kulapho uninzi lwamazwe aseAfrika athi alwa ngamandla nale mpi yaseNtshona efuna inkululeko yawo. Ukubona kugqama ukusetyenziswa ngamandla kweembono neengcingane zobuntu kwenza ukuba kuvele

ngokulula iingcingane zeAfrika *Renaissance* zokuba abantu abaNtsundu banazo okanye banayo ifilosofi yakho yokuziphilisa njengeko amazwe aseNtshona agqamisa ingcamango yokuba into ekumula njalo ayikho ngakubantu abaNtsundu. Asikokuba yayiziingcingane ezintsha ezi koko uncwadi olwaluqanduselwa lwenza ukuba zikwazi ukuqwalaselwa nokuhlaziywa ngokutsha (Asante 1998; Adeofe 2004; Rafapa 2005). Uphando lufumanise ukuba kubalulekile ukuqwalasela unxulumano olukhoyo phakathi kweAfrika *Renaissance* nobuntu. Eyona njongo yokuveza olu nxulumano lukhoyo phakathi kweAfrika *Renaissance* nobuntu kukubonisa indima ethi idlalwe ziingcingane zokuba kuyintoni na ukuba ngumAfrika nokuphila kwiAfrika ezimeleyo apho kulandelwa amasolotya obuntu. UVan Hensbroek (2001) uxoxa ngelithi, *Ubuntu* neAfrika *Renaissance* ziimbono zokuphilisana ezithande ukuthungelana. IAfrika *Renaissance* ubukhulu becala ijonge iimeko zezopolitiko nokuphatha uluNtu ngeli xesha *Ubuntu* bona bujonge iimeko zenkcubeko zoluntu oluthile kunye nefilosofi ethi loo ndlela yokuphila ithi isekelezwe phantsi kwayo (Asante 1998; van Hensbroek 2001; Rafapa 2005). Ikhwelo iba lelo lokuba iAfrika mayikwazi ukuqhubela phambili ingakumbi xa kujoliswe kwindlela yokulawula. Kungabonwa igutyungelwe lilifu elimnyama nelithande ukubalibala abantu ekumele ukuba bayaxhamla kwizinto ezenzelwe ukuphuhla kwabo.

Ukuthembeka eluntwini kwabo basezikhundleni zolawulo yinto apha ethi ithande ukurhuqisa umrhaji, ingakumbi xa uluNtu ngokubanzi luzibona lungakhathelelwanga. Ukuqinisekisa ukuba uluNtu luthi luphuhle lonke ngokulinganayo kuthi kubaluleke ukuba abantu bayazi ukuba *Ubuntu* busekelezwe phezu kweziphi iimbono. Abaphandi abafana noPraeg (2014) babanga ngelithi, umlando-mbali ngobuntu ubangela ukuba kubekho ushiyekelelo mlando xa kujongwe kwindlela ethi *Ubuntu* busetyenziswe ngayo kule mihla siphila kuyo. Koku isikolo sengqiqo buciko ngobuntu senza kucace ngokungathandabuzekiyo ukuba *Ubuntu* buthi benze ukuba kube lula ukuqonda ukungalingani eluntwini. Oko kwenzeka ngakumbi xa kuqwalaselwa iingcingane zepolitiki *zaneo-liberalism* (Praeg 2014; Mwikiweni 2018). Umphandi ufumanise ukuba kubalulekile ukuba abemi beAfrika kufuneka baqiniseke ekubeni basebenzise okanye balandele iimbono zeAfrika *Renaissance*.

Uphando luza kuzoba indlela obuthi buphuhle ngayo *Ubuntu* xa kuqwalaselwa iimeko zaseMzantsi Afrika nezeAfrika ngokubanzi kuba ababhali beencwadi ezichongelwe olu phando ngabaseMzantsi Afrika neAfrika iphela. UMphahlele (2004:253) ucacisa ngelithi:

“The Supreme Being inhabits all space. The presence of the Being is in all humans, inanimate things, all of external nature, a presence that ensures the

interconnectedness of phenomena: the organic wholeness of life. Hence the African is traditionally more a synthesist than an analyst. That is, we perceive the wholeness of events, things, humans rather than what separates them. In the new age, we have to adjust to the need to analyse, to find a balance between this and the inclination to synthesise. It is so common for a person in this culture to say, Boteng bja motho ke Modimong - in the innermost part of us, there God dwells."

Kuyo yonke imisebenzi yaba babhali bakhethiweyo ibonakalisa ukuqonda le mbono ichazwa nguMphahlele ngasentla. Idakanca izinto ngezinto ngokubanzi kunye notyekelo phakathi kwamaAfrika angooqxa babo. Oku kungentla kukwaveza okulunge ngakumbi kunokuhlalutya nje, kungoko bebongoza abantu abaNtsundu ukuba bazihlalutye ngokwabo, baziphicothe izibhalo ngokungqamene neemeko zabo zokuphila. Kuyo yonke loo nto kufuneka badibane bebonke kwingxoxo-mpikiswano ephilileyo ngezinto ezilulutho kubo kunye nokulwa nezinto ekubonakala zigwenxa emehlweni aseNtshona.

Xa siqwalasela iimeko zaseMzantsi Afrika kuyabonakala ukuba *Ubuntu* obu yinto ethande ukuthathelwa ingqalelo ngamandla. Oku kungenxa yembali engeentlanga kwaphela njengoko abantu abamhlophe babesaya kulawula ngegqudu (ngeminyaka yocalucalulo). Loo mbali ithi ibangele abantu ukuba bazame ngandlela zonke ukuba bakhawulelane bazame ukuphilisana ngohlobo apha olungazi kuqwalasela ukuba ubani ngowaphi koko loo mntu makamkelwe. Yiyo loo nto nanamhla sinoMgaqo-Siseko oyibethelelayo into yokuba *Ubuntu* yindlela ekumele abantu baphilisane ngayo.

2.2.1.1. IAFROCENTRICITY – UBUME BAYO NONXULUMANO KUBUNTU

Ubudlelane beAfrika namazwe aseNtshona bobo badala ukuba kubekho ukujongelwa phantsi kwabantu baseAfrika ngokuthi babonwe njengabo bangenakukwazi ukuba nezimvo ezakhayo. Oko kwadala ukuxhatshazwa kwamalungelo abantu abaNtsundu ngokwezimali nenkcubeko, nobuni babo kusetyenziswa iintetho zokuba ibala labo libangela ukuba ibe ngabantu abangenakho ukuzimela, koko kufuneka bathwaliswe idyokhwe yobukhoboka (Jolobe 1936, 1940; Masolo 2004; Viriri & Mungwini 2010). Ngokwezopolitiko kwathi kwabonakala ukuba izimvo zabamhlophe ngentlalo yabaNtsundu kumazwe jikelele zezo zathi zathathelwa ingqalelo ngokuthi zisetyenziswe njengesikhokelo sokulawula abantu abaNtsundu. Uncwadi ngobuAfrika okanye ngeembono zokuzimela kwabantu abaNtsundu lolo luthi luqulathe

ulwazi malunga nokuba abantu abaNtsundu aba ngabantu abanjani na, oko kuquka inkcubeko, iilwimi zabo kunye nobugcisa (Asante 1998; Mphahlele 1973; Mogoboya 2011). Ngenxa yenkqubo yobukoloniwali, kuyaphawuleka ukuba ulwazi nendlela yokunxibelelana kwabantu abaNtsundu yathi yathanda ukudodobala. Oku kwathi kwenza ukuba kubekho iyantlukwano ekhoyo eluntwini ngenxa yokungaboni ngasonye izinto ezithile kwindlela yokulawula (Asante 1998, 2003; Adeofe 2004).

Xa kusiziwa kwiimbono neengcingane ze*Afrocentricity*, uphando luphawule ukuba kuvela iimbono zokuba abantu abaNtsundu kuyafuneka ukuba baqiniseke ekuzameni ukuba bazimele belandela ulwazi lwabo, ingakumbi olwemveli. Eli khwelo lilandela inkqubo yokuxhatshazwa kwabantu abaNtsundu apho bathi bazibona sele bengasazithembanga ngokwenkcubeko yabo, amasiko abo kunye neenkolo zabo (Viriri & Mungwini 2010; Rafapa 2005). Ukubuyisela loo ntembeko kubo, uncwadi lwabantu abaNtsundu eAfrika kufuneka ibe lolo luthi luhlaziywe ngokokutsha ukuqinisekisa ukuba luthi lube lolo luguqulwayo ukumelana neemeko esiphila kuzo kule mihla. Koku uWa Thiong'o (1986) uphawula ukuba abantu abaNtsundu bathi bahlangabezane nale mpi yaseNtshona ethi izibone inobunganga ngolwazi lwentlalo yabantu abaNtsundu nangona olo lwazi maxa wambi luthi lufake inkungu emehlweni oluntu. Ibakala lokuqinisekisa ukuba iintshukumo zokubonakalisa abantu abaNtsundu njengabo banoncwadi eliyinqinisekiso ukuba banazo iindlela zokuziphuhlisa lelokuba umlando-mbali ngabantu abaNtsundu kufuneka ibe ngulowo ubafanisa ngokukodwa ngaphandle kweempembelelo zaseNtshona (Mphahlele 1962; Adeofe 2004; Mogoboya 2011; Mafrika 2016). Njengendlela yokuvakalisa izimvo zabantu abaNtsundu ngentshutshiso nobudlelwane nabantu abamhlophe kuthi kufuneke ukuba abantu abaNtsundu baguqule indlela abathi bacinge ngayo ngeziqu zabo nezinto ezibangqongileyo ezinjengendalo, intlalo kunye nezopolitiko. UMogoboya (2011:30) wongeza ngelithi: "*Afrocentricity is aimed at correcting the damage the Europeans inflicted against the Africans through Afrocentric means*". Oku kwenziwa ngeenzame zokubuyisa isidima sabantu abaNtsundu ngokuthi kuqinisekiswa ukuba oko kubhalwayo kufuziselwe ekugxileni kwiimeko abaphila phantsi kwazo.

Kuthi kube ngumngeni kubantu ababhala ngolwazi lwabantu abaNtsundu nokucacisa ngenzululwazi yoko kubangqongileyo njengoko oku kuthande ukubhalwa ngabantu baseNtshona. Xa besenza olo phando bathi bavakalise izimvo zabo zodwa bengakhange bababandakanye okanye bangqiniseke kubantu abaNtsundu ababhalwa ngabo (Ramose 1999; Adeofe 2004; Viriri & Mungwini 2010; Praeg 2014). Ngenxa yokuba i*Afrocentricity*

njengethiyori nesithako sokuqonda banzi ngempilo neenzame ezingenziwa ngabantu abaNtsundu ukuziphuhlisa nokuzikhulula kumatyathanga engcinezelo kubalulekile ukuba kubekho ubambiswano kubantu abaNtsundu jikelele ukuze bakwazi ukuziphuhlisa. Loo nto ithi yenziwe ngokuqinisekisa ukuba kukhokeliswa iimbono zobuntu. UMogoboya (2011:31) ubhala enjenje xa echaza ukuba *Ubuntu* ne*Afrocentricity* zingumtya nethunga:

“One of the salient tenets of Afrocentricity is Ubuntu ... The overriding phrase embraced in Ubuntu is sacrifice for the benefit of others. In other words, one should overstretch oneself in an attempt to help others”.

Oku kungqina into yokuba kufuneka kuthathwe amanyathelo okuqinisekisa ukuba kwenzeka inguqu ngohlobo abantu abaNtsundu abaziphatha ngayo. Loo nto ingabangela ukuba nabanye bakwazi ukubona ukuba zikhona iinzame ezenziwayo ekukhawuleleni nasekuqinisekiseni ukuba kwabona abantu abaNtsundu bayakwazi ukuzinqwanqwada besebenzisa *Ubuntu*. Oku kuza kuqinisekisa ukuba xa ubani ezinikezela ekusebenzeleni uluNtu loo nto ithi idale ukuba indima ayidlalayo ibonakale nakumanye amabakala obomi. Ekwenzeni njalo kuthi kuphuhle nezakhono zabo kujoliswe kubo (Asante 2003; Oladipo 2004; Viriri & Mungwini 2010; Gade 2012). Oku kwenzeka ngenxa yokuba abantu bathi bazibone okanye bazifake ezihlangwini zabo bazama ukuvalela ngaphandle iingcingane zokuba abantu abaNtsundu aba abanakho ukuzilawula belandela iindlela zabo ekungatshiwo ukuba zezamandulo.

2.2.2. UBUNTU NJENGOKO BUBONAKALA KWIINKOLO ZAMA-AFRIKA

Ubuntu buthi bufikelele eluntwini ngeendlela ngeendlela. Loo nto ithi ibangele ukuba kuthi kubekho imigaqo nemithetho ethile ethi isekelezwe phantsi kwendlela ekuthe kwamkelwa ngayo indlela ethile yokuziphatha. Kuloo nto kuthi kubonakele *Ubuntu* buthi buphefumlelwe ziimbono zeenkolo ngeenkolo ezithile. Kolu phando umphandi uza kugxila kwiinkolo zamaAfrika ingakumbi ezo zabantu abaNtsundu. Oku kwenziwa yinto yokuba umphandi akangethandi ukwenza ingqikelelo ngeenkolo ezithile. Apho lukhoyo unxulumano nezinye iinkolo ezikhoyo kwizwekazi iAfrika luza kuthi lubonakaliswe.

Njengoko sele kukhanyanyiwe ngasentla, ukuze *Ubuntu* bube yindlela ephucukileyo yokuphilisana, kuyafuneka abantu bavumelane nezona mbono ziphambili ebusekelezwe phezu kwazo. Kungoko ke kolu phando ukuqwalasela indima yenkolo kubantu ithande ukubaluleka. Koku uOladipo (2004) ubalula ukuba kumaxesha angaphambili kuncwadi lwaseNtshona kwakusoloko kubangwa ukuba akukho nto ingalulutho xa abantu abaNtsundu bangafuna

indlela yokuziphatha koluntu ngokulandela iinkolo zabo. Ezo nkolo izezo zabantu baseAfrika. Olu luvo luluvo olwaluthande ukugquba ngexesha lokhanyiselo (*enlightenment*) (Mbiti 1969; Rafapa 2005; Gade 2012; Elliastam 2015; Nxasana 2016). Kuyafuneka ukuba ikhunjulwe into yokuba iinkolo zabantu zithi zibe nendima eziyenzayo kwindlela abantu abaphila ngayo. Kungoko ke kuthi kubaluleke ukuba ezinye iindlela okanye iimbono zenkolo zithi zifuthele indlela ekuthi kubonwe ngayo *Ubuntu*. Inkolo njengoko iyinto eyenzeka ngentando yoluntu ithi ikwazi ukuba namacala amabini elibi nelihle. Okubalulekileyo kukuba uluntu lukwazi ukukhetha loo nkolo engabanceda ekuziphuhliseni (Mbiti 1969; Oladipo 2004; Masango 2006; Nxasana 2016). Ukuphuhla nokusetyenziswa kobuntu njengefilosofi eluntwini kuxhomekeke kwinto yokuba abantu bayiqonda into yokubaluleka kokuhlalisana ngemvisiswano.

Uphando olusele lwenziwe luphawule ukuba abaphandi abaninzi bathi baqwalasele baze benze ugxeke-ncomo ngendlela inkolo ethi isetyenziswe ngayo njengendlela yokulungisa izimilo zabantu. Bambi babanga ngelithi oko kwenziwe kujoliswe kwinto yokuba into enenkolo phakathi iyathanda ukuba yileyo ibonakalisa ngokuphandle iimbono ezibethabethanayo. Oku kwenziwa yinto yokuba abantu beenkolo ezahlukeneneyo bathi bathande ukuba kugqame leyo yabo bakholelwa kuyo (Mbiti 1969; Oladipo 2004; Soyinka 2004). Koko ukuzama ukusebenzisa *Ubuntu* ulandela impembelelo zenkolo kuthi kunyanzeleke ukuba ezo mpawu zobuntu zoyanyaniswe nendlela abantu kufuneka bazikhwebule kuzo. Ekwenzeni oko kuthi kubekho ndlela yimbi yokuqwalasela ukuba inkolo leyo ingasetyenziswa njani na ukuqinisekisa ukuba ayiphazamisani nezona njongo ziphambili zokubonakalisa *Ubuntu*. Ukungqamanisa inkolo nobuntu kungabonwa njengeenzame zokuzama ukukhawulelana nefuthe lenkolo elingenza ukuba abantu baphulukane nenkcubeko yabo (Soyinka 2004; Masango 2006; Oliphant 2008; Nxasana 2016). Ubani kuyafuneka akhumbule ukuba inkolo le inakho ukuba nefuthe kwinkcubeko yabantu njengoko amaxesha ehamba.

Xa kuthethwa ngendlela yokuphila nokuziphatha kulandelwa imiqathango nemiqondiso yenkolo elandelwa ngamaAfrika, ubani uya kuphawula ukuba isekelezwe phezu kwezigaba zobomi. UMafrica (2016) uthi, xa umntu ekhula kuthi kutshintshe kwanendlela aziphatha ngayo. Oku kungathi kubonwe njengento apha echazwa nguMphahlele (2005) xa esithi, le mpi yaseNtshona yafikayo yenza ukuba abantu babone ilizwe ngeliso labo. Ekwenzeni oko bathanda ukulibala ezona njongo ziphambili ekusekelwe phezu kwayo iinkolo zamaAfrika.

Oku kwenza ukuba kuthande ukuba nzima ukuqiniseka ngeyona miqathango ekusekelwe phezu kwayo *Bbuntu*.

2.2.2.1. *SECULAR CRITICISM* – IINGCINGANE NOBUME BAYO

Uphando lufumanise ukuba lukhona unxulumano phakathi kwenkolo yobuKristu kwakunye nobuntu. *Isecular criticism* iza kusetyenziselwa ukuphuhlisa olo qhagamshelwano ngokuthi kujongwe indlela abaziphethe ngayo abantu abangamaKristu kuthelekiswa nendlela abaziphethe ngayo abantu benkolo yakwaNtu. Iinjongo ze*secular criticism* kukuqinisekisa ukuba indlela *Ubuntu* obuthi buchazwe ngayo akunyanzelekanga ukuba bube bubhekiswa ngamandla ekubeni bube buphefumlelwe yeminye imiqathango yenkolo. Inkolo ingayileyo yokuKristu okanye leyo yakwaNtu.

Kwalapha uphando luza kusebenzisa *isecular criticism* lujonge indlela *Ubuntu* obungasetyenziswa ngayo ekuphuhliseni iSizwe sabaNtsundu, kuqwalaselwe ubudlelane obukhoyo phakathi kwendlela aziphatha ngayo umntu kunye nendlela uluNtu oliziphatha ngayo (Said 1983; Bell 2002; Dahl 2002). Oko kuveza ukuba ukuze kubekho unxulumano phakathi kobuntu *nesecular criticism* kufuneka kubekho ucazululo (*deconstruction*) olubonakalayo ngokwamava namagunya endlela abantu abaziphatha ngayo. Abaphandi abafana noDahl (2002), uBell (2002) noRafapa (2005) babanga ngelithi, ngexesha lokhanyiselo (*enlightenment*) kwathi kwakhokeliswa ngamandla indlela yokuziphatha ngokugqala iimbono nemiqathango yenkolo yobuKristu iqhutywa ngamandla liqela laseNtshona. Oku kwakhokelela ekubeni amasiko nenkcubeko yakwaNtu athande ukutyeshelwa. Uphando lukwaveza ukubaluleka kokunyamezelana nokunika imbeko, ukuziqonda nokuzifunda iindlela ezahlukeyo ezithi zilandelwe ngabantu kunokuzinyevulela.

Ukulandela nokusebenzisa *isecular criticism* ekuzameni ukuqonda nasekuphandeni iindlela ekungasetyenziswa ngayo *Ubuntu* ukuphuhlisa isizwe sabaNtsundu, kufumaniseke ukuba iinkolo zidlala indima enkulu eluntwini. UMbiti (1969) kwincwadi yakhe ethi *African Religions and Philosophy* ubalula into yokuba inkolo le, ingakumbi kwizwekazi iAfrika ingabenza abantu badibane babe yimbumba okanye bohlukane bangangavani kwaphela. Oku kubangelwa yinto yokuba abanye abantu baye bathande ukuyidibanisa inkolo nokuba ize nalaa mpi yaseNtshona. Bambi beyilibala into yokuba abantu baseAfrika banazo iindlela zabo zokunqula (Mbiti 1969; Bell 2002; Rafapa 2005; Masango 2006; Mafrika 2016). Le ngcingane *isecular criticism* iveza ukuba makubekho umanyano olukhoyo phakathi

kwendlela yokuziphatha ngokwenkolo kunye nangokwenkcubeko (ngokohlukana kwazo). UDahl (2002:363-364) uxoxa ngelithi: *isecular criticism*

“.... grounds a culture of **self-criticism** and accomplishes the critical distance that is necessary for non-essentializing and **inclusive social relations**”.

Apha kulo mhlomlo uDahl uthi elowo nalowo makazibhence xa esenza izinto ukuze ezo zinto zikwazi ukuquka uluNtu ngokubanzi. Ngaloo ndlela kwakuba lula ukwenziwa kogxekoncomo olwakhayo.

Ukuchaza *Ubuntu* njengendlela engaphuhlisa yenze umanyano kwisizwe sabaNtsundu, kuyaphawuleka ukuba kungenza ukuba abantu bakholelwe yaye babe neengcingane ezithande ukungqamana ingakumbi xa kuqwalaselwa imiba yokulawula nokuziphatha. Ngokusebenzisa *isecular criticism* kukuqonda nangakumbi iindlela ezinokuthi ziqinisekise ukuba xa kusiziwa kwicala lenkolo uluntu oluNtsundu luthi lungayithatheli ngqalelo into yokuba izinto ezingezomoya (*spirituality*) zathi zeza nala mpi yaseNtshona. Koko bayiqonde ngokuphandle ukuba kwantlandlolo zazikho (Mbiti 1969; Wiredu 1992; Rafapa 2005; Mwikiweni 2018). Oku kungasetyenziswa njengomzekelo wokuba ukukholwa oku akufunekanga kusoloko kusoyanyaniswa neNtshona koko yinto enguzimele geqe ekuxhomekeke ebantwini ukuba bayayamkela kwaye bayayilandela kusini na.

2.2.2.2. SECULAR CRITICISM NENKOLO – INKOLO KWANTU YONA?

Njengoko besele kukhanyanyiwe ngasentla ukuba *isecular criticism* le ikhokelwa ziingcingane ezinjani yaye inganxulunyaniswa njani nobuntu ngoku umphandi uza kuzama ukuveza indlela engasetyenziswa ngayo xa kuqwalaselwa inkolo yakwaNtu. Oku kubalulekile kuba kuveza ukuba nangona uphando olu lusekelezwe kubabhali baseMzantsi Afrika, yona inkolo yakwaNtu iza kuba iyileyo isekelwe kwizwekazi iAfrika ngokubanzi. NgokukaWiredu (1992) eyona nto ebalulekileyo kwinkolo yakwaNtu kukungalibali imithetho esekelwe phezu kwayo inkolo leyo. Abantu abadala ngabo abagcini bale mithetho nemigaqo obusekelwe phezu kwabo *Ubuntu*. UMbiti (1969), uWiredu (1992), uMasango (2006) kwakunye noKasongo (2010) bathi luxanduva lwabantu abadala ukudlulisela olu lwazi lingobuntu kwisizukulwana esikhoyo.

Kuthi kubekho umsantsa obonakalayo phakathi kwenkolo kunye nendlela umntu athi aziphathe ngayo. Oku kungqinwa nguDahl (2002) ecaphula uTanner (2002:364) xa esithi:

“one cannot deduce, therefore, any particular belief as a logical presupposition for a given form of action or attitude”. Oku kuyayibalula into yokuba xa kuqwalaselwa *isecular criticism* ngokungqamelene kubuntu, kuyabaluleka ukuba kungacingwa ukuba abantu baza kukwazi ukuziphatha ngendlela ekulindeleke ngayo. Loo nto ingathethi ukuba abantu baza kuthi baxhaphaze iinjongo ekusekelwe phezu kwazo *Ubuntu* koko imiqathango ethile abantu bangangavumelani ngayo yonke. Xa ke ngoku kuqwalaselwa elo futhe kwicala lenkolo kuthi kubonakale ukuba nalapho abantu bathi babe nezimvo ezibethabethanayo ngendlela emakulandelwe ngayo inkolo leyo (Wiredu 1992; Rafapa 2005; Masango 2006). Ngenxa yoko ukusebenzisa *isecular criticism* ithi ibe ziinzame zokuqinisekisa ukuba onke amacala athi abe ayahlolwa ngeenjongo zokukhawulelana neembono ezithande ukungaboni ngokufanayo. URafapa (2005:148) ubalula oku xa kusiziwa kwiingcingane zenkolo kumaAfrika ngokubhekise ekuzimeleni kwayo kwifuthe laseNtshona:

“In exploring the religious practices among African people in their various cultures, some ... have gone as far as stating that semblances of Christianity that are discernible in such religious practices by Africans are due to such Africans’ rediscovery of their own ancient religion on which Christianity was modelled by its founders”.

Lo mhlomlo ungentla ungqina ukuba xa kuzanywa ukuqondwa inkolo ingakumbi eAfrika, kuyafuneka ukuba abantu bayiqonde ukuba isekelwe phezu kweyiphi imiqathango. Loo miqathango ibe iyileyo ezama ukubumba abantu njengoko kumaxesha athile abantu bathi bohlukane kubini ngenxa yeendlela abathi bakholelwe ngazo. Xa kubonakala ukuba abantu bayakwazi ukulandela iinkolo zabo ngokwahlukeneyo, *isecular criticism* ichaza ukuba kufuneka kungabikho kubhideka ngendlela ekufuneka inkolo leyo ibe ilandelwa ngayo okanye isetyenziswa ngayo ngokutsho kukaSaid (1983). Oku kuveza into yokuba kubalulekile ukuba kubekho unyamezelwano xa kukho ukungqubana kwezimvo, kungafani namandulo apho abantu abaNtsundu babe kakazwa ngenkolo engeyiyo eyabo.

2.3. ULWIMI NOLUNTU – IILWIMI ZESINTU KUNCWADI LWE-AFRIKA

Ulwimi lusetyenziswe njengesixhobo sokuqinisekisa ukuba uluntu luthi lungalahlekani nobubona. Ulwimi sisixhobo sokunxibelelana ngokupheleleyo ngezinto ezibalulekileyo kwisizwe. Ababhali banguvimba wolwimi, bangabalondolozisi bolwimi, bazizisele zolwazi abathi olo lwazi balugqithisele kuluntu ngokuthetha okanye ngokubhala ngokutsho

kukaGerard (1971), uKaschula (1991), Opland (1998) uKunju (2017) kwakunye noMazwi (2017).

Ithi ke ngoko ibe ngumngeni kubantu abenza uphando ngeelwimi zesiNtu njengoko kungekho kungqinelana ngazwilinye ekubeni basebenzise ezi lwimi zesiNtu xa bebhala okanye baqhubekeke besebenzisa ezo zaseNtshona. Ukubhala ngeelwimi zaseNtshona kuthi kudale omnye umngeni njengoko eAfrika kubonakala ukuba uninzi lwabantu alufundanga kuyaphi. Le ngxaki ayipheleli ekubhaleni ngolwimi lwasemzini qha ikhona naxa kubhalwa ngeelwimi zesiNtu, bambi bangakhala ngelithi abo kufuneka babhalele bona inani labo lithi licutheke njengoko iilwimi zaseNtshona zinabantu abaninzi abaziqondayo (Wa Thiong'o 1986, 2005(a); Wiredu 1992; Mogoboya 2011). Kweli nqanaba umphandi uza kuqwalasela unxulumano olukhoyo phakathi kolwimi noluntu ngokusetyenziswa ngababhali ekujoliswe kubo kolu phando. Ngokwenza njalo, akusayi kuba bubulungisa ukushiya ngasemva izimvo ngokubaluleka kokusetyenziswa kweelwimi zesiNtu kuncwadi ingakumbi kuncwadi lwaseAfrika.

Ukuqinisekisa ukuba abantu abaNtsundu bathi bakhululeke kwidyokhwe yokusetyenziswa kweelwimi zaseNtshona ukugqithisa nokulondoloza ulwazi, kubalulekile ukuba iilwimi zesiNtu zibe ziyasetyenziswa kumaqonga onke oluntu. Njengoko olu phando ilelo lujolise ukuphanda ngeendlela zokuphuhlisa abantu abaNtsundu ngokusebenzisa *Ubuntu*, uNxasana (2016:44) uthi avakalise ukuba:

“... it becomes abundantly clear that before African thinkers and philosophers can begin to produce what can be deemed as philosophy by the self-appointed gatekeepers, they have to firstly interrogate the politics of knowledge...”

Oku kucatshuliweyo ngasentla kungabonwa njengokuvakalisa ukuba maxa wambi ababhali neenkubabuchopho zeAfrika zithi zizibone njengezo kufuneke zifumene imvume ekuvakaliseni izimvo zazo. Loo nto iyodwa ingabonwa njengesinye sezixhobo ezibangela ukuba ukusebenzisa *Ubuntu* njengethiyori ekuphuhliseni abantu abaNtsundu mayibe iyadodobala. Oku kubangelwa yinto yokuba kwimihla yengcinezelo ilizwi labantu abaNtsundu lalithande ukungavakali. Xa bebhala babethande ukulawulwa ngabo banemizi yoshicilelo ukuze imisebenzi yabo ipapashwe. Abashicileli babeqinisekisa ukuba ababhala babhala izinto ezingasayi kukhabana neembono zaseNtshona (Opland 1998; Brown 2004; Wa Thiong'o 2005(a); Nxasana 2016; Mazwi 2017).

Xa kuqwalaselwa usetyenziso lweelwimi zesiNtu kuncwadi lweAfrika kuthi kuphawuleke ukuba ithi ibe yindlela yokuqinisekisa ukuba akuthi kudaleke uphuhliso loncwadi lwaseNtshona njengoko ukubhala ngeelwimi zaseNtshona ingabonakala iyinto ekumila njalo (Mogoboya 2011; Mkhize & Ndimande-Hlongwa 2014). Ucwangciso ke ngoko ngeelwimi zesiNtu kuncwadi lweAfrika luthi ibe lolo lujolise ukuphawula ukuba ekusetyenzisweni kwazo kungenza ihlumele ekubeni nesizukulwana esizayo sizidle ngazo iilwimi zesiNtu. Nangona nje uncwadi luthi lusebenze njengesixhobo sokudibanisa imihlambi eyalanayo, kuthi kubaluleke ukuba umntu azive ekhululekile ekusebenziseni ulwimi lwakhe engacingi ngokuba uza kuthi avalele ngaphandle abo bangaluqondiyo ulwimi lwakhe (Wa Thiong'o 2005(a); Nxasana 2016). Abantu abafana noGqoba, uSolilo kunye noJolobe kubonakala ngokuphandle ekusebenziseni isiXhosa kwiimbalo zabo ukuba babe ngacengana solala phi ngokusebenzisa iilwimi zabo. Loo nto ikhokelele ekubeni babonwe njengabantu ababe zimisele ekukhuliseni ulwimi lwabo lwenkobe.

Kumazwembezweni okuzama ululwela ukuzimela kuncwadi lweAfrika ngaphandle kweempembelelo zaseNtshona kuphawuleke ukuba ababhali abaliqela ababhala ngeelwimi zesiNtu bathanda ukuvakalisa ukungaxoli kwabo. Xa siqwalasela aba babhali olu phando ekujoliswe kubo, kuyaphawuleka ukuba babethi babhale bebonakalisa uqhankqalazo njengoko oko babe kubona iyindlela enokukhokelela ukuphuhleni kwabo. UNxasana (2016) uphawula ukuba iindlela ezithi zisetyenziswe ngayo iilwimi zesiNtu kuncwadi lweAfrika inganceda ekubeni kubekho iithiyori ezisekwe kanye kanye kwiingcingane ngobume nentlalo yaseAfrika. UWa Thiong'o (1986:9) ubalula indlela ezithi iilwimi zaseNtshona zidodobalise ngayo indlela abantu abaNtsundu ababona ngayo izinto, ubhala enjenge:

“... language was the most important vehicle through which that power fascinated and held the soul prisoner. The bullet was the means of the physical subjugation. Language was the means of spiritual subjugation”.

La mazwi angasentla kaWa Thiong'o ayichaza elubala injongo yokubonakala kweelwimi zaseNtshona zitshotsha entla zisetyenziswa njengezo zingachaza ngcono umlando-mbali ngoncwadi lweAfrika. Kunjalo nje ezo njongo zazingentle kwaphela njengoko zazijolise ekudodobaliseni ulwazi ngefilosofi yokusetyenziswa kweelwimi nokubaluleka kweelwimi zesiNtu.

2.3.1. INDIMA YOMBHALI – IIMBONO ZAMA-AFRIKA

Ababhali ngabantu ababhala beneenjongo zokugqithisa umyalezo owakhayo nokuqinisekisa ukuba uluntu kukho elikufundayo ngezinto ezibangqongileyo. Enye indima ephambili edlalwa ngababhali kukukhulisa ulwimi kwakunye noncwadi lolo lwimi athi umbhali abhale ngalo. Kwakhona ababhali baba ngumbhobho ophokoza iingxaki zoluntu, babhala ngemiba edla isizwe, bahlaba ikhwelo belumkisa isizwe ngezinto ezibalahlekisayo nezibadudulela eliweni. Xa elowo ubhalayo ebhala ngeenjongo zokuvelisa izimvo zakhe ngemiba edla isizwe loo mntu uthi abonwe njengalowo ujolise ukuqinisekisa ukuba abantu abathi bafakwe inkungu emehlweni, koko bathi bakhanyiselwe ngezinto nabo abanomdla kuzo (Vilakazi 1945; Mphahlele 1973, 2002; Rafapa 2005; Saule 1996, 2016). Umbhali ubonwa njengomntu oyinkokeli owenza ngazo zonke iinzame ukuvakalisa iinkxalabo zabo babonwa njengabo bangelizwi. USaule (1996:23) udanduluka athi xa echaza umbhali onoxanduva oluvisayo:

“The intentions of some writers, however, might be to entertain, to amuse, to satirise and yet in some deep-seated and subtle way, this might involve a desire to make a positive contribution to society. The question of the success and failure of a society, although not necessarily an inevitability, revolves around the writer's criticism of that society's inability to utilise resources that would generate strength to support its nationhood”.

Lo mcaphulo ungentla uveza ukuba umbhali uthi asebenzise ubuchule bokubhala ukuqinisekisa ukuba oko akubhalayo kuyangqamana nezinto azama ukuziveza. Ezo zinto ingazizinto ezimbi okanye ezintle ezenzekayo kuluntu. Ngokwenza njalo kuthi kubekho izinto ezithi zithande ukufihleka kwabo baselulawulweni yena ke umbhali uthi asebenzise amava wakhe ukuzama ukubonisa uluntu ukuba maluhlabe lukhangele okanye kuza konakala. Maxa wambi kuthi kubonakale kwiimbalo zababhali ukuba indlela abakhule ngayo ithi ibe nendima enayo kwindlela nakwizinto abathi babhale ngayo (Vilakazi 1945; Khumalo 2015; Saule 2016). Aba babhali bachongiweyo kolu phando nabo ngabantu umphandi athe wakubajonga wafika ingababhali ababe noxanduva lokuveza nokudandalazisa izinto ezilungileyo nezingalunganga ezidla isizwe sabaNtsundu.

Ngenxa yeempembelelo zangaphandle ezo zobukoloniyali ababhali baseAfrika bazibona sebejongene nomngeni wokuba babhale besebenzisa iilwimi zabo zazibacinezela. Oku kwenza ukuba babone ndlela zimbi zokuqinisekisa ukuba abo bababhalelayo (abantu baseAfrika)

bayafikelela kulwazi abalugqithisayo (Vilakazi 1945; wa Thiang'o 1986; Saule 2016). Oko kwenza ukuba bakwazi ukufezekisa indima yabo njengababhali ababhala ngeemeko zaseAfrika, ndima leyo iyeyokuqinisekisa ukuba abantu nabo bathi bathathele kubo uxanduva lokwenza imigudu yokuveza izimvo zabo ngokwentlalo yabo. UMphahlele (1962) ubalula ukuba abantu abaNtsundu ekubhaleni kwabo babe kwaqhankqalaza bevakalisa ukungaxoli kwabo yimpatho yale mpi yaseNtshona. Koko ngaxeshanye kwakumele ukuba bazithobe ngendlela apha eya kuthi ibasindise kwimpatho gadalala yempi yaseNtshona. Oku kwenza ababhali abaninzi ukuba baqhubele phambili neli phulo labo lokuxhobisa umzi oNtsundu ngokuthi babhale nakumaphephandaba (Mphahlele 1962, 1873; Gqoba 1873-1888/2015; Mafrika 2016; Mazwi 2017). Kwakunyanzelekile ukuba ababhali mababhale ngezinto ezinokuthi zikhuthaze abantu abaNtsundu ukuba baphakame batshone edabini ngeli xesha abanye babe zibandakanya ngokuthi babe ngabaqambi bamaculo.

Kule mihla sibona ababhali beAfrika abathande ukuqinisekisa ukuba oko bakubhalayo kungqale kumava abo kujoliswe kubo. Kodwa uMogoboya (2011) uxoxa ngelithi kuye kungabikho kuqiniseka ncam ebabhalini ngendlela uluntu oluya kuthi lubone kwaye luzive ngayo koko umbhali azama ukukuveza. Oku kubangelwa yindlela izinto ezithi zitshintshe ngayo kwakunye nendlela ekuthi kusasazeke ngayo ulwazi. UAchebe kuMogoboya (2011:53) uvakalisa ukuba:

“The final point I wish to address myself to is the crucial one of identity. Who is my community? The Mbari and the Afikpo examples I referred to were clearly appropriate to the rather small, reasonably stable and self-contained societies to which they belonged. In the very different wide open, multi-cultural and highly volatile condition known as modern Nigeria, for example, can a writer even begin to know who his community is let alone devise strategies for relating to it?”

La mazwi kaAchebe acatshulwe nguMogoboya avelisa into yokuba ngenxa yozinziso olutsha loluntu, ukungabi navelwano kwabantu kunye nokudodobala kobuntu eluntwini jikelele, kuthi kube nzima ke ngoko ukuqonda ezona zinto abantu abafuna ukuziva. Oku ke kuthi kwenze abo babhalayo bathande ukubhala ngokwamava abo, mava lawo maxa wambi abantu ekuhlaleni abangazange bajongane nawo ncakasana. Ukwagxeka kananjalo indlela abantu abathi baphulukane ngayo nemvelaphi yabo egameni ‘lempucuko’. Amava abantu ekujoliswe kubo ngulowo ubhalayo athi abaluleke. Oku kukuqinisekisa ukuba abantu baza kuthi bakwazi

ukungqinelana nokuvelana neembono zalowo ubhalayo (Vilakazi 1945; Mphahlele 1973; Mogoboya 2011; Saule 2016). Kuthi ke ngoko kufuneka ukuba uluntu luziphande, luzibhence ngokuzibuza ukuba lusingise phi kanye kanye ngokuthi lwenze iinzame zokuqinisekisa ukuba imvelaphi yabo ayilahlwa okanye ayilahleki ngokulula.

2.3.2. ULWAZI LWEMVELI NJENGESIXHOBOKU LONDOLOZA UBUNTU

Ixesha elilandela elo lengcinezelo lixesha apho kwabonakala iAfrika izama ukuzikhulisa, ikwazama ukuzakha kutsho ngokwamava abantu baseAfrika yokuba ingaba kufuneka ibe lilizwekazi elinjani na. Ingaba kufuneka ibe lilizwekazi elenza ndimani na kwihlabathi liphela. Kulapho iingcingane zeAfrika *Renaissance* zathi zaqandusela ngamandla ekuzameni ukunqwanqwada nasekucaciseni ukuba kuthetha ukuthini ukuba ngumAfrika ozimeleyo apho kungekho zimpembelelo ezingamandla ezivela eNtshona. Into emandla kuyo yonke loo mizamo kukubuyisela kwimo eyiyo nebonakalayo yokuxabisa ulwazi lwemveli njengesixhobo sokuvelisa nesokusasaza ulwazi ngobume beAfrika. Kusenzeka nje oku, kuyaphawuleka ukuba kuthi kubekho iimbono zokuba kuthi kubonakale ukuba abantu bathi balahlekwelwe lulwazi kuba ulwazi lwemveli lungathathelwa ntweni, ezo zinto zithi zikhabane nobuni bomntu ongumAfrika.

Ikhwelo lithi abantu abaNtsundu akufunekanga bazijonge besebenzisa isipili zaseNtshona, koko kufuneka bazibhence bazingce ngobuni babo bokuba ngamaAfrika. Oku kungenxa yokuba ulwazi lwemveli luthi luqulathe inkcubeko, amasiko nezithethe zoluntu (Mogoboya 2011; Ndwandwe 2015; Mokhotso 2021). Ulwazi lwemveli luthi lubonwe njengolo luthi lukhuthaze abantu ukuba bafunde banzi ngezinto ezibangqongileyo kwaye ezo zinto zizinze ezingqondweni zabo. Kuyaphawuleka ukuba xa uluntu luthi luphulukane neenkumbulo ngezinto zamandulo kuthi kubekho ukulahleka kwezinto ezibalulekileyo eluntwini. Ezo zinto kungaqukwa kuzo amasiko nezithethe ezinendima enkulu eziyenzayo ukukhulisa nokuphuhlisa izimilo zabantu (Mkhize & Ndimande-Hlongwa 2015; Ndwandwe 2015; Ntshingana 2019). UNdwandwe (2015:39) xa ebhala ngokubaluleka kolwazi lwemveli ekufundiseni nasekulondolozeni indlela yolawulo ubhala enjenge:

“Through transformation by enlargement this examination will focus on the ethics, ethical choices, human actions and capacity within indigenous knowledge systems to contribute to resolving intractable problems of development in analysing African leadership”.

La mhlomlo ungasentla ungabonwa njengalawo ungqinayo ukuba xa kulandelwa okanye kusetyenziswa ulwazi lwemveli, *Ubuntu* ngokubhekise kulawulo luthi lufezekise izidingo zabantu. Oko kuthi kudale ukuba kubekho uzinzo olukhoyo kuluntu njengoko iingxaki ezingolawulo zithi zisonjululwe kukhangelwa kumava abantu ababonwa njengezisele zolwazi. Iinkumbulo ngokusebenzisa ulwazi lwemveli zithi zincele ngokuba “... *cognitive capabilities such as learning from experience and imagination, which reconstructs past events and images*” (Ntshingana 2019:54). Oku kungabonwa njengezinye zeenzame zokuqinisekisa ukuba umlando-mbali ngokubaluleka nokugcina ulwazi zenza kube lula nakwisizukulwana esizayo ukuba zithi zifunde ngamava abantu abadala. Kuthi kubonakale ke ngoko ukuba ulwazi lwemveli luthi lusebenze ngcono nangakumbi ukuba luthi lube nezidingo ezabelana ngazo. Embindini woku kuthi kubonakale ukuba kuthi kuvuseleleke nobuni bokuba ngumntu oNtsundu. Loo nto ithi ivuselele ukuzalwa ngokutsha komntu oNtsundu esebenzisa ulwazi lwemveli njengoko kuqhutywa ngakumbi ziingcingane zeAfrika *Renaissance* (Rafapa 2005; Mogoboya 2011; Mokhotso 2021). Oku kungakhokelela ekubeni kubonakale ulwazi lwemveli ngeelwimi zesiNtu lulolo kubandakanywayo nkqu nakumaziko emfundo (Mogoboya 2014; Mkhize & Ndamane-Hlongwa 2014; Ndwandwe 2015). Ukuze oko kube kuyenzeka, umzi oNtsundu kuyafuneka ke ngoko ube ubumbene kwaye uvakalisa ezi zimvo ngazwinye.

Ukusebenzisa ulwazi lwemveli kumaziko ahlukeneyo ngeenjongo zokubona nokuveza ulwazi kunye nokuvelisa uncwadi ngeAfrika akufunekanga kubonwe njengeniyathelo elijolise ukucima nokuvala ngaphandle oko kubonwa ngokuba akusekelezwanga eAfrika. Koko kufuneka ezi nzame zibonwe njengezo zizama ukuqinisekisa ukuba ixabiso, ukuqwalaselwa nokusetyenziswa kolwazi lwemveli akujongelwa phantsi, koko umgangatho uthi ube uyanyuswa. Ukunyusa umgangatho kungathetha ukuba kufuneka olu lwazi lukwazi ukusetyenziswa kwizinto ezifana namachiza, kulwazi olujongene nezolimo, kwezobunzululwazi nakwezokoqosho (Mkhize & Ndamane-Hlongwa 2014). Ngaloo ndlela singabona ulwazi lwemveli lunendima oluyenzayo nakwezokuphuhliswa koqoqosho, nophuhliso emaphandleni lungabonakala. Ingabonisa kananjalo ukuba kukho ukukhathalelwa kwabantu basemaphandleni njengoko inkoliso yabo ithi ibe naso esi sakhono sokuvelisa nokugcina ulwazi olumila lunje. Ngaloo ndlela ndiyacinga ukuba ingakukubonisa *Ubuntu* ukwenza abantu abazimpula zikalijaca ukuba bazibone bethatha inxaxheba kulwazi olungabonwa njengolo lukhulisa ilizwe jikelele ingakumbi isizwe sabantu abaNtsundu.

2.4. U-W.W. GQOBA – AMAGQABANTSHINTSHI NGOBOMI BAKHE

UWilliam Wellington Gqoba uzalwa nguPeyi owaziwa njengomCirha omkhulu nowayengomnye wabalandeli abakhulu bakaNtsikana (Gqoba 1873-1888/2015). Wazalelwa kwaGaga enye yeendawo zasemaphandleni ezikude kufutshane nedolophu yaseDikeni. Le ndawo yindawo enezizwana ezininzi ezibizwa ngokuba ngamaGqunukwebe, ImiDange, nezinye (Tisani kuNtshingana 2019:26). Eseyinkwenkwana uGqoba wafunda kwisikolo iMission School eTyhume esasingekude kuyaphi kwilali awayehlala kuyo. Ngonyaka we1865 waya kufunda eLovedale. UOpland kwintshayelelo yencwadi eyingqokelela yeembalo zikaGqoba uthi, uGqoba lo wazalwa kunyaka ongaphambi kokuba Iziko lemfundo iLovedale libe liyavulwa (Gqoba 1873-1888/2015: 3). ILovedale le yenza indima engummangaliso ekuqinisekiseni ukuba isiXhosa siyaphuhla.

UGqoba ngumntu owanezakhono ezininzi. Kwezo zakhona kuquka ukuba ngutitshala, imbongi, umbhali wezincoko, umbalisi mbali kwakunye nesakhono sokubhala nokulwela amalungelo oluNtu. Isakhono sikaGqoba sokulwela amalungelo abantu saye saqaqamba ngakumbi. Ngumntu lo obehambisa ivangeli yeemishinari (Gqoba 1873-1888/2015; Ntshingana 2019). Uphando lufumanise ukuba uNtsikana kunye noTiyo Soga babe nefuthe kwindlela acinga nabhala ngayo uGqoba. Umphandi uza kwandula aqwalasele indima eyenziwa ziimishinari kunye nendima kaGqoba ngokubanzi eluntwini jikelele.

2.4.1. IFUTHE LIKANTSIKANA

UNtsikana kaGabha wazalwa ngomnyaka we1760. Ubonwa njengalowo wathi waba nguvulindlela kuncwadi lwesiXhosa ngokuthi abe yimbongi nomqambi wamaculo athande ukuba nesingqi saseAfrika. Oko kubonwa njengento eyayibonisa ukuba umfo kaGabha lo ungumntu owayezingca ngobuntu nobuAfrika bakhe. Amaculo akhe ngamaculo athandwa ngabantu abalandela inkolo yobuKristu, amaKatholika (*Catholics*) nabo balandela iinkolo zesiNtu zaseAfrika (Hodgson 1985(a); Kaschula 1991; Mafrika 2016; Ntshingana 2019). Ngamaculo la athi asetyenziswa ukususela kwixesha likaNtsikana ukuza kuthi ga kule mihla yanamhla. Amaculo kaNtsikana ngala abantu bathi bawafanise namaculo aqinisekisa ukuba ubuAfrika babo abaphuncukani nabo. Loo nto ithi ibangele ukuba bakwazi ukungqamanisa ubomi babo kunye nawo (Hodgson 1985(a); Mafrika 2016). Iculo lakhe elidumileyo elithi “*Ulo Thixo Omkhulu*” lelona elithi lenze abantu bakwazi ukuba nomfanekiso ngqondweni weenkxwaleko aweyephantsi kwazo uNtsikana ekuqinisekiseni ukuba uluNtu luyakwazi

ukuba nazo iindlela zabo zokunqula uThixo. UMafrika (2016) uphawula ngelithi, eli culo likaNtsikana libonisa ncakasana ukuba abantu baseAfrika, ingakumbi amaXhosa kwakukudala benazo iindlela zabo zokunqula. Nto leyo uNtsikana azama ukuqinisekisa ukuba abaphulukani nayo.

Umphandi kweli tyeli angathanda ukuqwalasela ukuba uNtsikana lo *Ubuntu* bakhe wathi wabugcina njani ukuqinisekisa ukuba nabo bangabalandeli bakhe bathi banyathele ezinyaweni zakhe. Njengeny ezezinto eziphambili ekulandeleni iimpawu zobuntu, umntu uyakuqaphela ukuba kuthi kubekho ilixa apho ubani athi agqithe kumanqanaba athile obomi (*rites of passage*). UNtsikana naye ugqithile kula manqanaba obom, uyile esuthwini, wathatha isithembu waba nabafazi ababini uNontsonta noNomkhini. Zonke ezi zizinto ezithi zoyanyanise nomntu olandela ncakasana amasiko nezithethe zakwaXhosa, mandulo phaya zazibonisa ukuba umntu uyazingca ngobuntu bakhe (Mafrika 2016).

Ekulishiyeni kwakhe eli limagade ahlabayo ngomnyaka we1821 ekumhlaba waseThwathwa, abalandeli bakhe baqinisekisa ukuba umyolelo wakhe uyalandelwa. Umyolelo lowo yayingowokuqinisekisa ukuba bayaqhubeka neemfundiso zakhe (Jordan 1973; Opland kuGqoba 1873-1888/2015). Kubo kwakukho uSoga kaJotelo abathi baqinisekisa ukuba banxulumana njalo neMishini iTyhume njengoko babehlala kude kufuphi nayo. Iinjongo zabo phakathi kwezinye yayikukuqinisekisa ukuba amasiko nezithethe zakwaXhosa awabethwa ngoyaba (Hodgson 1985(a); Opland kuGqoba 1873-1888/2015). Njengoko sekuphawuliwe ngasentla ngelithi uNtsikana wayengajonganga ukuphuhlisa indlela yokunqula yamaXhosa kodwa wayefuna ukuqinisekisa ukuba abantu abaNtsundu ngokubanzi bayamanyana. Oku kungabonwa njengeyona ndlela enokuphuhlisa intetho yokuba *Ubuntu* obu bungathi busetyenziswe ekuqinisekiseni ukuba uluNtu oluNtsundu luyaphuhla. La mazwi alandelayo adiza kanye loo nto, “*Maze nibe yimbumba enjengeyanyama niye esikolweni saseGwali*” (Bennie kuMafrika 2016:44). Oku kuveza ngokumhlophe ukuba xa elowo nalowo ezama kangangoko anako ukuzama ukugcina *Ubuntu* bakhe, kuthi kunyanzeleke ukuba uluNtu ngokubanzi luthi lukwazi ukuqina umqolo lugqale kwinto enokwazi ukuliphuhlisa.

Abalandeli bakaNtsikana ikwangabo abathi benza iinzame zokumzoba unyana kaGabha njengalowo wayezimisele ekubeni nangona sekukho ifuthe lezemfundo yaseNtshona zona iimfundiso zakwaNtu azibethiswa ngoyaba. UNtsikana ngokuxabisa imfundo wenza ukuba nabalandeli bakhe bakwazi ukuqinisekisa ukuba nabo bayithathela ingqalelo ngamandla imfundo (Mafrika 2016; Ntshingana 2019). Into yokuba abantu abaNtsundu kufuneka

bayixabise imfundo ibonakalisa ukuba nangona kwakukho iimpembelelo zaseNtshona nje, oko kuhle kuyafuneka kusetyenziswe ukuqinisekisa ukuba abantu abaNtsundu bayakwazi ukubumbana baze baziphuhlise. Olu phando lungaba aluphelelanga ukuba umphandi akaqwalaselanga ukuba iimishinari ezi zaba nefuthe elinjani ekuboneni uNtsikana njengomntu ongaba luncedo kubo.

2.4.1.1. IIMISHINARI NEMBONGI YOKUQALA “ENGUMKRISTU”

Iimishinari zafika kummandla wamaXhosa, zafika sele zineenjongo zokuqinisekisa ukuba inkolo le yobuKristu makube yinto elandelwayo ngabo bafikela kubo, amaXhosa. Ekufikeni kwabo, amaXhosa la ayesele enazo iindlela zawo zokunqula, enqula uQamata (Hodgson 1985(a); Kaschula 1991; Mafrika 2016; Ntshingana 2019). Iimishinari zambona uNtsikane njengomntu ongaba lulutho ekuhambiseni nasekusasazeni nangakumbi ivangeli lobuKristu. Oku kwenzeka kuba iimishinari zathi zaqaphela ukuba ukuze ifezeke iminqweno yabo yokuhambisa ivangeli, kuza kufuneka bakwazi ukuqonda iilwimi zesiNtu, isiXhosa (Jordan 1973; Gqoba 1873-1888/2015; Ntshingana 2019). Kwakhona iimishinari zabona ukuba mazivule izikolo zeCawe ukuqinisekiswa ukuba kuyafundwa kuze kuguqulelwe neBhayibhile.

Kuzo zonke ezo nzame kwakuziingcingane neembono zeemishinari ezazisekwe kwinto yokuba abantu abaNtsundu kufuneka baziswe okanye bafundiswe indlela entsha yokuphila. Loo ndlela intsha yileyo mandulo yayisaziwa njengokuba yienlightenment (ukhanyo) njengoko abaNtsundu babebonwa njengabantu abanga “khanyiselwanga” (Gqoba 1873-1888/2015; Ntshingana 2019). Indima nefuthe leemishinari ekuzameni ukuhambisa ivangeli yabo alingepheleli ncam ukuba oyena nyawontle owayephambili alijongwanga icala lakhe. UVan der Kemp nguloo nyawontle owathi wangoyena uhambela phambili kwiimishinari ezathi zazinza kumhlaba wamaXhosa (Kaschula 1991; Olsen 2008; Gqoba 1873-1888/2015; Mazwi 2017). UVan Der Kemp wayengunyawontle owayesuka kwiLondon Missionary Society, apho wathi wafikela kwiNkosi uNgqika ngomnyaka ka1799. Kuba iimishinari ezi zazisemdeni wokuqinisekisa ukuba abantu abaNtsundu bathi bakwazi ukufunda ukuze ivangeli eli lingami ndawonye, kwathi kwangomnyaka we1841 iLovedale Mission School yavula amasango ayo okokuqala (Olsen 2008; Gqoba 1873-1888/2015; Ntshingana 2019). Iingqondi neenkcubabuchopho zamandulo zakwaXhosa zathi zazibona sele zifunda kweli ziko.

Umphandi kolu phando uqaphele ukuba iimishinari ezi zazizimisele ekuqinisekiseni ukuba abantu abaNtsundu “bayaguquka”. Uphando luza kuveza ukuba lukho uqhagamshelwano phakathi kukaNtsikana, iimishinari kunye nabalandeli bakhe. Uphando luza kujonga indima nomzila owashiywa nguNtsikana njengoko wayebonwa njengembongi ebalulekileyo ziimishinari ekuhambiseni ivangeli. UOpland kuGqoba (1873-1888/2015) ubalula ukuba uNtsikana wabonakala kwiimishinari njengalowo owayesele enawo “umoya wobuKristu”. Kungoko uVan der Kemp wabona kuyimfuneko ukuba azame ukulingqwanqwada ityendyana elalinguNtsikana. Nangona kunjalo uTisani kuNtshingana (2019) uxoxa ngelithi, oko kwakubonwa kuNtsikana akufunekanga kubhidaniswe nokuba “wayenomoya wobuKristu” koko makujongwe njengentwaso. UTisani kuNtshingana (2019) uzixhasa ngelithi, uNtsikana wathi waboniswa okanye wanemibono ehleli ecaleni kobuhlanti bakhe. Oku kwakubonisa mhlophe ukuba uNtsikana lo ngumntu owayezidla ngemfuyo yakhe, ungumXhosa ozidlayo nongafuniyo ukwahlukana namasiko akhe akwaXhosa. Oku kuqandusela kwinto yokuba phambi kokuba abonwe njengomntu ongumKristu, uNtsikana lo wayeyimbongi yomthonyama (Jordan 1973; Kaschula 1991; Mazwi 2017). UNtsikana ngokungafani nabalandeli bakhe akazange azinze kwezi zikolo zeemishinari, koko wakhetha ukuzihlalela ephila ubomi bakhe njengesiqhelo. Koku uMazwi (2017) ubalula ukuba ubudlelane bukaNtsikana nenkolo yobuKristu ukuba bamenza wangumntu ophila kumazwe amabini ngokwengqiqo yakhe (“*double-consciousness*”).

Iimishinari zazimbona uNtsikana engumthombo wolwazi abangafunxa kuwo ulwazi ngentlalo yakwaXhosa nokuba bangamsebenzisa ukuze bafumane iinkcubabuchopho ezintsha ezifana noTiyo Soga kunye noGqoba. UHodgson (1985(a)) uxoxa ngelithi, ngenxa yoku uNtsikana wathi wabonwa njengomfuziselo (*symbolism*) wendlela ekufuneka abantu baziphathe ngayo. Oko kungqina into yokuba indlela yokuziphuhlisa kwabantu abaNtsundu ixhomekeke ekubeni babambisane ekwenzeni izinto zasekuhlaleni ingakumbi ezo zigqale kwindlela yolawulo (Jordan 1973; Gqoba 1873-1888/2015). Kuloo nto kaNtsikana yokuba ngumfuziselo kwabo bangabalandeli bakhe kwathi kwanefuthe ngakumbi njengoko wayeqhuba ukuba ngumntu obonakalisa izakhono zobuntu kunye nezo zobumbano phakathi kwabantu bakwaXhosa. Olu melo lukaNtsikana bathi bafuthelwa yingqiqo yenkolo yobuKristu eyeza neemishinari apho yena uNtsikana wabona kufanelekile ukuba leyo yesiNtu ingqiqo yenkolo akufunekanga ivaleleke ngaphandle njengaleyo ingenamsebenzi (Hodgson 1985(b) Kaschula 1991; Gqoba 1873-1888/2015). Wakuqinisekisa ukuba oku kuyenzeka ngokuthi alandele ingqiqo kwinkolo yemveli ngokuthi aqhubekeke esenza izibongo namaculo. Nanamhla oku uNtsikana ubonwa

njengomntu oshiye umzila obonakalayo xa kuqwalaselwa indlela abantu abathi banqule ngayo kuba ukwazile ukuqinisekisa ukuba iNkolo yakwaNtu naleyo yobuKristu zithi zikwazi ukuphila kwaye zisetyenziswe zombini kwaXhosa.

2.4.2. IFUTHE LIKATIYO SOGA

Xa ubani esenza uphando okanye ebhala ngobomi bukaNtsikana akanakho ukulwenza olo phando engakhange aqwalasele omnye wabalandeli bakhe. Kolu phando umlandeli wakhe oza kuthi aqwalaselwe nguTiyo Soga. Oko kwenziwa ngeenzame zokuqwalasela ukuba futhe lini ebenalo yena kuGqoba. UTiyo Soga wayengumqambi ekwanguye nombhali owathi waqaqamba emva kukaNtsikana. Ungumntu ophuma kusapho olwalungamaphakathi kaNkosi uSandile kwaze kamva yangutatomkhulu wakhe owayenobudlelane obukhulu noNkosi uNgqika (Gerard 1971; Gqoba 1873-1888/2015; Mafrika 2016). Ufundile kwisikolo eGwali kamva waya kufunda eLovedale. Kwiminyaka yeMfazwe yeZembe kwiminyaka we1846-7 iimishinari zathi zazibona zidudulwa kumhlaba waseTyhume. Kubantu abathi babaleka kolo qhushululu kuqikelelwa ukuba uTiyo Soga kunye nomama wakhe uNosuthu babe phakathi kwezo mishinari (Mafrika 2016). USoga walishiya eli ngomhla we12 kweyeThupha ngomnyaka we1871 kumhlaba waseThuthurha kude kufuphi naseGcuwa.

Njengoko uSoga wayebonwa njengomntu onabo ubukrelekrele, onesakhono noyikhathaleleyo imfundo uMfundisi Govan wathatha eli tyendyana walisa eSkotlani apho laliza kuya kufunda banzi ngezengqiqo yenkolo. Wathi uSoga wazibona engumfundi kwisikolo secawe i*Glasgow Free Church Seminary Mission*, yayingunyaka we1846 ukuya kuthi ga ku1848. Kuthe ngomnyaka we1850 lo kaSoga wazibona engumntu ofunda kwiYunivesithi iGlasgow, kwathi ngomnyaka we1856 wathweswa isidanga wangumfundisi. Ekubuyeleni kwakhe kweli loMzantsi Afrika uSoga ubuye sele eqamba amaculo ekwanguye nomfundisi. Amaculo akhe nangona ingawecawe nje, kodwa kuyavaka ukuba ayejonge ekukhalimeleni nasekukhuthazeni abantu abaNtsundu ukuba mabenze ngazo zonke iinzame ukuhlangabezana neengxaki zezopolitiko nezo zasekuhlaleni (Nxasana 2009; Gqoba 1873-1888/2015; Mafrika 2016). Xa ubani eqwalasela amaculo ake: *Lizalis' idinga lakho, Khangelani nizibone izibele ezingaka, Sinesipho esikhulu esisiphiweyo thina* angqina iinkxwaleko neemeko abantu abaNtsundu ababe phila phantsi kwazo.

Nangona uSoga wayetshate ngaphandle kohlanga lwakhe njengoko wayetshate nentombi yaseSkotlani, waza wahlala ixesha elivisayo kwelo lizwe akazange ayeke ukubonisa umdla

kwizinto zohlango lwakhe abantu abaNtsundu. Oku kubonakala ekubeni waqhubekeka ebhala amabali, iintsomi, nezaci namaqhala ukubala nje izinto ezimbalwa awayedume ngazo (Gerard 1971). Ukubonisa umdla kulwimi nakwintlalo yakwaXhosa kwamenza uSoga abonwe njengalowo onganessandla ekuqinisekiseni ngokwembalo zakhe ukuba abantu abaNtsundu noko nabo bathi bazimisele ekuzameni ukwazi olu lwimi lwaseNtshona isiNgesi. Oko kwenziwa yinto yokuba yena wayesele enalo ulwazi oluthe vetshe. Oko kwakungathethi ukuba endleleni yakhe yokwenza oko akasoze adibane namagingxigixi. Into yokuba kufuneka ufumane imvume okanye ubhale ulandela iminqweno yeemishinari yayisagquba (Mafrika 2016). Kodwa amazwembewembe obuKoloniyali khange ame endleleni kaSoga ekubeni abe ngomnye wabantu abenza ukuba isizwe esiNtsundu singahlali sijongelwe phantsi umphelo.

Ifuthe likaTiyo Soga ngakuGqoba lingafaniswa nelo lokuqinisekisa ukuba isizwe sabaNtsundu kuyafuneka ukuba ibe seso siphuhliswayo ngokuthi kuqinisekise ukuba iimpawu nezikhokelo zobuntu azityeshelwa, koko zithi zithathelwe ingqalelo nangakumbi. Ekwenzeni oko kungadaleka ubambiswano nembumba emandla kumzi oNtsundu.

2.4.3. UGQOBA NOXANDUVA LWAKHE ELUNTWINI

Ngasentla besele kuchaziwe ngendima yombhali ngokubanzi, xa kujongwe kizwekazi iAfrika. Kweli tyeli kuza kuqwalaselwa uxanduva lukaGqoba njengesiqu eluntwini. Iimbalo zikaGqoba zezo zithi ziquke iimbalo ezijongene nomlando-mbali wesizwe sabaNtsundu (eqwalasela esamaXhosa ikakhulu) imibongo, izincoko kunye neziqwengana zemihlathi kumaphephandaba. Kwezo mbalo uye aqinisekise ukuba ubeka kwaye uvelisa iimbono kunye neenkxalabo zesizwe sabaNtsundu. Uthi aveze izinto ezibonakala njengezo zithanda ukungabonwa ngokufanayo ekuhlaleni, umzekelo, ukubaluleka kwemfundo nendlela yokulawula. Njengomntu ongumbhali kwaye enoxanduva lokuqinisekisa ukuba uluntu luyaxelelwa ngezinto ezintle nezimbi ezibangqongileyo kuthi kubaluleke ukuba oko akwenze ngenyameko nokunyaniseka.

UGqoba uzibonakalisile njengombhali obakhathaleleyo abantu ahlala nabo. Oku wakwenza ngokuthi akwazi ukubhala ngamava abo nkqu nalawo akhe, njengoko yayingamava abufana. Koko uNgara (1982:28) xa echaza umbhali ophume izandla ekwenzeni umsebenzi wakhe wenjenje:

“A serious writer must be concerned about humanity and his society: a serious African writer must address himself to the human predicament in general and

to the African situation in particular. In short, we expect moral earnestness from the writer, we expect to be informed about man and life.”

Oku kucatshuliweyo apha ngasentla kuthanda ukungqina into yokuba uGqoba lo njengombhali wabhala eqinisekisa ukuba oko akubhalayo kuthi kubonakalise iimpawu zobunyani. Oko kwenzeka ngokuthi kwimbalo zakhe ahlale esithi gqolo ukufaka nokunxulumanisa oko akubhalayo namava abantu abaNtsundu. Loo nto ingathi ikwazi ukwenza ukuba abantu bakwazi ukuzibona benxulumana kwaye bekwazifaka ezihlangwini zikaGqoba. Konke oko kuthi kubangele ukuba abantu bakwazi ukuzibona bemaneyene ngenxa yezinto ezithe zabhalwa njengoko izizinto abahlangabezana nazo mihla le. Ukuba umbhali akazivezi njengomntu ogqibeleleyo kwiimbalo zakhe loo nto ingathanda ukwenza abantu ukuba babe mathidala ekubeni bakwazi ukuhambisana nalowo ubhalayo (Mphahlele 1973; Ngara 1982; Wa Thiong’o 1986). UGqoba wayezibona njengesipili soluntu ngokuthi aqinisekise ukuba yena siqu uthi aziveze njengomntu apha abantu bangakwazi ukufunda nto kuye.

Njengoko abantu abaNtsundu ngexesha awayebhala ngalo uGqoba babe phila phantsi kwempatho embi nenzima, kwakubalulekile ukuba bakwazi ukuthatha okuhle kuloo mpatho kwaye oko kwakukubi bakukhalimele ngamandla. Komnye umbongo wakhe omde kunene othi “*Ingxoxo Enkulu ngeMfundo*” izinto ezifana nolawulo lwabantu abaNtsundu kunye nokubaluleka kwemfundo kumzi oNtsundu zithi zidakancwe yaye zixoxwe. Kulo mbongo kuthi kuvele ukuba nangona imfundo ibalulekileyo, umntu oNtsundu ekuthiwa ‘ufundile’ uye angabonelwa ntweni yile mpi yaseNtshona. Ngokwenza njalo, lona ucalucalulo lube iyinto emandla. UOpland kuGqoba (1873-1888/2015) noNtshingana (2019) babalula ukuba uGqoba wakwazi ukwenza ulwazi lomlando-mbali wabaNtsundu ibe ngulowo uyidandalazisayo intlungu nempatho eyathi yaqinisekisa ukuba ithemba lokuba baya kuze bayifumane inkululeko ibe lilo elibenza baqine edabini lokulwela loo nkululeko.

2.5. U-J. SOLILO - AMAGQABANTSHINTSHI NGOBOMI BAKHE

Umphandi uza kubetha koomofu esenza amagqabantshintshi ngobomi bukaJohn Solilo. Ulwazi oluza kuthi ludakancwe kule mihlathana ilandelayo lolo lucatshulwe kwincwadi engale mbongi. Loo ncwadi ithe yahlelwa yaguqulelwa kananjalo nguOpland noMtuze (Solilo 1922-1935/2016). Kwintshayelelo yalo mqulu ubaluliweyo, uOpland (1922-1935/2016) ubalula ukuba ulwazi olungemvelaphi kaSolilo lolo luthe lwabe lufumaneka “*kwi-obituaries*”.

UJohn Solilo, uCirha wazalwa ngomnyaka we1870 ngomhla woku1 kuJanyuwari. Wazalelwa eMgwali, imishini eyayidume kakhulu ngemfundo nokufundisa abantu abaNtsundu. Ufundile apho eMgwali waze ngomnyaka we1888 waya kufunda eLovedale nalapho agqibe khona izifundo zobufundisi-ntsapho (nangona wayengazigqibanga ngokupheleleyo). Kwalile emva kweminyaka emine emva kokuba ethe waya kuxilonga eKimberly, wabuyela eMpuma Kapa nalapho athe wazimanya ngeqhina lomtshato noAgnes. Ngomnyaka we1906 wathi waqala izifundo zobufundisi eSt. Matthew's kufutshane naseQoboqobo. Wathi watheswa njengomfundisi ngowe1916. Uthe waxelenga esebenzisa isakhono sakhe sobufundisi nesobufundisi-ntsapho kwiindawo ezahlukeneyo: eHeshele (1910-1913: 1919-1920), eNgqushwa (1913-1917), eRhafu (1917-1919), eKomani (1920-1923): eKaladokwe (1923-1928). Ude ekugqibeleni wazibona sele exelenga eTinarha (1928-1940) de walishiya eli limagade ahlabaya ngonyaka we1940 KweyoMqungu, ngomhla wesi3.

Ngenxa yendlela ebelukhonze ngayo uluntu, uSolilo lo ude wabonwa njengomntu apha okuthandayo ukuqinisekisa ukuba imithetho ejongiswe ekucinezeleni abantu abaNtsundu kuyafuneka ukuba ikhalinyelwe ukuze umntu oNtsundu akhululeke. Inkululeko ibiyinto ebithande ukumqhubela phambili emsebenzini wakhe. USaule xa ebhala ngoSolilo uyayibalula into yokuba ngenxa yokuzinikezela kwakhe emsebenzini wakhe kuyafuneka ukuba abonwe njengenye yeenkcubabuchopho zelizwekazi iAfrika (Saule kuSolilo 1922-1935/2016: xv). Oku kungenxa yokuba ebebhala ngokundiliseka nangendlela ebonakalisa ubulali kwaye ekwasebenza ngokuzithemba okumandla. Imisebenzi yakhe yemibongo kwimihla yanamhlanje uluntu lungakwazi ukuyisebenzisa njengesikhokelo sokuqinisekisa ukuba umzi oNtsundu uyazigcina izikhokelo zokuqinisekisa ukuba *Ubuntu* obu yinto engatyeshelwayo (bona isahluko sesithathu solu phando).

2.5.1. USOLILO NJENGOMBHALI WEMIBONGO

Elona galelo likaSolilo eligqamileyo kuncwadi lwesiXhosa yingqokelela yakhe yemibongo. *Izala* neyingqokelela yemibongo yakhe eyathi yapapashwa ngomnyaka we1925, ibalulwa njengaleyoyingazange ifumane magingxigixi ekupapashweni kwayo njengoko usomashishini othile wathi wakubona kufanelekile ukuba ibe iyapapashwa (Mona 2014). *Izala* njengengqokelela yemibongo ebhalwe ngumntu omnye ithi ibe yenye yeencwadi zokuqala ukupapashwa. Kuloo mibongo uthi abhale njengomntu apha ongaxolanga ngendlela urhulumente welo xesha athi apha ngayo abantu abaNtsundu. Ngenxa yezimvo neembono zabantu abamhlophe ababebhala ngobomi nentlalo yabantu abaNtsundu, kwathi kwabaluleka

kubabhali abafana noSolilo ukuba baveze eyona ndlela ababe ziva ngayo bengabantu abaNtsundu. Oku yayiziinzame zokuqinisekisa ukuba ulwazi olungachanekanga ngentlalo nangendlela abenza ngayo izinto bengabantu abaNtsundu luthi lukhawulelwe lolu luzama ukuveza obona bunyani (Mphahlele 1962, 1873; Mogoboya 2011; Mona 2014; Gqoba 1873-1888/2015; Ntshingana 2019). Le mpi yaseNtshona yayinokuzigwagwisa njengoko yayiyiyo elawula noko kuthi kube kuyabhalwa ngabantu abaNtsundu. Abantu abaNtsundu xa bebhala kwakufuneka ke ngoko basebenzise izithako ezithile zokuqinisekisa ukuba oko bakubhalayo kuyafihlakala kumehlo abo baseNtshona. kwezo zithako zokuqinisekisa ukuba abaseNtshona abakwazi oko kubhalwa ngabantu abaNtsundu abafana noSolilo kungabalwa eso sokukhwenca.

Imibongo kulwimi lwesiXhosa yileyo ethande ukubonwa njengenye yemigudu eyenziwayo ngabantu bakwaXhosa ukuzama ukulondoloza ulwimi. Loo mibongo ingaba ibhaliwe ezincwadini, ibe yileyo isasazwa ngomlomo okanye ibe yileyo ivela kumaphephandaba (Gerard 1971; Kaschula 1991; Mona 2014; Solilo 1922-1935/2016). Ke kuyabonakala ukuba uSolilo lo naye ebenyathela kumhlaba obusele uhlakulwe ngabeza phambi kwakhe. Okwakhe kungajongwa njengokuqhubela phambili nendima ayayisele yenziwe. Ekwenzeni njalo ke ngoko kuyabonakala ukuba wayezama naye ukuqinisekisa ukuba le ndlela yokugcina ulwimi nokukhulisa ulwimi yileyo naye athatha inxaxheba kuyo (Mona 2014; Solilo 1922-1935/2016). Njengombhali wemibongo, uSolilo ngumntu obengasayi kuhlala abukele xa kukho izinto ezingahambi ngendlela eyiyo ekuhlaleni. Ebengumntu othetha phandle ekuqinisekiseni ukuba abantu bayakwazi ukuziphatha ngendlela elindelekileyo, ingakumbi abo baziinkokeli. Njengombhali owayengumKristu, umoya wobuKristu uthi uvakale kwaye ubonakale kwimibongo kaSolilo (Solilo 1922-1935/2016). Ukungqina ukuba ababhali bemibongo abafana noSolilo lo babenesakhono sokubhala bejolise kwimeko yentlalo namava abantu abaNtsundu, uSaule (Solilo 1922-1935/2016: xvii) uphawula ukuba:

“IsiXhosa poets, including Solilo, as intellectuals in their creative works often portray a society in conflict with itself and/or with forces outside that society. On numerous occasions they identify themselves as the voices for their respective societies and as agents endowed with the creative faculty to transform through art their imaginative world of aspiration, dream and hope in the context of daily realities.”

La mazwi angasentla athethela phezu kwento yokuba lowo ungumbhali kuthi afuneke ukuba aqinisekise oko kudla uluntu akuyonto esekhusini koko ithi idizwe phandle. Loo nto ithi ibangele ababhali, neembongi ngokubanzi ukuba ibe ngabantu apha abathanda ukumameleka njengoko maxa wambi bathi babe nawo umfanekiso welizwe apho iintshutshiso ngakubantu abangaphethwanga ngendlela eyiyo baza kuthi bakwazi ukuzibona sele bekwazi ukubonwa njengabo banganegalelo ekuhlaleni. Kuba ke olu phando luqwalasela *Ubuntu* njengesixhobo sokuphuhlisa uluntu oluNtsundu, kuyafuneka ukuba ibethelelelwe kolu phando into yokuba isakhono saba babhali bakhethiweyo seso sibenza babonakale njengabo balondoloza iimpawu eziphambili *zobuntu*. Lo mhlomlo ukwaveza ubuthandazwe bukaSolilo kwakunye nomnqweno wakhe wokubona isizwe esiNtsundu sibambisene, sisebenzisa izixhobo zaso zemveli sisakhana. Kwimibongo kaSolilo, oku kuza kuthi kuxoxwe banzi kwisahluko sesithathu kolu phando.

USolilo ngumbhali obebhala ngeenkalo zonke zentlalo/zobomi. Ekwenzeni njalo ebezama ukudibanisa uluntu ngendlela ebonisa ukuba bayakukhathalela oko kwenzeka kwiindawo abahlala kuzo. Ngokwenza oko ebeqinisekisa ukuba abantu abaziinkokeli bathi benze unako-nako ekuphuhliseni uluntu ngokubanzi. Nangona wayebhala ngazo zonke iinkalo zobomi, kuyabonakala ukuba uSolilo ebeyixabisile into yokutsalela abantu ukuba bayixabise imfundo, bayixabise inkcubeko yabo yaye bayihlonele nemithetho, ingakumbi leyo igqale kwindlela yokuziphatha kulandelwa imiqathango yomanyano ngezobuKristu (Mona 2014; Solilo 1922-1935/2016). Ukuba ukuzinikela ekukhonzeni uluntu akubonisi ukuba *Ubuntu* buyamqhuba lowo, ingaba ke ngoku leyo asiyondlela yokubonisa *Ubuntu*. Kungatshiwo ngaphandle kwamathandabuzo ukuba uSolilo oku ukwenzile ngeenzame zonke.

2.5.1.1. UMTHETHO, INKOLO NEMFUNDO

Umdla kuncwadi lweelwimi zesiNtu wenza ukuba abantu abafana noSolilo batsale umdla kwabo benza uphando kwezi lwimi. Oku kungenxa yendlela ababebona ngayo izinto kulo maxesha babephila kuwo. Xa bebhala bethetha ngoS.E.K. Mqhayi, uSaule (1996) noNtshingana (2019) babalula ukuba iimbalo ezikumila kunje zezo ezithi ziqulathe ulwazi olungomlando-mbali malunga nexesha apho ulawulo lwabantu abamhlophe lwaluthande ukugqumelela ukusetyenziswa kwezi lwimi. Koko ekwenzeni uphando kuzo kwenza ukuba kuvuseleleke ukubaluleka kwazo kunye nokukhula kwazo. Kwiinzame zokulondoloza ulwimi uMqhayi (1914: v) ubhala enjenje:

“Intetho nemikhwa yesiXhosa iya itshona ngokutshona ngenxa yeliZwi nokhanyo olukhoyo, oluze nezizwe zaseNtshona-langa, oonyana BakaGogi noMagogi. Yindawo yomlisela nomthinjana wasemaXhoseni, ukuba ukhangele ngokucokisekileyo ukuba iya kuthi, yakutshonela iphele le ntetho nale mikhwa inesidima yakowawo, kutshonele nto ni na emveni koko. La ke ngoko ngamazwembe-zwembe okuzama ukuxhathalaza kuloo msinga uza kutshayela isizwe siphela. Zamani ukuwaxhasa nani ngelenu icala”.

Le yinkxalabo esabonakala kunanamhla. Oku kungenxa yendlela ekuthi kwenzeke ngayo utshintsho ngokukhawuleza kwimo yezolawulo kunye nentlalo. Kuthi kuxatyiswe ke ngoko ulwimi oluthi lusetyenziswe kwiindawo abantu abafudukela kuzo ngeenjongo zokusebenza. USolilo ngemibongo wathi walisabela eli khwelo likaMqhayi.

Xa siqwalasela imibongo kaSolilo, kuyaphawuleka ukuba yileyo ethande ukugxila kwezemfundo, umthetho kunye nenkolo. Kusenzeka nje oku kungokuba kwakuziinjongo zikaSolilo ukuqinisekisa ukuba abantu abaNtsundu bathi bakwazi ukuyiphawula into yokuba xa izimvo nendlela abaziva ngayo ngezinto zithi zibekwe elubala oko kungenza ukuba kuqwalaseleke kwaye kutshintshe nendlela abathi baphathwe ngayo. Ekubhaleni kwakhe ngobomi, ngendalo kunye nendlela aziva ngayo ngezobuKristu, oko kwathi kwambonakalisa njengomntu onobulumko, umntu ongcinga zigxile kwifilosofi yokuphilisana nabantu (Mona 2014; Solilo 1922-1935/2016). Kuthi kubonakale kwiimbalo zakhe uSolilo ukuba ukwalumkisa uluntu kwaye anike iingcebiso ngendlela yokuziphatha. Loo mibongo iquka kweminye, “*Cingela abanye*”, “*Susa amehlo ebubini*” ukubala nje embalwa (Solilo 1922-1935/2016:70:228). Njengoko olu phando lwenziwe ngokuzama ukudakanca indlela ekungasetyenziswa ngayo *Ubuntu* ukuphuhlisa isizwe sabaNtsundu, ekubhaleni kwakhe uSolilo, iinjongo zakhe zokuphuhlisa isizwe sabaNtsundu azithandabuzeki. Oku kubonakala kumbongo wakhe othi “*Ingxoxo*” (Solilo 1922-1935/2016:174). Kulo mbongo kuthi kubekho ingxoxo enzulu phakathi komntu oNtsundu nomhlophe, lowo uNtsundu uthi akhalaze ngendlela abathe baphatheke ngayo bengabantu abaNtsundu. Oku kuthi kubonakale kananjalo kulo uthi “*Bawo-Kilesimesi*” Solilo 1922-1935/2016:308). Konke oku kubonakalisa ukungazinzi kwemeko yokuphathwa kwabantu abaNtsundu nto leyo engabonwa njengedala ukudodobala ekuphuhleni kwabo.

2.6. U-J.J.R. JOLOBE – AMAGQABANTSHINTSHI NGOBOMI BAKHE

UJames James Ranisi Jolobe (kuza kuthiwa Jolobe xa kubhekiswa kuye) wazalwa ngomnyaka we1902 ngomhla we25 kaJulayi, ezalelwa eIndwe idolophana ekwiphondo leMpuma Kapa. Ukhulela phantsi kosapho olwalulandela inkolo yobuKristu ingakumbi umama wakhe, uEmily Nobethu owayengowakwaMakhohliso. Utata wakhe naye ongu-James wayengunyawontle *Presbyterian Church of Scotland*. Kuyabonakala ukuba uJolobe lo wathi wanyathela ezihlangwini zikayise ekubeni naye azibone sele engunyawontle kwiicawe ezahlukeneyo zamaRhabe. Oku kungabe kwaqanduselwa yinto yokuba uJolobe lo wathi wathiywa ngegama likayise, into leyo kwintlalo yakwaNtu ithi yenziwe ngeenjongo zokuba lowo uthiwayo akwazi ukuzeka mzekweni walowo athiwe ngaye.

Iminyaka yakhe yobuntwana uyichithele khona kwidolophu yaseIndwe, kodwa kwathi xa uyise kaJolobe athuthela eMatatiele, ngenxa yomsebenzi wecawe, naye wandulukela khona belusapho ke phofu. Ngenxa yokuba usapho lakwaJolobe lwalusehla lusenyuka luhambisa ivangeli, oko kwathi kwakhokelela ekubeni uJolobe azibone sele engumntu ofundela izifundo zokuba ngumfundisi-ntsapho wamabanga aphantsi kwiKholeji iSt. Matthews. UJolobe ekubeni engumfundisi-ntsapho wathi waxelenga eMatatiele kwisikolo samabanga aphantsi iMasakela. Oku kwehla kusenyuka kukaJolobe nosapho lakhe kwenza ukuba azibone sele exelenga kwindawo apho kukho izizwana ezifana namaHlubi, amaBhaca (bethetha iilwimi zengingqi phantsi kwegama lesizwe eso). Ngomnyaka we1926 wathi wenza izifundo zengqiqo buThixo. Wathi watheswa isidanga seBA ngomnyaka we1932 kwiYunivesithi yaseFort Hare. Oku kwathi kwenza ukuba uJolobe aqinise ngakumbi ekusebenzeleni abantu njengoko ukufundisa kwakhe kwiindawo ezahlukeneyo kwathi kwamvula amehlo kwiinkxwaleko zabantu abaNtsundu kunye nabeBala (ngexesha wayengumfundisi-ntsapho eBhayi/eGqeberha).

2.6.1. UJOLOBE NJENGOMBHALI OBONAKALISA UBUNTU

Ekusebenzeleni nokuxabisa intlalontle yabantu abaNtsundu, uJolobe wathi wonyulwa ukuba ayokuma kummandla waseEscourt, eNatala, nalapho wayeza kuba ngumfundisi. Umhlaba lowo owayezinze kuwo ngulowo wawuphantsi kwezizwana ezahlukeneyo, amaHlubi, amaZizi namaNgwe. Oko kwenza uJolobe ukuba azibone sele ezixhobisa ngolwazi mayelana nomlando-mbali wezi zizwana. Oku kwenza ukuba abe nomdla ngamandla kwimpilo yamaHlubi njengesizwe. Loo nto yathi yayinkuthazo ekubeni abhale inoveli ethi, *Elundini*

loThukela (Mahlasela 1973; Kwetana 2000; Khumalo 2015). Oku kwenza uJolobe ukuba akuxabise ukwahlukana kweenkcubeko. Indlela awathi wafumana ngayo amava ngokuhlala kwiindawo ezahlukeneyo kuthi kwenze uJolobe ukuba abaluleke njengombhali kuncwadi lwesiXhosa. Loo nto yenza ukuba kungathandabuzeki ukuba ungumntu obhala ebonakalisa iimpawu zobuntu kwiimbalo zakhe.

Ukubhala kwakhe akuzange kube ngaphandle kwemingeni. Oku kungenxa yokuba wayengumntu othe wahlala waxelenga kwimimandla apho kwakuthi kube kuthethwa IsiHlubi, isiBhaca nesiSotho, nto leyo ekuqaleni kwakhe ukubhala yathi yathanda ukuba ngumngeni. Ekuqaleni kwakhe ukubhala indlela yokubhala isiXhosa noko yayithande ukuba yileyo yahlukileyo kule sele siyazi kule mihla (Mahlasela 1973). Njengomntu owayekulangazelela ekuxabisile ukusebenzela uluNtu, uJolobe wayibona iluxanduva lwakhe ukuqinisekisa ukuba abantu bathi bafundiswe ngolwimi lwabo nezinto ezibangqongileyo esebenzisa imibongo neenoveli. UMahlasela (1973), uSirayi (1985), uKwetana (2000) kunye noKhumalo (2015), bayayibalula nabo into yokuba kuncwadi lwesiXhosa uJolobe uqinisekisile ukuba esakhe isandla usifaka nzulu ngokwemibongo. Imibongo kaJolobe yileyo ijikeleza iinkalo zonke zobomi, ukuqala kwindalo, ezenkolo, ukuya kuma kucamngco ngeemvakalelo zobomi emva kokulandulela eli (Mahlasela 1973; Sirayi 1985; Benayo 2020). Yonke ke loo nto ithanda ukusizobela iingcingane zengqiqo kaJolobe ngokwefilosofi yakhe njengomntu osebenzela uluntu kunye naleyo yabantu abaNtsundu.

Ubukhulu becala, xa ubani ebonwa njengalowo ubhala ebonakalisa *Ubuntu* okanye ebhala ngeenjongo zokugqithisa umyalezo wokuba abantu mabaphilisane belandela iimbono zobuntu kuthi kukholiseke ukuba abo bantu bathande ukubhala bejolise ukuqoqosha nokulondoloza indlela abantu abaphilisana ngayo. Abantu beAfrika bahleli iminyaka emininzi bephantsi kolawulo olungqwabalala lempi yaseNtshona. Loo nto yadala ukuba abantu baphile phantsi komngcipheko wokuphulukana nobuni babo, apho abantu bazibona sele bephilela iziqu zabo bengasayinanzanga into eyenzeka ekuhlaleni. Ukuba nje yena ubani usaphila kwanele. Iingxaki zeAfrika zaqandusela apho, ngoko ke ukubhala ngeenjongo zokuvuselela *Ubuntu* eluntwini yinto engabonwa njengeenzame zokukhawulelana nemeko apho abantu sele bezilibe ukuba bangoobani na (Rafapa 2005; Mogoboya 2011; Mafrika 2016; Benayo 2020). Ngoko ke iingxaki zeAfrika zithi zifune izisombululo zabantu baseAfrika besebenzisa ulwazi olungaphenjelelwanga ziimbono neethiyori zaseNtshona, zona zithi ziveze iAfrika ngokweliso lomntu waseNtshona.

UJolobe kwiimbalo zakhe unakho ukukhumbuza abantu ukuba nangona le mpi yaseNtshona yakwazi ukuza nezinto ezilulutho, loo nto ayithethi ukuba zonke ezo zinto zingabonwa njengezo zilungele uluntu oluNtsundu. Loo nto ibangelwa yinto yokuba inkcubeko nganye inezinto zayo ezingenakho ukuvumelana nemeko ethile. Umzekelo kwilivo likaJolobe elithi *Impucuko* (1940:1-8) ubhala elumkisa uluntu ngokucinga ukuba impucuko yileyo ixhomekeke kwisinxibo somntu okanye umsebenzi awenzayo okanye indawo ahlala kuyo. Ubhala enjenje ukuveza into yokuba ibisaya kukhangeleka iyinto enjani le nto iyimpucuko ebantwini abaNtsundu:

“Umntu ophucukileyo ngumntu omoya mhle, umntu ongakwicala leempembelelo ezakhayo nezilungileyo nomigudu yakhe ingakwelo cala nongqondo iqeqeshekileyo ukukwazi ukuzihlangulela kwiindyebo zolwazi olumjikelezileyo olufana nomgquba namanzi ukunceda isithombo esinguye ukuba sifikelele ebuhleni obufezekileyo nobuvuthiweyo bobuntu. Ibinjalo ke le nto kuthiwa yimpucuko.”

Ngasentla apha siyavezelwa nguJolobe ukuba umntu ebesaya kuzibhenca ukuba ungumntu onjani na andule asebenzise ezo zakhono azibonileyo ukuba zingalulutho eluntwini azame ukwabelana nabanye. Le nto ingqina into yokuba uluntu kufuneka ukuba luphilisane ngendlela engadala ukuba abantu bakwazi ukufezekisa iimbono zobuntu ezizezo izezokuqinisekisa ukuba abantu baphila beqoqoshona kwaye belungisana izimilo eziza kukhokelela ekubeni olo luntu lukwazi ukuzibona luphuhla (Elejo 2014). Yonke ke le nto ayenzeki ngokulula njengoko wona amangxigixi aza kubakho kuba kaloku asikuba wonke umntu uza kubona izinto ngasolinye.

Impophomo-buciko ngobuntu ngokuqwalasela imisebenzi yoncwadi kaJolobe iza kukhokelela umphandi ekubonakaliseni ukuba sazi ngcono ngendlela imisebenzini yayo yoncwadi yathi yakwazi ukukhokelisa indlela ekungathi kuphuculwe ngayo intlalo yabantu abaNtsundu. Oku wathi wakwenza ngokuqwalasela imbali yabantu abaNtsundu kwixesha apho babebonwa njengabo bangenakho ukuzenzela nto ngaphandle kokulandela imithetho nolawulo lwabo baseNtshona. UNxasana (2016) xa ebhala exoxa ngoSoga uyayibalula into yokuba ulawulo lwabantu abaNtsundu yinto apha eyathi yathundeza ababhali bamandulo phaya ukuba bakuvakalise ngamandla ukungaxoli kwabo ngendlela le mpi yaseNtshona yayizama ngandlela zonke ukuqinisekisa ukuba inkcubeko yabantu abaNtsundu iyatshabalala. Okusingqongileyo nendlela esithi senze ngayo izinto singabantu koko kuthi kwenze ubani

azame ngandlela zonke ukuqinisekisa ukuba eloo gcuntswana labantu linakho ukubonisa *Ubuntu* nokukhathalela intlalontle yabantu buthi buthundeze ukuba uluntu malwenze ngcono nangakumbi (Elejo 2014; Mafrika 2016). Ukuqwalasela banzi *Ubuntu* kwiimbalo zikaJolobe kuza kulandela kolu phando (jonga isahluko sesithathu nesesine). Ekujongeni uJolobe njengombhali obonakalisa *Ubuntu*, ziinzame zokuzoba lo kaJolobe njengomnye wabantu abathe benza indima ekuqinisekiseni ukuba uluntu aluphulukani nezona mbono ziphambili zokuphilisana kwabantu abaNtsundu.

2.6.2. UMDLA KWIMISEBENZI YONCWADI KAJOLOBE

Bakhona abaphandi abathe benza uphando ngoJolobe ingakumbi ngemibongo yakhe abafana noSirayi (1985), Jadezweni (1987) noKhumalo (2015) ukubala nje abambalwa. Ukuza kuthi ga kweli nqanaba kolu phando, uJolobe ebesoloko ejongwa ngumphandi njengomntu obonakalisa *Ubuntu* nobhala engazoyikiseli. Kweli tyeli kuza kuba lulutho ukuqwalasela ukuba mdla mni lo utsala abaphandi ekubeni bazibone sele besenza uphando beqwalasela iimbalo zikaJolobe. Ekujongeni umdla wabaphandi kwimisebenzi kaJolobe ziinzame zokuqwalasela ukuba uJolobe lo ebehlangebezana njani neengxaki ezigqubayo ekuhlaleni. Abaphandi bathi benze uphando ngokuzama ukuthelekisa abo benza uphando ngabo. Ekwenzeni njalo kuthi kuhluzeke intloya emasini akwazi ukuqonda eyona ngxam yaloo misebenzi iphambi kwakhe. Njengoko kwenziwe kolu phando, uJolobe uthe wazekeliswa nabanye ababhali ababhala beqwalasela imimandla eyondeleleneyo ngokubhekise kwintlalo yabaNtsundu.

UJolobe njengombhali wemibongo uthi asebenzise izithako nezinongo ezithile ukuqinisekisa ukuba oko akubhalayo kuyanxulumana nabo ababhalelayo. Maxa wambi ezi zithako zisetyenziselwa ukuqinisekisa ukuba abo bathi babe bayagxekwa (xa kuthe kwafuneka ukuba kwenzeke njalo) bathi bangakhanyiselwa kwamsinya (Sirayi 1985; Jadezweni 1987). Kuthi kuphawuleke ukuba ekubhaleni kwakhe uJolobe uthi athande ukusebenzisa isithako sogxekoncomo ngamandla kuba iinjongo zakhe yayikukuqinisekisa ukuba abantu abaNtsundu bathi bafumane inkululeko ebafaneleyo (Sirayi 1985; Khumalo 2015; Benayo 2020). Kusenziwa nje oku, kukuzama ukubuyisela uluntu kwimo yobulungisa nokucinga ngendlela ekhokelela ekubeni into ekhokeliswa phambili ibe yintlalo yabantu ngaphezulu kweziqu zabo. UJolobe ebethande ukubhala eqinisekisa ukuba uvuselela izazela zoluntu ngokuthi luzame ukwenza nokuziphatha ngendlela apha engasengeli phantsi *Ubuntu*. Xa eqwalasela ubunzulu befilosofi neengcingane zakhe ngezopolitiko nentlalo, uSirayi (1985:200) ubhala enjenje:

“... poems on politico-philosophical thought do not reflect Jolobe’s political views only. Jolobe is the mouth-piece for African community. His political thought is the thought of current Africa community that aspires for their legitimate rights in the land of their birth.”

Ubani angaxoxa ngelithi ibiziinjongo zikaJolobe ukuqinisekisa ukuba rhoqo ithuba lifika apho kufuneka avakalise izimvo zakhe ngokuzimela kwabantu abaNtsundu, oko wayekwenza engabhungisanga. Wayeqinisekisa kananjalo ukuba ngezimvo zabo abantu abaNtsundu eyona nto bayilangazelelayo kukulingana phambi komthetho, ukuxhamla amathuba afanayo nalawo empi yaseNtshona. Loo nto wayeqinisekile ukuba ingakwazi ukukhokelela ekubeni abantu abaNtsundu bakwazi ukuzimela, bakwazi nokuphuhla ngakumbi (Sirayi 1985). Ngokuthi agxile kwimiba ejolise ukuphuhla nokuhluzeka kwengqondo yomntu oNtsundu, ngaloo ndlela uJolobe wayekwabonakalisa ubuncubabuchopho bakhe ngokujonga izinto kwiinkalo zonke. Konke oku kwakusenzelwa phantsi kweembono zokuba abantu abaNtsundu kuza kufuneka bakwazi ukumelana notshintsho olwenzekayo njengoko inkcubeko yaseNtshona yayithande ukuza ngamandla, itshintsha nendlela abantu abenza ngayo izinto. Umzekelo woku kumbongo wakhe *uBaw’ uDlula (Ilitha, n.d. 11-12)* uJolobe usizobela imeko apho uBaw’ uDlula engumntu osazimisele ukuqhuba esenza izinto elandela indlela endala. Indlela yena njangoBaw’ uDlula ubona iyindlela eyiyo. Kwelinye icala inkosikazi yakhe izama ukumfundisa ngeemeko ezintsha ezitshintshayo, apho kufuneka azame ukulungelelanisa impilo yakhe nazo. Ekubhaleni kwakhe uJolobe ubhala eqwalasele ezi meko kuba kulapho azama ukubonisa ukuba maxa wambi kuthi kwabanye kube nzima ukuyondelelanisa iimpilo zabo namaxesha atshintsha ngokukhawuleza. Loo nto ke ingabangela ukuba kubekho abo bafuna ukuqina kwizinto ababona zibalungele. Njengoko sizotyelwa uBaw’uDlula lo.

Ekucaciseni kwakhe uSirayi (1985) uyatsho ukuba uJolobe lo ebekwagqwesa ekubhaleni imibongo-mbaliso. Oku kubonakala kumbongo kaJolobe *UThuthula (Umyezo 1936)*. Lo ngomnye wemibongo kaJolobe apho azama ukuvuselela izazela ebantwini ngokuthi azame ukubonisa ukuba singabantu abaNtsundu sibantu banye, ntonje kufuneka sikwazi ukusebenzisana kwaye kufuneka ukuba siqinise ekulandeleni amasiko nezithethe zethu. Loo nto ikwabonakalisa ubugorha bukaJolobe nasekuqinisekiseni ukuba isizwe esiNtsundu izinto ezilulutho kuso asiphulukani nazo.

UKhumalo (2015) xa esizobela lo wakwaJolobe ubalula into yokuba ebeyindoda emadodeni. Umntu apha obeluxabisile usapho lwakhe. Loo nto yathi yanabela ekubeni axabise uluntu

oluNtsundu gabalala. Oko kwathi kwenza kwalula ukuba akwazi ukubhala ebonakalisa *Ubuntu* njengoko kwaphakathi kosapho lwakhe wabona kubalulekile ukuhlonelana kwabantu. Ukunxulumanisa ubomi bukaJolobe njengesiqu nemisbenzi yakhe, yinto ethi isivezele ncakasana ukuba kwimisebenzi yakhe ejolise kwinto eyintoni kanye kanye. UKwetana (2000) uyatsho ukuba njengomntu oNtsundu, Jolobe wakubona kuluxanduva lwakhe ukuba alwele izidingo zabantu abamnyama ngokuthi azibonakalise njengetshantliziyo labantu abaNtsundu. Iingcinga nefilosofi kaJolobe ngezopolitiko yenza ukuba abe ngumntu apha okwaziyo ukulwela amalungelo abantu abaNtsundu. Oko ekwenza engajonganga ezentlalontle nezopolitiko kuphela kodwa neengqiqo bunkolo yabantu abaNtsundu (Sirayi 1985). Oku kungatshiwo ukuba wayekwenza njengendlela yokuqinisekisa ukuba abantu abaNtsundu abaphulukani kwaphela nendlela yesiNtu yokunqula uThixo.

2.7. UQUKUMBELO

Esi sahluko ibiseso sijolise ekuvezeni nokudandalazisa uncwadi nethiyori ekhoyo ecacisa nechaza izizathu ezikhoyo ezikhokela ekusebenziseni *Ubuntu* njengesithako okanye isixhobo esinganceda ekuphuhliseni isizwe sabaNtsundu. Kusenziwa nje oku, umphandi engqondweni yakhe akayilibelanga into yokuba ulwimi olu luthi lwenze indima enkulu ekuphuhliseni uluNtu. Ukuba amava oluntu akaqukwa kwizinto ezibonwa njengezo zibalulekileyo esizweni, akungatshiwo ukuba olo luntu luyaphuhliswa okanye luqukwa ngokugqibeleleyo. Kukwaphawuliwe kwesi sahluko ngendima ethi yenziwe yi *secular criticism* ekuqondeni inkolo njengaleyo ingasetyenziswa ukucacisa *Ubuntu* njengendlela yokumanyanisa iinkolo ezithi zibetha-bethane ngendlela ezithi zibe zilandelwa ngayo ngabantu ngabantu. Sikwakhanyiselwe kananjalo ngokubaluleka kokutshintsha iingqondo zabantu abaNtsundu ngokubhekise kuncwadi lweAfrika. Oku kungenziwa ngokuthi kulandelwe imigqaliselo nemiqathango evakaliswa yi *Afrocentricity*. Loo nto ithi ikhokelele ekubeni abantu abaNtsundu bakwazi ukuzibhence bezikhumbuza ngokubaluleka kwemvelaphi yabo. Iindlela impi yaseNtshona eyathi yadodobalisa ngayo ukuzithemba kwabantu abaNtsundu ngoncwadi lwabo nangolwazi lwabo lwemveli yadala ukuba kubonwe iilwimi nolwazi oludluliswa ngeelwimi zaseNtshona ibe lolo luchanekileyo nolubalulekileyo.

Ukuqwalasela ababhali ekujoliswe kubo kolu phando kuyaphawuleka ukuba ngabantu abangathandanga ukubhala ngezinto ezahlukeni ngolo hlobo. Into ethetha ukuba iimbalo zabo zezo zingafaniswa nezo zizama ngokupheleleyo ukuvelisa iindlela ezingasetyenziswa

ukuphuhlisa isizwe sabaNtsundu. Isahluko esilandelayo kolu phando seso siza kuqwalasela indlela *Ubuntu* ebuthi buvezwe ngayi kwimibongo kaJ.J.R. Jolobe nekaJ. Solilo.

ISAPHLUKO SESITHATHU

UBUNTU KWIMIBONGO KAJ.J.R. JOLOBE KUNYE NOJ. SOLILO

3.1. INTSHAYELELO

Kwisahluko esingaphambili kudakancwe uncwadi nethiyori ekusekelezwe phezu kwalo olu phando. Kwesi sahluko kuza kuthi kuphononongwe indlela *Bbuntu* obuthi bubonakaliswe okanye buvele ngayo kwimibongo ekhethiweyo kaJ.J.R. Jolobe kunye naleyo kaJ. Solilo. Injongo zoku kukuqwalasela ukuba kwimibongo yaba babhali zivela luhlobo luni na izimvo neengcingane ngobuntu. Kwalapha uphando luza kubonisa indima yaba babhali ekuhluphezeni nasekukhuthazeni ukusetyenziswa kobuntu njengesixhobo sokukhulisa nesokwakha isizwe esiNtsundu. Impophomo-buciko ngobuntu kwesi sigaba ijoliswe ekuphononongeni ukuba njengoko uJolobe noSolilo bengabonwa njengabantu abaphila kumazwe amabini, ingaba iimbono zabo ngokuba *Ubuntu* buqulathe ntoni zihamba ziyokuma phi ekuqinisekiseni ukuba isizwe esiNtsundu sinakho ukuphuhla silandela ezo ngcingane zobuntu.

Kwiimbalo zabo aba babhali kuyaphawuleka ukuba babekhokelise ngokubhala bexabise intlalontle yabantu abaNtsundu. Ngoko ke babethanda ukuvakalisa ukuba makubekho umanyano ukuze uluntu oluNtsundu lukwazi ukujongana nemingeni eluhlangabezana nayo lubumbene. Eyokuba babe ngonyawontle kwaye beyixabisile nenkcubeko yakwaXhosa, yabenza ukuba bakwazi ukubhala behlanganisa imihlambi eyalanayo. Kaloku ayinguye wonke umntu okholelwa kwinkolo yobuKristu. Ekubhaleni kwabo omabini la macala athi avezwa, oko kwabonisa ngokupheleleyo ukuba aba babhali yayingabantu gqibi, bengabhali nje bengenamava ezinto ababhala ngazo.

Uphando luza kuqwalasela indlela yobhalo lwesiXhosa (*orthography*) xa kucatshulwa kwiimbalo zikaSolilo. Umphandi uza kulandela loo ndlela isetyenzisiweyo kwiimbalo zalo mbhali. Indlela ethande ukwahluka kuleyo yaziwayo kule mihla. Oku kukuzama ukugcina iimbalo zikaSolilo zikwimeko ezisekelezwe kuyo zingangxengwanga (*authentic*).

3.2. JOLOBE NOSOLILO NJENGABANTU ABAPHILA KUMAZWE AMABINI

UJolobe noSolilo bangabonwa njengabantu ababephila impilo yabo kumazwe amabini. UNxasana (2016) ubalula ukuba ukuphila kumazwe amabini kungachazwa njengendlela apho lowo ubhalayo ubhala evakalisa iimbono zobuNkolo yobuKristu nokuhlonela amasiko

nezithethe zakwaNtu. Oku wayekuvelisa eqwalasela uTiyo Soga njengomntu ophila kumazwe amabini kodwa oko akumiselwanga mda, njengoko omnye angaphila kumazwe amabini ebonakalisa iimbono zakhe zobuKapitali (*capitalist/capitalism*) nezo zobuKomanisi (*communist/communism*). UZotwana (1993) noKhoza (2011) bona babalula ukuba into yamazwe amabini yileyo apho ababhali bebhala bezama ukuhlangabezana nelixa apho ingcinezelo ngokubhekise kuncwadi yayigquba ngamandla. Ke ngoko ababhali babezama ukuvelisa iimbono zabo ngentlalo yabo eyayithande ukungxengeka xa ibhalwa yimpi yaseNtshona. Kwakuthanda ukuba nzima ukuvelisa izimvo ngezinto zenkcubeko namasiko ngokukhululekileyo. Ukubona uSolilo noJolobe njengabo baphila kumazwe amabini kungenxa yokuba ingqiqo yabo ngokwefilosofi yokuphilisana kwabantu yileyo yayivelela zombini iinkalo zobomi, inkalo yabantu abalandela inkolo yobuKristu nabo balandela inkolo yesiNtu. Ukubonwa njengabantu abaphila kumazwe amabini kuthi kuveze aba babhali njengabantu abathi bakwazi ukuhlangabezana nemingeni abathi bajongana nayo nkqu naleyo yoluntu ngokuthi bavuselele izazela zabantu ngendlela emakuphiliswane ngayo. Loo nto ithi ibabonakalise njengabantu ababeyihlonele inkcubeko nezithethe zakwaXhosa nangona nje yayingabantu abalandela inkolo yobuKristu. Umntu akazalwa engumKristu koko uthi aguqukele kwinkolo ethile kuba efuna ukuphila ngandlela ithile (Mbiti 1969; Schoots 2014). Njengoko uJolobe noSolilo babe yixabisile imo/imeko yokuphila yabantu abaNtsundu, babe nakho ukuvelisa ukungaxoli nokujongelwa phantsi kwendlela abathi baphile ngayo bengabantu abaNtsundu. Oko kugxeka kwakoyanyanise nokuzibona ngcono kwabantu abaMhlophe ngokuthi bafunele kubo konke okuyinzuzo kubantu abaNtsundu, oko bafika kusezandleni zabantu abaNtsundu (Soga 1989; Kwetana 2000; Gqoba 1873-1888/2015; Khumalo 2015). Njengoko uSolilo ebengafaniswa nomntu obephila kumazwe amabini, uthi aliveze necala lakhe eliphefumlelwe ngumoya wobuKristu njengenkuthazo ekusebenziseni *Ubuntu*. Kumbongo wakhe othi “*Bawo-Kilesimesi*” (Solilo 1922-1935/2016:308-313), uthi athundeze umzi oNtsundu ukuba maxa wambi uncedo luthi luvele kuMdali ngoko nabo ukuba bangenza njalo mhlawumbi izikhalo zabo zingaba nakho ukuphenduleka. Ubhala enjenje:

*Ndingaba ndiya geza ke ndapa wena.
Yiba nentloni nawe ukucela.
Kubiza amashwa okwak' ukuteta.
Siqalo sobulumko siseko sobutyebi,
Low' ungamfunii u-Yes' u Msindisi.*

*Lib'as' elikhulu sidlo sobomi,
Singena kete singacaluli,
Yiwa ngedolo wolul' isandla:*

*Wamkel' u Yes' usana lwe Dyodi,
Wokululwa ngaye kwezako intshaba. (Solilo 1922-1935/2016:310).*

Loo nto ayithethi ukuba bebengabhenela kuMdali njengamaKristu kuphela ukukhuthaza *Ubuntu* (jonga umhlathi 3.4.). Into evezwa ngumphandi apha kulo mhlathi kukubonisa laa macala mabini wayephila nawo lo kaSolilo kunye noJolobe. Kuyaphawuleka ukuba ekuthundezeni ithemba nokukhalimela izinto ezigwenxa kwenza ukuba uluntu lukwazi ukuzibona sele luyikhawulele eminye imingeni ebelujongene nayo. Kodwa ke kuthi kubaluleke ukuba elowo nalowo enze eyakhe indima ekuqinisekiseni ukuba ukuzithemba nokuzimela koluntu oluNtsundu kuvuselelwa okokutsha (Kwetana 2000; Mugumbate & Nyanguru 2013; Schoots 2014; Nxasana 2016). Omnye umzekelo apho kubonakaliswa ukuba kufuneka abantu maxa wambi ithemba balibeke kuMdali, kukumbongo kaJolobe othi “Ikholwa” (*Ilitha* n.d.). Kulo mbongo uJolobe usizobela imeko apho eli kholwa lithi linyamezele impatho elingayithandiyo. Ngaloo ndlela uthi alangazelele ilixa apho aza kuthi akwazi ukuphumla njengoko eza kube esephakadeni neNkosi yakhe. Oku kungenxa yeembandezelo zobomi apho umntu athi azibone sele engulowo uzibona elilolo.

***Ndixakwa myalelo-mnye uxaba endleleni.
Ndakubethw' isidlele ndinikele nesinye.
Kwisiseko sikama ndlahlutshezwa ngeengcwangu.
Ndabelwa ngovavayo isiphiwo samandla.
Intliziyo yezingwe kwanobundondosholo.
Bekulunge konje ngam iliso kwangeliso
Izinyo kwangezinyo ndilingene izulu.***

***Athi ke mna! Lulwayi olungenakufeza!
Bath' okubhaliweyo kubhaliwe kwatyinwa.
Hay' ukubufuna kwam ubomi baphakade!
Phofu wabengegwala Lowo wayalelayo.
Wasingis' amabombo kwiziko leyelenqe
Akajikwa zicengo nezabasondeleyo.
Wazolela ukufa okuntlungu zodwa.
Wabethw' esidleleni wanikela nesinye
Ngokubathandazela entabeni yosizi. (Ugxininiso lolwam) (*Ilitha* n.d. 34)***

Undiliseko olufumaneka koku kuthe kwacatshulwa ngasentla kusizobela imeko apho uJolobe ajikajikana nengqondo yakhe apho kufuneka ubani anyamezele ukungaphathwa ngendlela eyiyo egameni lokuba uya kuthi afumane ukuphumla engqondweni. Amagama athi “*Ndixakwa myalelo-mnye, Ndakubethw' isidlele ndinikele nesinye*” adiza kanye into yokunyamezela intlungu apho lowo unyamezeleyo elangazelela ukubonwa njengomntu ongenazinjongo zokubonakalisa indelelo kwabanye. Ngokuphindisa umntu uye abonakale njengomntu ongalawulekiyo nangona nje enakho ukuziphindezela asuke abeke ithemba lakhe

lokumphindezela kuMdali. Ixesha elininzi abantu abaNtsundu bathi bazibone bephila phantsi kwale meko apho babe nyamezele iimbandezelo ezingelolutho kubo (Kwetana 2000; Mbembe 2002; Mona 2014; Khumalo 2015).

Umphandi uza kuhluba la mazwe mabini kuthiwa babe phila phantsi kwawo uSolilo noJolobe, ngombongo kaJolobe othi “UThuthula” (Umyezo 1936). Ngumbongo lo ongachazwa njengalowu uzama ukuvuselela ihlombe ebantwini abaNtsundu ukuba bangohlukani nokwenza amasiko nezithethe zabo njengoko kwakusaya kwenziwa njalo mandulo. UJolobe ukwazama kananjalo kulo mbongo ukulondoloza umlando-mbali nolwazi lwemveli olujongene nendlela ekuthi kulawulwe ngayo kwizizwe eziNtsundu (Mahlasela 1973). UJolobe (1936:86-87) ubhala enjenge:

*Ewe siyawuvula umlomo,
Sivuma ngabantwana begazi.
Inyange lomhobe libe nathi
**Lisikhaphe kwingoma yandulo,
Lisikhusele zesingaphandlwa**
Sakujong' ilanga umhlelezi.
Sinqul' izinyanya zamabali
Zisiphe amazwi olu daba. (Ugxininiso lolwam)*

Ngasentla apha uJolobe uveza imeko apho athundeza khona abantu abaNtsundu ukuba mabahlale besebenzisa indlela yabo yamandulo yokunqula. Apha kubonakala ukuba uJolobe ukhalela uncedo ukuze bakwazi ukuhlangabezana neengxaki eziseza kujongana nomzi oNtsundu. Kunjalo nje kuthi kuphawuleke ukuba uJolobe uthi azame ukugxininisa ukuphuhla nokukhula kwenkcubeko yabantu abaNtsundu (kweli lixa wayebhala ebhekisa kumaXhosa). USirayi (1985) noKhumalo (2015) baphawula ukuba njengoko uJolobe lo engumntu okhulele kummandla wasemaphandleni loo nto yamenza ukuba akuthande ukulondoloza izithethe zabantu abaNtsundu. Ukubhala umbongo ofana nalo uthi “UThuthula” (Umyezo 1936) yenye yeendlela zikaJolobe zokuqinisekisa ukuba imbali equlathe indlela yolawulo lwabantu abaNtsundu (amaXhosa kwesi sihlalwazi) ayityeshelwa de kuphele (Mahlasela 1973). Ukubhala kukaJolobe imibongo ethande ukugxila kumlando-mbali ngezizwe zakwaXhosa yathi yamenza wakwazi ukwenza ihlumelo ekubhalweni kweelwimi zesiNtu ingakumbi ngemixholo efana nale, de wabe ubhala nenoveli ekwagxila kumxholo ongomlando-mbali (Mahlasela 1973; Kwetana 2000; Khumalo 2015).

Xa siqwalasela elinye icala likaSolilo lokuba ngumntu othi abhale eqinisekisa ukuba singabantu abaNtsundu asizilibali izithethe namasiko ethu, kuza kuphawuleka ukuba oko uthi

akwenze evakalisa ukuba singabantu kuyafuneka ukuba sihlonelane. Oko kungenxa yokuba amasiko ethu awafani. Singangabantu abaNtsundu, kodwa sithi sishiyane ngeendlela esithi silandele ngayo amasiko nezithethe zethu. Loo nto ithande ke ukwenza ukuba kubekho inzondo ethile nokungavisisani xa elowo nalowo enegxeke ngakwisiko lomnye (Soga 1989; Mogoboya 2011; Opland kuSolilo 1922-1935/2016). Ngako oko, ekubhaleni ejolise kwindlela ekuthi kulandelwe ngayo amasiko nezithethe naleyo ijonge ukuqinisekisa ukuba abantu abawatyesheli amasiko, uSolilo uthi aqinisekise ukuba ubani nobani kufuneka enze indima elingene yena. Ngokwenza njalo uxanduva luthi lube kuluntu lonke ngokubanzi. Kumbongo wakhe othi “Amasiko” uSolilo (1922-1935/2016:144) uhlaba ikhwelo apho abhala evakalisa ukuba kulo umagade ahlabayo kuyafuneka ukuba elowo nalowo akwazi ukusebenzisa ubulumko bakhe ethathela ingqalelo amasiko ahlukeneyo. Ekwenzeni njalo umntu uza kukwazi ukuqonda ukuba maxa wambi amasiko athile athi afune ukulandelwa ngemigqaliselo eqatha.

***Kuk’ amasiko afun’ umgqalelo.
X’ unga wenzanga yintshabalalo.
Ako maninzi kwizizwe ngezizwe.
Nok’ ungawenzanga akutshabalele.***

*Vuka uhlambe ubuso nezandla.
Yidl’ imihla yonke kunikwenzeka
Sebenza upumla tet’ upulapula
Ngama-siko obom kwintlanga ngentlanga.*

Xa eqhubeka ubhala enjenje:

***Yibuz’ ongayi-qondi ungabi nantloni.
Lisiko lezi lumko ukugcin’ intozazo.
Zingaulwa zizinto ziqutywe zingatandi.
Zintunja zemfundo indlebe namehlo.***

*Ngomlomo nezandla kumpompoz’ ubulumko.
Luzuko lwe zizwe ubugora nobulumko.
Lisiko ku Mvelo uhlamb’ intozonke.
Ngo mlilo namanzi kuhlanjwa kwa zonke. (Ugxininiso lolwam)*

Lo mbongo ucatshulwe ngentla usivezela iingcinga zikaSolilo ngokubhekise ekohlukeni kwamasiko. Umbhali kwezi stanza zibini zalo mbhongo uvakalisa ukuba ukuhlonela isiko lomnye umntu asilonyala, koko kubonisa ukubaluleka kokuhlonipha ukwahluka kwabantu namasiko akhoyo kwizizwe ngezizwe. Amazwi akwisitanza sesithathu athi: “Yibuz’ ongayi-qondi ungabi nantloni, Lisiko lezi lumko ukugcin’ intozazo” kudiza kanye loo nto. Maxa

wambi kuthi kwenzeke impazamo eluntwini ngokucinga ukuba bayazi kanti sele bezicingela into engeyiyo. Koku uMogoboya (2011) uphawula ukuba eAfrika njengoko siphila namasiko neentlanga ezahlukeyo kuthi kubaluleke ukuba ubani azame kangangoko ukuba angazigqibeli ngendlela abantu abathile abenza ngayo nabalandela ngayo amasiko abo. Kubonakalisa *Ubuntu* nentlonipho into yokuzama ukuqonda banzi ngenkcubeko yomnye umntu.

Kumbongo wakhe othi “Izwe lam” (Solilo 1922-1935/2016:300-303) usizobela ilixa apho abantu abaNtsundu bathi bathande ukuzilibala ukuba bavela phi ngenxa yeemeko apho kwakufuneka ukuba bazame ukuphila ngandlela ithile. Ekwenzeni njalo kwathi kwathinjwa okanye abantu abaNtsundu balahlekana nezinto ezilulutho kubo. Konke oku kusenzeka nje kusegameni lokuba bafuna ukuphila ubomi obutsha ibe bobutshintsha ngokukhawuleza. Njengomntu ozama ukubuyisela izazela zabantu ekubeni bangazityesheli izinto ezakhayo, kulo mbongo uthi avakalise ubuhlungu bokuphulukana noko kuyinzuzo kubantu abaNtsundu. Uyibeka ngale ndlela yonke loo meko:

Basenz’ omaqingaqinga,
Basibeka ngombindi wendlela:
Sihambe sishiy’ amakaya,
Silincam’ ilizwe lokuzalwa,
Amaxaka nempikwane zasala,
Zasal’ incebeta nezidanga.

Basenz’ omaqingaqingana,
Basalat, ikaya lokonwaba,
Kwaziyolo zinga quake ndawo.
Baxela sanga sesilapo,
Bateta sanga sesibona,
Sahamba singabanga sacinga.

Sashiy’ izidimba nengcaca,
Asacinga ntsimi nazitiya.
Alahl’ amakab’ akowetu,
Indyul’ inqwemesha newatsha
Sisalila sijonge pezulu,
Bawutat’ umhlab’ e-Afrika. (Ugxininiso lolwam)

Kwizitanza ezibini zokuqala kulo mbongo, siphawula uphindaphindo lwebinzana elithi “*Basenz’ omaqingaqingana*” xa evula ezo zitanza, ibinzana elo lisizobela ezona njongo ekwakujoliswe kuzo yimpi yaseNtshona. Oko kwenziwa ngokuthi abantu abaNtsundu bafakwe inkungu emehlweni banga bona bacinga ukuba bayancedwa nto nje abazanga ukuba

bayakhohliswa. Ngenxa yokuzamana nempilo kwathi kwafuneka ukuba bakusebenzele emntwini oMhlophe ukugxotha ikati eziko, bazibona sele benikela umva amakhaya abo ngokuyozama itorhwana, kwashiyeke kusunakala emva. Sithi siqaphele apha ukuba, nangona intlalo yayitshintsha ikhawulelana namaxesha, abantu kwakuthi kube lula ukuba bangene emgibeni wokulibala amakhaya abo (Zotwana 1994; Mona 2014). Kuba iintliziyo zazilangazelela ukufumana amava elizwe nentlalo etshintshayo, zange kube sabakho nemibuzwana ethile ebantwini bakuthi njengoko ngeli lixa yayithande ukuba sisinyanzelo into yokuba umntu osele eliqina kumele abe nentsebenzo (Mona 2014; Gqoba 1873-1888/2015). Oko sikuzotyelwa ngala mazwi: *“Baxela sanga sesilapo, Bateta sanga sesibona”*.

Kuyaphawuleka kambe ukuba maxa wambi kwakuthi kubekwe ityheneba kwizinto nakwindlela le mpi yaseNtshona yayithi ilawule ngayo. Ababhali abafana nooMqhayi bathi baqinisekisa ukuba apho kuthi kubekho ukukhabana kweembono ngokubhekise kwindlela yokuphila kwabantu abaNtsundu kunye naleyo ifunwa ngabaMhlophe ezo mbono ziyavakaliswa. Imbongi ivakalisa ukuxhalaba ngakumbi ngabantu bayo baseAfrika ekubonakala benyhashwa yile mpi yaseNtshona, abangena phantsi kwekhusi loncedo ngelixa eyona njongo yabo ikukurhwaphiliza. Oku kubonakala kwibinzana elithi *“Sisalila sijonge pezulu, Bawutat’ umhlab’ e-Afrika”*. Oku kuyangqinwa nguSaule (1996:78-79) xa ebhala ejolise kuMqhayi esithi:

“In his efforts, he was a moderate who believed that engagement in dialogue would bring better and more lasting solutions than war. His realm of operation was fashioned to illucidate the images of Christianity, education, culture, economy and politics.

Major conflicts were experienced when traditional values based on the images just mentioned were to be challenged with the advent of modern values brought about by the arrival of Europeans”.

La mazwi angasentla angoyanyaniswa noko kucatshuliweyo kumbongo kaSolilo kuba kuyaphawuleka ukuba ngokuthi uluntu oluNtsundu lufudukele kwiindawo ekuthiwa ‘ziphucukile’ bathi baphulukane nobuni babo. Oko kwenzeka ngenxa yokuba iimpembelelo zoko kwenzeka ezidolophini zithi zikhabane noko bona bengabantu abaNtsundu bakubona njengokubonakalisa *Ubuntu* (Mphahlele 1973; Rafapa 2005; Mogoboya 2011). Njengoko uSolilo naye ebesaya kuba ngumntu oqinisekiso ukuba iingxoxo ngokuphuhlisa isizwe

sabaNtsundu ngokwemfundo, ezopolitiko, kungatshiwo ukuba ezo yayiziinzame zokuqinisekisa ukuba *Ubuntu* buthi busetyenziswe njengesikhokelo sokukhawulelana nemingeni ejamelene nabantu abaNtsundu. Ngaphandle kobuntu, abantu bathi bacingele iziqu zabo bengakukhathalelanga ncakasana oko kwenzeka ekuhlaleni jikelele.

Umphandi ayimsithelanga into yokuba uSolilo ebengumfundisi. Kuyafuneka sizikhumbuze ukuba phambi kokuba abe ngumfundisi, ungumntu oNtsundu. Loo nto ithethe ukuba iinkxwaleko neengxaki abathi bajamelane nazo abantu abaNtsundu naye zithi zimchaphazele. Njengoko sizama ukuqwalasela amacala akhe amabini njengomntu ophila kumazwe amabini, kuyaphawuleka ukuba ebenako apha naphaya ukuvakalisa ukungoneliseki kwakhe ngefuthe laseNtshona kwiindlela zokwenza izinto zabantu abaNtsundu. Kulo mbongo kaSolilo othi “Izwe lam” (1922-1935/2016:302) kukho izitanza ezithathu apho avakalisa ngendlela apho abantu baseAfrika bathi baxabisa izinto zaseNtshona labe lisimka lona ilizwe.

*Nezimbi zibuya zibaliswe,
Ib’otile ne B’ayib’ile bubuti.
Ngamayez’ abang’ inkenenkene,
Adol’ amaka’ akowetu:
Kwanqaba nokukwaza izimpi,
Alala amadoda anemipu.*

*Lalatw’ isang’ elimxinwa,
Kanti kuxelw’ ib’otile:
Sangena sonke sanxila,
Izwe lam lingena mninilo,
Latatwa ngo Yobisa lowo,
Intombi zapat’ imihlope.*

*Basenz’ omaqingaqingana,
Bazahlula zingevan’ Izizwe:
U-Zulu, u-Mxosa no Msutu,
Bawutat’ umhlaba wamag’ora:
Kungeko mfela-ndawonye,
Elinde kulaml’ Izulu. (Ugxininiso lolwam)*

Ekubhaleni kwakhe ngemeko yokwahlulwa kwabantu abaNtsundu nangona bebonwa ngokuba ngabantu abanye, uSolilo uthi avakalise ukuba kwathi kwasetyenziswa izinto ezibonwa ngabaNtsundu njengezeziyolo de balibala ngoko kubalulekileyo. UMoni (2014) uvakalisa ukuba ekwenzeni njalo uthi agxininise kwinto yokuba abantu abaNtsundu kuyafuneka ukuba balilwele ilizwe labo ngokuthi benze iinzame zokuba ingxoxo engokubuyiswa komhlaba ayipheleli nje kwingxoxo koko kukho into ekumele ibe iyenziwa ngabo basemagunyeni.

Embindini walo mbongo ungasentla yingxoxo nengxokolo ejikeleza iingxaki ezingqale kwimisebenzi yeemishinari njengabantu abeza bengoodyakalashe abombethe iimfele zegusha, ezaqinisekisa ukuba abantu abaNtsundu bathi babe nenkungu emehlweni balibale ngoko kukokwabo. Amaxesha amaninzi babevalwa umlomo ukuze bangaququzeleli ukuba kubekho umanyano nokubambisana ukuze balwele izinto ezizezabo. Ngoko ke imibongo efana nalo “Izwe lam” yimibongo eyayilikhwelo ekuvumeleni abantu ukuba bangazilibali ukuba bavela phi kwaye lithini ikamva labo.

3.2.1. USOLILO – UMDLA KWINTLALONTLE YABANTSUNDU

Ukuphila phantsi kwamaxesha owohlukeneyo apho kufuneka umntu aphile elandela imithetho yabo basemagunyeni kwenza abantu abaNtsundu baphulukane nezinto ezithile eziyinzuzo kubo. Xa ubani eqwalasela ilixa apho abantu abaNtsundu (amaXhosa) babephila phantsi kweeMishinari, kuyaphawulela ukuba le yaba yinkqubo apho bathi babona sele kuchwethelwa ecaleni iinkcubeko zabo bengabantu abaNtsundu (amaXhosa). Maxa wambi iinkolelo zabo zathi zajongelwa phantsi ingakumbi ubunkokeli babo, obo beenkosi neekumkani kwathi akwathathelwa ngqalelo (Zotwana 1993; Kwetana 2000). Oku kwenza ukuba bazibone sele bephila belandela indlela yaseNtshona. Loo nto yathi yabangela ukuba iimishinari zibone umntu oNtsundu njengalowo kungalula ukuba bamlawule ngokuqinisekisa ukuba bohlutha indlela abantu abalandele ngayo inkolo, indlela yokulawula (Gqoba 1873-1888/2015; Zotwana 1993). Ezo zinto kungatshiwo ukuba zathi zaqandusela udodobalo bobuntu eluntwini.

Phantsi kwempatho yabantu abaNtshona, urhulumente wengcinezelo umntu oNtsundu wazibona esisigculelo sokungcungcuthekiswa ngokwasengqondweni nangokwentlalo. Oko kwenza ukuba abo basemagunyeni babonakalise ubunganga babo ngokuqinisekisa ukuba iziseko zobomi bathi bangazifumani ngokupheleleyo. Loo nto yayiza kubenza besoloko becala uncedo kwabo baNtshona ncedo olo lwalungade lufike. Kumbongo wakhe othi “Bawo-Kilesimesi” (Solilo 1922-1935/2016:308-313), uSolilo usizobela ilixa apho umntu oNtsundu kuhambo lwakhe wathi wadibana noBawo-Kilesimesi. Apho bathi baxoxa ngelithi abantu abaNtsundu ngenxa yokungaphulaphuli bazibone sele bengakufumani oko bekumele ukuba bayakufumana. Ukungaxoli kwalowo uNtsundu ukuveza enjenje:

*Nina ba-Ntsundu nicikoza nonke,
Nitand' ukuteta ningake nipulapule,
Ndingekafiki nditum' abatunywa:*

*Bafundise ngam ngexa le Emba,
Ninga sileli kwizipo zam.
Tula ndivile ciko le Bulu!
Ngama qinga kupela ozanawo kuti,
Nati siyazifuna inkomo nemali....*

Bawo Kilesimesi, bubuhlung' ubuhlwempu.

Bugqiba ingqondo, budal' indeleko.

Pungula nonyaka ka wenze ngetaru.

Zincwab'int' ezimbi zonyaka omdala

Sipe ubutyebi nenkululeko (Ugxininiso lolwam) (Solilo 1922-1935/2016:308:310).

Oko kuthe kwacatshulwa ngasentla kuvela kumbongo kaSolilo, kuveza intlungu nokungaxoli komzi oNtsundu. Apha kulo mbongo uBawo-Kilesimesi singamfanisa nomntu oMhlophe okwisikhundla sikaRhulumente. Oku kutshiwo kuba kuvakala lowo ucengayo ngokungathi uthetha nomntu ongakwazi ukuguqula imeko akuyo eyintlungu “*Phungula wenze ngetaru*” ngamazwi amemezela uvelwano kulowo unako ukunceda. Oku kukhalela uncedo kuza ekubeni lowo uNtsundu ekhalaza ngobuhlwempu nokuhlupheka aphila phantsi kwabo. Ukufanisa uBawo-Kilesimesi nalowo wayesebuRhulumenteni wengcinezelo akungebi yinto egwenxa, kuba oko kuthi kuvele kulo mbongo kungoyanyaniswa noko. Khangela la mazwi “*Tula ndivile ciko le Bulu! Ngama qinga kupela ozanawo kuti, Nati siyazifuna inkomo nemali....*”. La mazwi adiza into yokuba ukuba abantu abaNtsundu nabo bangakwazi ukuxhanyuliswa kwimali nakwimpahla eyathi yathinjwa kubo, bangathi bakwazi ukuziphilisa nokuziphuhlisa. Xa zishokoxekile iziseko zempilo kuthi kuthande ukuba ngumnqantsa ukuphila. Loo nto ikhokelele ekubeni abantu bathande ukujonga iziqu zabo kuphela bangakunanzi ngamandla okwenzeka ekuhlaleni jikelele.

Mve umbhali wethu xa evakalisa ukuba phantsi kwedyokhwe yengcinezelo ukuba hleze lowo akhalela kuye angakhanyisa ekupheleni kwetonela: “*Zincwab'int' ezimbi zonyaka omdala: Sipe ubutyebi nenkululeko*”. Ukungcwaba izinto ezimbi kuze kufumaneka inkululeko likhwelo lokuba uxolo lungakhona ukuba abantu abaNtsundu bangakwazi ukufumana inkululeko, bothulwe idyokhwe yengcinezelo emagxeni (Jolobe 1936 (*Umyezo*); Tutu 1999; Mbembe 2002). Ngokwenza njalo bangatsho bakwazi ukuphila ngcono njengoko ziza kube zikho iinkonzo zokwenza oko. Amazwi okubonisa ukuba ukudeleleka kubakhona xa ubani ephila phantsi kweemeko ezimaxongo, ngala alandelayo: “*Bawo Kilesimesi, bubuhlung' ubuhlwempu. Bugqiba ingqondo, budal' indeleko*”. Ayibobuntu kwaphela xa elowo unokunceda engafaki sandla ekuncedeni umntu okhalela olo ncedo. Kakade isidima somntu

sithi sibonakale ngokupheleleyo xa ekwazi ukuphila njengomntu ophelileyo onakho ukusebenzisa oko kumngqongileyo ngaphandle kongenelelo lwabathile, abo baseNtshona.

Uphando lufumanise ukuba elona cala ligqamayo ekubhaleni kukaSolilo leli lokukhathalela intlalontle yabantu abaNtsundu. USchoots (2014) xa ethetha ngokukhathalela uluntu eqwalasela uMqhayi ubalula ukuba kuthi kubaluleke ukuba abo babhalayo bevakalisa izimvo zabo ngoluntu abaphila phakathi kwalo kuthi kufuneke ukuba bakwazi ukungqamanisa iimfuno zoluntu noko kungaluncedo ekuphuhliseni olo luntu. Ekwenzeni njalo kuthi kube lula ukuba kubekho intsebenziswano kwabo baziinkokeli kunye noluntu ngokubanzi. Amazwi kaCowley ngokucatshulwa nguSaule (1996:83) angqina kanye oku:

“The quality of Ubuntu is manifested in every human act which has community building as its objective orientation. Any act that destroys the community, any anti-social behaviour cannot, in any way be described as Ubuntu”.

Xa elowo umntu ebonakalisa ukukhathalela uluntu, imigudu yakhe yokubonakalisa oko kuthi kufuneke ibe yileyo ingasetyenziswa ukuba yakhe isizwe. Kubalulekile ukuba kubekho unxulumano olukhoyo phakathi kwabo bazibonakalisa njengabantu ababhala bevakalisa ukuba *Ubuntu* obu bungasetyenziswa njani ukuqinisekisa ukuba isizwe sithi sikwazi ukukhathalela oko kwenzekayo ekuhlaleni. Ngokwenza njalo umntu uthi akwazi ukwenza indima yakhe nokuba incinane kangakanani na (Soga 1989; Rafapa 2005; Mogoboya 2011). Ekukhathaleleni intlalontle yabantu abaNtsundu, uRamose (1999) ubalula ukuba abantu abaNtsundu kufuneka bazibhence basebenzise ulwazi lwabo lwemveli ukuqinisekisa ukuba izinto abathi bazenze zezo zithi zibenze babonakalise ukwahluka kwabo kwabanye abantu kwihlalathi jikelele. Oku kusekelwe phantsi kweembono zokuba abantu baseAfrika ngabantu abanaso isakhono sokubonakalisa ukufana ngokukodwa xa kuthelekiswa nabanye abantu kumanye amazwe (Ramose 1999; Brown 2004; Khoza 2011; Mogoboya 2011).

USolilo ekusiboniseni inkathalo ngakwintlalontle yabaNtsundu ubethelela intlonipho phakathi koluntu ngakumbi kumntu osweleyo. Loo nto ingathethi ukuba lowo ungaswelanga akasayi kufumana nkathalo emfaneleyo. Oku kuthi kusichazele ukuba umntu kuyafuneka ukuba anikwe ixabiso elimfaneleyo kungakhange kube kukho mkhethe uthile. Xa kuqwalaselwe umbongo kaSolilo othi “Igqala” (1922-1935/2016: 82-85) sibona uSolilo esizobela imeko/imo apho abantu abaNtsundu bazibona bexabise izinto ezivela emlungwini ngaphezu kwezo zabo.

Uthi avakalise ubungozi apho ngalo lonke ixesha umntu oNtsundu efuna uncedo eMlungwini engaqondanga ukuba kukho aphulukana nako. Ubhala enjenje xa evakalisa intlungu yakhe ngakubantu abaNtsundu ekubonakala bengakukhathalele ncakasana ukuzilinganisela xa besenza okanye belandela oko kwenziwa yimpi yaseNtshona.

*Bon' abelungu bano mlinganiselo,
Beh-ambisa ngawo nakuyipi into
Beteng' invato kuyalinganiselwa.
Betenga ukutya balinganisele.
Bepete nexesha, lwoku linganisela
Aba bati nayipi bengalinganiseli.*

***Ziyatshaba izizwe, zakuhlala nomlungu.
Zanga mqondi, zinga mfundi.
Zibon' amabulawo nokutakatwa.
Zikokelwa yimin-qweno, zingazi bambi,
Kub' aziqondi zizi bulala ngokwazo.
Zifun' oko Mlungu Zinga linganiseli.
Lona ixesha, alinanzwa zi-lumko.***

*Nopela ngenene nani Bantsundu,
Nifane nisenza ningatati mgqalelo
Zilinganisele Xan' utengayo.
Zingakananina, ezosala ngasemva?
Ngama bong' entliziyo koncipa imuhla.
Ngaba tshabalalayo kutyeshelw' ixesha.
Yiva ndikutyele ndimdala nonyaka. (Ugxininiso lolwam) (Solilo 1922-1935/2016: 84)*

Lingcebiso namava ezisele zolwazi kuthi kube zizo ezinokusetyenziswa ekukhwebuleni uluntu oluNtsundu ekubeni lungaziboni sele lungene londela kwizinto ezinefuthe elibi laseNtshona. Oku kungenxa yokuba ekwenzeni njalo uluntu lunakho ukutshabalalisa nokuphulukana noko kuyinzuzo kulo. Amazwi kaSolilo angqina kanye oko, “*Ziyatshabala izizwe zakuhlala nomlungu, Zinga mqondi, zinga mfundi*”. Umlesi uza kukhumbula ukuba ekufikeni kwayo le mpi yaseNtshona yaqinisekisa ukuba ifunda konke enokukwazi ngempilo yabantu abaNtsundu. Ngokwenza njalo yathi yakwazi ukuba ibe nakho ukubalawula ibafundise kananjalo ngempilo nenkcubeko yaseNtshona (Mphahlele 1962, 1973; Kamwangamalu 1999; Masolo 2004; Mazwi 2017). Ngokukhathalela isizwe sabaNtsundu uSolilo ukwazama ukusilumkisa ukuba singazibona sele sesingenanto ukuba asitshintshi ziindlela zaso zokwenza. Oku ukubonakalisa ngokuvakalisa oku: “*Nopela ngenene nani Bantsundu, Nifane nisenza ningatati mgqalelo*”. Ukubukela isizwe sisoyela enzonzobileni akuyondlela yokubonakalisa *Ubuntu*. Ukuqinisekisa ukuba siyanqwanqwadwa mhla nezolo ngokuthi

simane silunyukiswa ngobungozi bokwenza izinto singagqalanga, yeyona ndlela ke leyo ekunothiwa ubani ubonakalisa *Ubuntu*. Lo mbongo ucatshuliweyo ngasentla kaSolilo uyazixhasa ezo mbono.

Kubalulekile ukuba abantu abaNtsundu baphilisane belandela ifilosofi yabo yobuntu eqwalasela iindlela zokuphilisana kwabantu. Ukulandela ifilosofi engentlalo nokuphilisana kwabantu baseAfrika kuthi kuthande ukuba ngumngeni njengoko maxa wambi kweminye imimandla izisele zolwazi zithi zithande ukushokoxeka (Ramose 1999; Brown 2004; Broodryk 2006). Loo nto ingathethi ukuba abo babhalayo bevakalisa inzuzo ekhoyo kwintlalontle yabaNtsundu belandela ifilosofi yokuphilisana ngokubumbeneyo ekuhlaleni abanakho ukusetyenziswa njengabo banamava nolwazi ezo ibe zizisele zolwazi. Zezinye zezizathu ezo ezithe zakhokhelela umphandi ukuba akhe atyumbe uSolilo njengomnye wabantu othe wakwazi ukuqinisekisa ukuba intlalontle yabantu abaNtsundu ayibethiswa ngoyaba.

3.2.2. UBUTHANDAZWE OBUBONAKALA KWIMIBONGO YABA BABHALI

Impophomo-buciko ngobuntu yindlela obungasetyenziswa ngayo iqinisekisa ukuba isizwe sabaNtsundu sithi sense iinzame sokuziphuhlisa ngokulandela imiqathango neengcingane obusekelwe phezu kwazo *Ubuntu*. Umphandi uza kuqwalasela ukuba ubuthandazwe bunandima ni ekuphuhliseni iingcamango ezingqamene nokuba *Ubuntu* obu buthetha ntoni kwaba babhali bachongelwe uphando. Elowo nalowo xa ebonakalisa ubuthandazwe ngakwilizwe lakhe kufuneka ukuba abe nolwazi analo ngokubhekise kwindlela ekuthi kulawulwe ngayo kuloo ndawo ubani ahlala kuyo. Oko kuthi kwenzeke ngokuthi umntu ayiqonde indlela yemveli yokulawula ngokuthi awazi amabali nabadabi athi aliwa ngabo bantu aphila phantsi kwabo (Kwetana 2000; Mona 2014; Schoots 2014; Khumalo 2015). Ngokuthi umntu aliqonde ngcono ilizwe lakhe ngokwentlalo nangokweenkqubo zezopolitiko kuza kuthi kube lula ukuba kubonakale uthungelwano koko akubhalayo kunye nabo ebhala ejolise kubo. Ubuthandazwe buhamba nokuzikhwebula kwiimpembelelo zaseNtshona ngokwendlela yokuphila nokuzilawula. Ngako oko into yokuba lithandazwe ithi ithungelane ngamandla nokukhathalela intlalontle yabo uphilisana nabo (Qangule 1979; Ramose 1999; Kwetana 2000; Mbembe 2002; Praeg 2014). Oku ubani uthi akubonakalise ngokwemisebenzi yakhe, ingayimisebenzi ayenza ekuhlaleni (ukuvula amaziko athile ajolise ukunceda abo bahluphekayo) jikelele okanye imisebenzi ayenza ngokosiba.

USolilo noJolobe bangabonwa njengabanye babantu abathi babonakalise ubuthandazwe ngokuthi babe ngamagorha ngokoncwadi. Babengaphelelanga koko kuphela, imisebenzi yabo njengabefundisi nayo ingoyanyaniswa nokubonakalisa ubuthandazwe. Bathi bakwenza oko ngokuvakalisa ukungaxoli kwabo yimpatho yabaMhlophe ngokubhekise kubantu abaNtsundu ekungabantu bemvelo kweli loMzantsi Afrika. Imibongo ekuza kuthi kujoliswe kuyo ekuvezeni loo nxaxheba yabo, iza kudiza kanye oko. Ukanti iza kuba ziinjongo zomphandi ukubonisa ukuba njengamathandazwe uSolilo noJolobe bathi balwenza uxanduva lwabo ukuqinisekisa ukuba babhala imibongo zokuqinisa iingcingane ngobuntu. URamose (1999:94) ubalula ukuba xa ubani elithandazwe, oko kuthi ibe ziinzame zokuqinisekisa ukuba ukufana ngokukodwa nokudodobala bobuntu zizinto ezithi zikhawulelwe ngokukhawuleza. Xa eqwalasela iziphumo zeempembelelo zaseNtshona ekuthimbeni iAfrika ngeenjongo zokudodobalisa ubuni babemi bayo ucacisa enjenje:

*“The crucial point of dispute in this connection is that the European conqueror’s understanding of the human being and universe (i) **[has been forcibly imposed upon indigenous conquered people of Africa,]** and (ii) it is radically opposed with regard to these same matters to the understanding of the indigenous conquered people of Africa.”* (Ugxininiso lolwam)

Kwiimbalo zabo aba babhali babini kungatshiwo ukuba maxa wambi iingcingane zabo zithi ziphenjelelwe zezo zijongene nokuqinisekisa ukuba iAfrika iyaliphumelela idabi lokuba izimele ngokunokwayo ngaphandle kweempembelelo zaseNtshona. Ngokwenza njalo uhlaba ikhwelo lokuba abantu abaNtsundu mabenze nzame zimbi zokuqinisekisa ukuba basebenzisa naziphi na iinkqubo ezikhoyo ezinokukhokelela ekubeni baziphuhlise. Ekubonakaliseni ubuthandazwe kuthi kubekho umqobo ekuqinisekiseni ukuba iingcingane zokuba abantu abaNtsundu nabo bayalingana nabo baMhlophe nangona nje amagunya abo olawulo ahluthwa ngokungenalusini. Koku uPrinsloo (2013) ubalula kuba kwabo bangamatshantliziyo, ithi ibe kubo egazini into yokuzibona sele bethe gabhu kwiinkqubo zokuqinisekisa ukuba ubuzwe babo nabo babakhathaleleyo ithi ibe zizinto eziphakanyiswa ngamandla. USirayi (1985), uKwetana (2000) noKhumalo (2015) baphawula into yokuba nangona uJolobe wayengumfundisi, enondiliseko, wayeyichase ngamandla into yokucalucalulwa kwabantu abaNtsundu kwilizwe labo lokuzalwa. Loo nto yakhokelela ekubeni abe ngumntu obeka phambili iimfuno nezidingo zabantu abaNtsundu.

Le mpi yaseNtshona yaqinisekisa ukuba konke oko kwenza abantu baseAfrika ukuba bazingce ngako kuyatshatyalaliswa. Ekwenzeni oko yayikukuqinisekisa ukuba iindlela zabo zokuphila nokulawulwa zithi zilandelwe ngokusebenzisa ulawulo olungqongqo. UKwetana (2000:90) wenjenje ukuvakalisa olo luvo:

“...the early European missionaries, travellers, settlers and other colonial agents were all bent on dis-membering, destroying and blemishing the African/Nguni image as something far below normal by human standards. On the other hand, they extolled all that was European.”

Imisebenzi nenkqubo yobukoloniyali ngoyena ndoqo ongabonwa njengephulo labantu abaNtsundu lokuba bavakalise ukuba bangabantu abalithandayo izwekazi labo lokuzalwa. UQangule (1979) uvakalisa uluvo lokuba ubuthandazwe buthi buvuselele iimvakalelo ezithile eluntwini. Ezo mvakalelo zithi zibangele ukuba abanye bazibone njengabantu abangenza nantoni na egameni lokuzikhulula kwiintshutshiso eziphenjelelwe ngabo basemagunyeni. Ubuthandazwe abuxhomekekanga ekubeni ubani abe uyinzalelwane yeloo lizwe kodwa nakulowo uthe waba ungummi welizwe elithile ngokuthi abe ngumphambukeli. Ngokuthi enze njalo, azibone engumphambukeli, loo mntu uthi abonwe njengommi opheleleyo welo lizwe (Qangule 1979). Xa siqaphela uMzantsi Afrika kuyaphawuleka ukuba le nto yobuthandazwe yinto eyayisenzeka njengoko babekho abantu abaNtshona ababe ngahambisani kwaphela nale meko yokungcungcuthekiswa kwabantu abaNtsundu.

Iingcambu zokuba ngumntu olithandazwe zithi ziqandusele ekubeni loo mntu abe uzinikele ekusebenzeleni uluntu. Umbongo kaSolilo othi “Bancede abantu” (1922-1935/2016: 314-316) ngumbongo obongoza ukuba abantu mabakuxabise ukusebenzela uluntu kunye nelizwe labo nje ngokubanzi. Kananjalo uthi aveze ukuba kuthi kube seluntwini ukuqinisekisa ukuba bathi bakukhonze ukusebenzela ukuphuhla njengoko oko ingakukulondoloza ikamva labo njengabantu.

*Cinga nge kamva xana uhambayo,
Xan' usebenza lungisa lona.
Ngqungis' ingqondo ukumbul' ikamva.
Zoba yinina izihlobo zako,
Wakwanzakala ngamatye nentsimbi?*

***Yenza uncedo uhlangul' abantu.
Funda uncedo lwokusiz' abanye.
Fund' ukupepa ukwelel' ingozi.***

***Gqita kamsinya unqakule omnye.
Msindise omnye ungazi-libali.***

*Gcin' umyolelo wakuwuxelelwa.
Tat' umgqalelo ngentwan' ezincinci.
Ngeshwa labanye kufundiswa wena,
Ngamava ako bancede abanye*

***Konza kwabanye ukonzel' abako,
Ap' elizweni yimfanelo yako.
Zolis' ingqondo nakuwup' umcimbi.
Zakuhla' ingozi yenza umnikelo,
Ngesiqu sako nange-mali yako. (Ugxininiso lolwam).***

Njengoko siqwalasela ubuthandazwe ngokukaSolilo, kuyaphawuleka ukuba ube ngumntu oyicekiso into yokuphatheka ngokungaxabisekanga kwabantu abaNtsundu. Kananjalo njengoko wayengumfundisi yayikwamxolisa emoyeni wakhe ukubona abantu besenza kangangoko banakho ukunceda abanye. Isitanga sesibini kulo mbongo sidiza kanye oko. USolilo ukhankanye into yokuba abantu kufuneka bakhangele kubo ezintliziyweni ukunceda apho bakwaziyo khona. Le migca ilandelayo isibonisa kanye oku kuxhalaba kukaSolilo kokuba abantu kufuneka babe luncedo eluntwini “*Yenza uncedo uhlangul' abantu: Funda uncedo lwokusiz' abanye*”. Ngokwenza njalo naye buqu uthi aqinise ubuthandazwe bakhe ngokubhekise eluntwini ingakumbi kwisizwe esiNtsundu.

Ukulangazelela nokuzimisela ekuncedeni abantu yindlela engoyanyaniswa nokuqinisekisa ukuba abantu bathi baxhamle kanobom kwizinto ezilulutho kubo (Qangule 1979). Oku uyakukhankanya uSolilo kwisitanga sesine xa esithi: “*Konza kwabanye ukonze' abako: Ap' elizweni yimfanelo yako*”. Ngokwenza njalo ubani uthi abonakale njengekhalipha kuba imhlupheza into yokubona abantu beswela uncedo kodwa bakhona abanakho ukolula isandla bancede. Ezi nkcukacha zingentla zingathi zibe luncedo kakhulu kolu phando ngempophomo-buciko ngobuntu njengoko zidiza ukuba ubuthandazwe bungoyanyaniswa nokuphakamisa isidima soluntu ngokuthi lungayekelelwa luphalale xa kukho uncedo olufumanekayo. Koku uKhumalo (2015:128) xa ebhala ngoJolobe ubalula ukuba ubuthandazwe abungebi buyinene ukuba abuvuseleli “umoya wethemba nokholo”. Ukuvuselea ukuba kungakho utshintsho okanye kubekho intsebenziswano eluntwini, uSolilo kumbongo wakhe othi “Mtandi we sizwe” (1922-1935/2016: 190-196) usizobela ngokuba kubaluleke ngantoni na ukuba ngumntu olithanda kunene ilizwe lakhe.

*Nguban' omabongo ngelake Ikamva,
Nguban' onegugu zinto zako wabo,*

*Ohlala elinde ukubon' int' ezintle.
Otemba lizulu noxa kunge kuhle?
Woba yinjinga kwizw' elikoyo.
Linga lityalwa nelakeigama.*

*Ngumtandi welizwe azalelwe kulo,
Ngumtandi wabantu belake ibala,
Zojinga pezu kwake intsikelelo,
Lomana lincuma lakumkangela:
Ipakad' elikoyo nezake intshaba,
Kulow' akupumli mdintsi natyeneba.*

.....

*Ngumtandi wenteto nesiko lakowabo,
Ngumlwi nezimbi zezwe lakwabo,
Luyol' olukulu xa' esing' ekaya.
**Imilambo nemifula, induli nentaba,
Izizib' ingxangxasi ziteta lukulu,
Kulo ntliziyo ilutando lunzulu.***

*Mtandi wabantu, mtandi welizwe!
Itamsanqa le Nkosi malitontsele kuwe,
Mayi kuwele imibete ye zulu,
**Zivuyiswe ngawe izinto zakowenu.
Ivumb' elimnandi le safikane
Livale amaho umlomo liwaqole.** (Ugxininiso lolwam)*

Kubalulekile ukuba umntu ngamnye ingakumbi oNtsundu azimisele ekusebenzeleni ilizwe lookhokho bakhe. Ngokwenza njalo ukuphuhla nenkqubela phambili ithi ibe iza ngabo bangamathandazwe nabazimiseleyo ukuba baza kwenza nantoni na ukuqinisekisa ukuba isizwe sabo asiphalali nto nje sibalwa phakathi kwezinye izizwe. Owayesakuba nguMongameli weli uThabo Mbeki unentetho yakhe ethi “*I am an African*” awayenza ngomnyaka we1996. Uthetha enjenje ngokuzingca kwakhe ngokuba lithandazwe:

“I owe my being to the hills and the valleys, the mountains and the glades, the rivers, the deserts, the trees, the flowers, the seas and the ever-changing seasons that define the face of our native land.”

Kule migca ingasentla sibona kanye iimbono zakhe zihambelana neembono zikaSolilo ngokuba lithandazwe: “*Imilambo nemifula, induli nentaba: Izizib' ingxangxasi ziteta lukulu: Kulo ntliziyo ilutando lunzulu*”. La mazwi athi achaze kwaye akhankanye into yokuba abantu kufuneka ilizwe labo balibuke balithande ngokobuhle bendalo yalo. USolilo apha kulo mbongo ungasentla ubonakalisa ukuzingca nokuzidla ngokuba ngumntu olithandazwe, umntu

olithanda kunene ilizwe azalelwe kulo. Ukwangqina kananjalo ukuba libhongo negugu umntu analo lilo eliza kumenza ukuba angayilibali imvelaphi yakhe. Xa elowo esenza njalo uthi abe uqinisa unxulumano analo nentlalo yakhe (Mona 2014). Ubuthandazwe njengendlela ebonisa *Ubuntu* ingathi ibonwe njengekhwelo kumaAfrika ukuba kufuneke ashenxise unyawo ngakwiimpembelelo zaseNtshona. Ngokwenza njalo uluntu ngokubanzi lungakwazi ukuqinisa nokuzingca ngakumbi ngokuba ngabantu abangamathandazwe. UAppiah (1992) ubalula ukuba imisebenzi kunye nenkathalo yabo babonakala bengamathandazwe zizinto ezithi zibaluleke ekuqinisekiseni ukuba igalelo labo ekuhlaleni liyaqwalaselwa ukuze likwazi ukugqama.

Njengoko uJolobe noSolilo ingabantu ababe bhala phantsi kweemeko zorhulumento wengcinezelo, iimbalo zabo zezo zazithanda ukwenza ikhwelo lokuba abantu abaNtsundu babe bayayifumana inkululeko. Loo nkululeko ingaba yeyasengqondweni okanye leyo yezopolitiko ukuze bakwazi ukuphila ngokukhululekileyo (bona isahluko sesihlanu umhlathi 5.2.1.). Into yokulwela inkululeko yomntu oNtsundu ayinakho ukowahlukaniswa kwaphela nabantu abangamathandazwe. Oko kungenxa yokuba ngabantu aba ababesilwela izidingo zeSizwe sabantu abaNtsundu. Ukubonakalisa ukuba ubani ulithandazwe, uKhumalo (2015) noMona (2014) babalula ukuba kufuneka ukuba loo mntu ibe ngumntu apha ozinikeleyo ekubonakaliseni ukuba isizwe sabaNtsundu siphuhla kangangoko ngokuthi kubekho intsebeziswano. Ukuqinisekisa ukuba kukho intsebenziswano ekwakheni isizwe, abo bazinikeleyo ekwenzeni oko kufuneka iingcinga zabo ngobuzwe ibe zezo zijongene neengxaki ezigqubayo kwisizwe jikelele (Saule 1996; Kwetana 2000; Mbembe 2001; Mafrika 2016).

Ngasentla (kumhlathi 3.2) kuphawulwe ngombongo kaJolobe othi, “UThuthula” (*Umyezo* 1936) okokuba ngumbongo okhumbuza uluntu oluNtsundu ukuba lunazo iindlela zolawulo nezonqulo zesiNtu. Akufunekanga ukuba mabasoloko bexhomekeke kwiindlela zaseNtshona. Lo mbongo uthi ubalulwe njengalowo wothando lwesizwe ngexesha leemfazwe ezazisehlela isizwe samaXhosa (Mahlasela 1973; Sirayi 1985; Mona 2014). Nangona kunjalo ukwabongoza ukuba abantu kuyafuneka ukuba babonakalise ukulithanda ilizwe labo. Oko kungenxa yokuba sizotyelwa ngokothando lukaThuthula ngakwinkosi uNgqika. Ubuthandazwe ke ngoko buthi bubonakale xa sizotyelwa uNgqika noNdlambe besilwela uthando lale nzwakazi inguThuthula. Kaloku umntu ngamnye kwesi sibini sasifuna ukuzibonakalisa ubunganga baso ukufumana uThuthula njengomfazi weNkosi. Loo nto iza kuthi ibonakalise ukuba loo Nkosi iyasithanda isizwe sayo ngokuthi ize nenkosikazi

eyinyibiba yokwenene. Ubhala enjenje ekusizobeleni kwakhe ngendlela ekuthi kukhunjulwe ngayo amaqhawe afana noNgqika, maqhawe lawo abanendima ekuqinisekiseni ukuba isizwe/izizwe zabaNtsundu ziyamanyana:

.....
*Ngabo kubulawa iVangeli.
Yalunyulw' inkosi eLizwini
Saba siyathomalal' isizwe,
Kodwa noko yasolok' incwina
Ithi ibindekile emxhelweni,
"Uba bendinomntu nge endibika
Ezulwini." Awucim' umbono waphezulu*

*Gqala kokaMlawu
Bonke aba namhla sebadlula.
Umhlekaz' uNgqika akasekho.
Abasekho ooNtsikana imboni, Ntsikana
Le Nyaniso yona isahleli.
Yazifumanela abalandeli.
Laliphuma ngoko eli Langa*

*Lizishiyil' iintaba namhla.
Liya kuphakama eAfrika
Lide liwachithe amathunzi
Ayo obumnyama nokungazi
Awabang' ubukho bezo mfazwe
Ezifana nale kaThuthula.*

Into ekufuneka kukhunjulwe luluntu yeyokuba, ukuze mandulo ube yinkosi yokwenene, iNkosi kwakufuneka ibe nenkosikazi. Ngoko ke ukulwela imbelukazi enguThuthula yayikukubonakalisa ukuba uNgqika noNdlambe lo babezimisele ukubonakalisa ukuba bayazithanda izizwe zabo. Ngokokwabo yayiyimfazwe yothando le ekwakumele ibe iyaliwa njengoko yayiza kubonakalisa ubunganga kulowo wayeza kuliphumelela eli dabi. UAppiah (1992) ubalula ukuba unxulumano phakathi koncwadi nobuzwe okanye ubuthandazwe kufuneka ibe lolo lukwaziyo ukukhumbuza uluntu ngokubanzi ngeengcambu zabo zokuba bangabantu abadlule kwiimeko ezinjani na. Kulo mbongo ungasentla sikwatyhilelwa nguJolobe ukuba abantu abaNtsundu kuyafuneka ukumba imbali yabo ngamaqhawe ezizwe zomzi oNtsundu zingalityalwa. Abantu xa belibala amaqhawe esizwe sabo bakuba balibala imbali yabo.

3.3. UJOLOBE NOSOLILO – UBUKROTI EKULUNGISENI ISIZWE SABANTSUNDU

Akungebi wenza ubulungisa umphandi xa enokuyibethisa ngoyaba indaba yobukroti kwesi sibini, uJolobe noSolilo. Uphando luza kubonisa obu bukroti baba babhali babini ngokuthi kuqwalaselwe indlela ababe bonakalisa ngayo obu bukroti kwimisebenzi yabo. Xa kuthethwa ngobukroti umphandi uza kuqwalasela ukuba babe livakalisa njani ikhwelo kuluNtu jikelele ukuze nabo bakwazi ukuzibonakalisa njengabantu abanaso isibindi sokusebenzela isizwe. Njengoko umzi oNtsundu ubusaya kugqithisa ulwazi ngokomlomo kungabhalwa, uncwadi lwemveli belusaya kwenza indima enkulu. Loo nto yayibonakalisa ukuba abantu abaNtsundu babe nakho ukuphuhlisa uncwadi lwabo (Mona 2014). Ubukroti kwesi sihlandlelo buqwalaselwa phantsi kwemeko yokuba abantu xa befuna isizwe sabo siphuhle kufuneka ukuba benze unako-nako ukuze ezo nzame zibe ziyafezeka. Iimbongi ngabantu abathi balwele abo babonwa njengabantu abavaleke imilomo ngenxa yokungakhathalelwa ngabo basemagunyeni. Ngumsebenzi weembongi ukuqinisekisa ukuba loo mazwi aphelela emqaleni oluntu ayavakaliswa (Qangule 1979; Mtumane 2000; Khumalo 2015). Uphando luqwalasele ukuba ubukroti besi sibini abujolisanga ekuphuhlisweni kwesizwe sabaNtsundu eMzantsi Afrika kuphela kodwa buqwalasela iAfrika ngokubanzi.

Inkqubela phambili kwezopolitiko, ezomoya kunye nezobuhlanga ngokweembono zikaJolobe noSolilo ekuzahluleni kunika isiseko apho bathi bahlahle indlela yokufuna umoya kunye nefilosofi ejongene nentlalo. Xa eqwalasela ubukroti ngokubhekise kuJolobe namaAfrika ncakasana, uKwetana (2000) ubalula ukuba yindlela ibisaya kulandelwa ekuqinisekiseni ukuba abantu abaNtsundu bayazixhobisa ngokwasengqondweni njengoko babephila phantsi kolawulo localucalulo. Ubukroti maxa wambi kwimibongo yaba babhali buthi buvezwe ngokuthi babhale bebonakalisa oko kukhalipha nokuqwalasela isimo esithile okanye umntu othe wabonakalisa ubukroti. Xa siqwalasela umbongo kaJolobe othi “Ukuvuza okubi ngokuhle” (Ilitha n.d. 7-8) uthi asizobele ngokukhalipha kukaMshweshwe ngokuthi abonakalise imfesane kwabo bathi bahlasela isizwana sakhe.

*“Jonana wee! Zemk’ iinkomo magwalandin’ iwu!!”
Watsho kwasik’ umfazi lee kwaNtaba Busuku,
Ebik’ amanyangaza, impi yamaNdebele,
Kuyinkungu nelanga, enoburalarume.*

.....
.....

*Kweso siwangawili mnye owayezolile,
Lithole lengonyama, uMhlekaazi uMshweshwe.
Wasinga kuhle, kwakunyembelekile.
Wayala ambalwa akathandabuzeka.*

.....

***Wamenyezwa umthetho, yazola indimbane
Luphembo lokhalipho. Kwasetyenzwa bungxamo,
Kwayimfumba amatye, kwalungiswa zikhali:
Amafa-nankos' akho, inguqulo yamatshe.***

***Zenibaze iindlebe, nilindel' ukufunzwa!
Watsh' owokugqibela umyalelo wenkosi.
Kwalindwa kuthe nzwanga kububula iinkomo
Ahlokom' amakhaka amanyangaz' enyuka.***

.....

*Laba likhul' idabi, yasangana imini.
Yahlala iliqele inqaba yabeSuthu.
Ancam' amaNdebele awuphinda umkhondo,
Ekhatshwa ngeembokothwe, lisawula ilitye.*

.....

***Wasikwa yimfesane uMhlekaazi uMshweshwe,
Wakheth' ezikutyebe iinkabi emhlambini
Wazibabal' iintshaba ngesidlo sozimaso,
Ziye kungen' ekhaya kwizwe lamaNdebele.***

*Agxeka amawabo, lahalalis' iZulu.
Zambonga ezo ndwayi, zanjophisa ngomxhelo,
Unakanye ziphinde zihlasele uMshweshwe
Ozivuze ngokuhle endaweni yobubi. (Ungxininiso lolwam)*

Kulo mbongo uJolobe uthi kananjalo abonakalise isithethe ebesisaya kwenziwa mandulo apho ebukhosini kwakuthi kubekho abo bangamafa-nanknjengoko kwakuthi kube angabo abasoloko besekunene kwiinkosi okanye iikumkani. Ngexesha lohlaselelo ibiba ngawo amafana-nkosi athi ahlahlele indlela xa kujongenwe notshaba. Xa evakalisa ukukhalipha ngakwicala likaMshweshwe nomkhosi wakhe wenjenje: “*Wamenyezwa umthetho, yazola indimbane Luphembo lokhalipho*”. Apha sithi siboniswe indlela ekufuneka ubani abe nesibindi ngayo kwanendlela ekufuneka azinikele ngayo xa iimeko zimaxongo. Into yokuzibona usedabini asinto apha enokuthathwa kancinci, kuloko ubukrothi nokhalipho ithi ibe zizinto

ezikhokelela amabutho ekubeni abe nesibindi sokujongana nohlaselo. Imiyalelo ngakwicala likaMoshoeshoe yileyo ingoyanyaniswa ngaphandle kwamathandabuzo nokubonakalisa ukuba ulikhalipha. La mazwi alandelayo angabonwa njengalawo abonakalisa oko: “*Zenibaze iindlebe, nilindele’ ukufunzwa!*”. UKhumalo (2015:41) uthi asityhilele ukuba iinkosi ziyazi ukuba ubukroti obu yinto ekumele bayibonakalise njengoko beziinkokeli ekuhlaleni

“Ngoko ke ukubazi abantu azalwa ngabo kwanamanyange, neenkosi namaqhawe, namagorha akowabo, awathi azibalula ezimfazweni, kudala ihlombe nomoya wobukhalipha ohamba nokwazi ukuba ubuqhawe busegazini lakhe umntu.”

Oku kucatshulwe apha ngasentla kusivezela ukuba maxa wambi ubukroti bubo obubangela ukuba iinkokeli zibe ngumzekelo ekuhlaleni. Oko zithi zikwenze ngokwenza naziphi na iinzame zokuqinisekisa ukuba akukho zinto zigwenxa ezehlela uluntu olo. Kulo mbongo ungentla, uMshweshwe uboniswa esenza kanye oko. UMvanyashe (2018) uthi achaze *Ubuntu* njengenqubo yokuphilisana nokukhathalelana kwabantu ekuhlaleni. Ngokwenza njalo kuthi kubonakaliswe *Ubuntu* njengendlela apha engoyanyaniswa nokuba abantu ‘bayabukwa’. Xa siqwalasela lo mbongo kaJolobe, uthi aveze icala lobukroti ‘lokubuka’ iintshaba. Apha uMshweshwe uthi abonakalise *Ubuntu* ngokuthi enze isidlo njengesenzo sokubonakalisa ukuba akalwanga neentshaba zakhe koko yena uMoshoeshoe, ebekhusela isizwe sakhe. Ukubuka iintshaba zakhe ngale ndlela awathi wenza ngayo uMoshoeshoe, kungatshiwo nje ngokuphandle ukuba eso senzo sisenzo esasingabonwa njengeso sibonakalisa ubukroti.

Njengabantu ababonwa njengeenkokeli ekuhlaleni esi sibini sababhali sasinoxanduva lokuqinisekisa ukuba siyakwazi ukunqwanqwada indlela abantu abathi baphilisane ngayo nebathi bakhathalelane ngayo. Koku uMona (2014) uthi abalule ukuba njengendlela yokubonakalisa ukuba uSolilo wayenoxanduva lokunqwanqwada uluntu, wathi waqinisekisa ukuba umsebenzi wakhe ingakumbi lowo wokubhala imibongo ngulowo uthi ubonakalise ukuba ukukhathalele ukuphuhlisa uluntu oluNtsundu. Ezo nzame zingatolikwa njengezo zibonakalisa ukukhalipha kuSolilo njengoko oku wayekwezi phantsi kweemeko zezopolitiko ezazingabathatheli ntweni abantu abaNtsundu. Njengabantu ababekongene nokuphuhlisa isizwe esiNtsundu ngokolwimi (isiXhosa) nangokwentlalo, kwathi kwaba yinto apha eyabenza baqiniseka nangakumbi ekubhaleni bebongoza uluntu ukuba kusezandleni zabo ukubonakalisa ubukroti ngokuthi bafunde kwezinye izizwe ukuphuhlisa intlalo yabo. Ukongeza kwimbono yokuba bubukroti ukubonakalisa *Ubuntu* kulowo ungabonwa

njengotshaba, uSolilo kumbongo wakhe othi “Igqala” (1922-1935/2016: 82-85) uthi avakalise kanye iingcinga ezinjalo (kwizitanza ezentathu zokuqala). Oku ukwenza ngokuthi athundeze abantu abaNtsundu ukuba mabafunde abanakho ukufunda ebantwini abaNhlophe.

*Zine ngom’ emnandi into zabelungu.
Zino mbiza ziya bizana.
Zitsho ngakona zivakale kude.
Xa ufun’ ukutshaba ungabik’ elizweni,
Pulapul’ usabele ngenen’ ubangile.
X’ ufun’ ukonwaba, uhlale ngoxolo,
Yamkela ku Mlungu, ungabi nangxolo.*

.....
**Yiya Ku Mlungu, ucele icebo.
Yena utinina, ukuz’ apumelele?
Mna ndimaziyo ligora umlungu.
Wahlal’ esilwa namabong’ entliziyo.
Wahlal’ esilwa neminqwen’ emibi.
Wazitat’ into zonke, ngokufanel’ ixesha.
Wazenz’ into zonke, ngemfanelo Yazo. (Ugxininiso lolwam)**

Njengesizwe esithi sibonakalise *Ubuntu* ngeendlela ezahlukileyo, ukugqwathula ulwazi olululutho nolungasetyenziswa njengesixhobo sokuziphuhlisa yinto apha engabonwa njengesenzo esibonakalisa ukukhalipha. Oku kungenxa yokuba akuqondakali ncakasana ukuba olo lwazi lungalufanela olunye uluntu (abantu abaNtsundu) ngaphandle kolo kufundwa kulo (abantu abaNhlophe). Njengabantu ababe langazelela ukuzimela, ukufunda kwezinye izizwe yinto eyayingasinceda ngamandla isizwe esiNtsundu. Nangona nje abantu abaNhlophe babe ngabaphethanga ngendlela entle abaNtsundu kodwa ikho into eyayingafundwa kubo. Ngokwenza njalo babe ngakwazi ukuqinisekisa ukuba oko bakufundayo akuzi kudala mpixano kwisizwe esiNtsundu siphela (Mbembe 2002; Praeg 2014). Kulo mbongo uSolilo uyalivuma ifuthe elihle elize nempi yaseNtshona ekwazama ukuba umzi oNtsundu mawuzeke mzekweni.

Ekubonakaliseni ukukhalipha okanye ubukrothi uKwetana (2000) noKhumalo (2015) bathi bakoyamanise oko nemisebenzi kaJolobe yokulwela amalungelo nentlalontle yabantu abaNtsundu. Oku kusukela ekubeni uJolobe engumntu ongaphelanga ekubeni abe ubhala imibongo kodwa abe eyinkokeli yemibutho egqale ekuqinisekiseni ukuba intlalo yomntu oNtsundu ithi ibe iyaphuculwa. Njengoko lo mhlathi ujolise indlela ekungalungiswa ngayo isimo sentlalo ngokubonakalisa ubukrothi, uMudimbe (1988) 3.3. asivezele into yokuba iAfrika inefilosofi yayo eyodwa yokuqinisekisa ukuba uluntu luyaphuhliswa, ngokulandela inkqubo ebonakalisa *Ubuntu*. Uthi asityhilele kananjalo ukuba izimo zabantu abaNtsundu zengqondo

kufuneka ukuba zibe ziyalungiswa ukuze zikwazi ukumelana nendlela abantu abaNtsundu ababonwa ngayo yile mpi yaseNtshona.

3.3.1. UBUKOLONIYALI – ISIXHOBO ESIDODOBALISA UBUNTU

Imbali yoMzantsi Afrika neyeAfrika nje ngokubanzi ayinakukhankanywa ngokupheleleyo kungakhange kube kuchatshazelwa imbali nobume bobuKoloniyali. UbuKoloniyali njengenkqubo eyayijolise ekujongeleni abantu abaNtsundu njengabo bangento, kungatshiwo ukuba yathi yenza abantu (abaNtsundu) ukuba bazidele nkqu bona. Loo nto yathi yachaphazela kananjalo indlela ekumele baziphathe ngayo ekuhlaleni. Kweli nqanaba umphandi uza kuthi aphicothe ezinye zezinto ezaziphambili nezingabonwa njengezo zakhokelela ekubeni *Ubuntu* obu bube buyinto apha ethande ukudodobala. Emva koko iinzame ezenziwayo ukukhawulelana naloo mingeni iza kuthi ishukuxwe ngeenjongo zokubonisa ukuba *Ubuntu* obu abudodobali kwaphela entlalweni, ingakumbi kwintlalo yabantu abaNtsundu. UChinweizu nabanye (1983) babalula ukuba njengamaAfrika kwimbali yethu kufuneka siqinisekise ukuba ibhalwa kwaye ibaliswa ngendlela apha eza kuqinisekisa ukuba inendima eyenzayo ekuphuhliseni uluntu ngokubanzi. Bakwabalula ukuba kufuneka kwenziwe oko ngokuthi ababhali baqinisekise ukuba amava eenkonde ayabandakanyeka kuncwadi lwembali yeAfrika. Oku kunxamnye neengcingane zabanye abathi bajonge iAfrika njengaleyo ingabonwa ngokuba ayinambali. Koku uSituma (2002:99) ubhala enjenje xa ecaphula uHegel nabantu abacinga njengaye (abo babona iAfrika ngokuba ayinambali):

“... Africa and Africans were not in any way and aspect of history and therefore nonentity could not in any significant way raffle the plumes of Africans.

... Africa and Africans did not exist, so for Africa and Africans...”

Iinkxalabo ngeengcingane ezifana nale ingasentla zithi zibonakalise indlela abo babe lawula ngexesha lengcinezelo babe jonga ngayo iAfrika nabantu bayo. Yiyo loo nto abantu abaNtsundu kwafaneleka ukuba bakwazi ukuphakama baveze iinkxalabo neengxaki ezikumila kunje. Kungatshiwo kananjalo ukuba iinkqubo ezikumila kunje zezo zathi zabangela ukuba ubuKoloniyali obu benza ukuba abantu baseNtshona bazibona befanelekile ukuba benze naziphi na iinzame ezinokubangela ukuba abantu abaNtsundu bangazithembi ngokwaneleyo. Inkululeko yeAfrika kunye nabantu bayo ke ngoko kwiinkulungwane zolawulo lobuKoloniyali kunye nokonganyelwa ziingcingane zefilosofi yaseNtshona zazixhomekeke kwindlela apho abo baseNtshona babethi baqulunqe ngayo imigaqonkqubo yolawulo

(Vilakazi 1945; Masolo 2004; Higgs 2011). Loo migaqo-nkqubo yayijolise ekucinezeleni abantu abaNtsundu. Iimeko zezopolitiko nendlela ekuphiliswana ngayo kwintlalo ingangunobangela onkqenqkeza phambili ekubeni *Ubuntu* kwintlalo yabaNtsundu kube kanti indlela ekuxatyiswe ngayo *Ubuntu* ibe iyadodobala.

Xa siqwalasela umbu wobuKoloniyali nendlela ethi idodobalise ngayo *Ubuntu*, kukho uluvo oluvezwa nguSituma (2002) noRamosé (1999) lokuba amaAfrika amaxesha amaninzi xa ebhala okanye efunda ngembali yawo athi asebenzise iimbono zaseNtshona. Oku kusekela kwiingcinga zokuba ukuze woyise ilifa lobukholoniyali kuyimfuneko ukuba kupheliswe indlela yokucinga ngobuKoloniyali nobume belizwe ekuthethwa ngalo. Ngokwenza njalo ekugqibeleni kukhululwe ingqondo yabo babe fudula bengamazwe angamathanga (Praeg 2000; Tabensky 2008; Moelosfen 2015). Undoqo wefilosofi ingakumbi xa siqwalasela *Ubuntu* kukuzisa ubomi phezu kwengcamango esele zikho ngefilosofi yeAfrika, ukuyila iingcamango ezintsha, kwanokwandisa uluhlu lobomi ngokudala iikhonsepthe ezintsha ezingefilosofi yeAfrika kuqwalaselwa *Ubuntu*. Iikhonsepthe eziza kuthi zancedise ekwandiseni ulwazi oluthe ngqo ngeendlela ezingathi zisetyenziswe ukuqinisekisa ukuba abudodotyaliswa kwaphela *Ubuntu*. Iingqikelelo azikho kangako kwixesha elidlulileyo (okanye kungekho kwixesha elidlulileyo kuphela) kodwa nakwixesha elizayo njengoko zivula ithuba elinokwenzeka ngeendlela ezintsha zokuthetha ngobuntu kunye nokuziqonda okutsha kwaye bakhomba kwindawo esimi kuyo nakubomi obubalulekileyo (Vilakazi 1945; UChinweizu nabanye 1983; Praeg 2000; Moelosfen 2015).

Enye yezinto ezingumnqantsa ekudodobaliseni *Ubuntu* ngabo basemagunyeni ngenxa yokuba befuna ukuhlala ezikhundleni balibale ngabo babameleyo. Oku kwenzeka ngeenjongo zokuqinisekisa ukuba elowo nalowo uyazifizekisa iimfuno ezizezakhe siqu engakhathelanga ezabo zabameleyo. Loo nto ithi ikhokelele ekubeni kungabikho mvisiswano, loo nto iyenzeka nkqu nakubantu abaNtsundu abaselulawulweni (Ramosé 1999; Masolo 2004; Tabensky 2008; Akinola & Uzodike 2018). Ukubonakalisa ukuba le mpi yaseNtshona yayizibona inobunganga kwaye izimisele ukudodobalisa ukuzithemba kwabantu abaNtsundu. UMoelosfen (2015:139) uvakalisa oku:

“This is best interpreted in the post-colonial context as an effect of the so-called inferiority and superiority complexes, and the difficulty of having to deal with a legacy of colonialism without simply affirming the values which the West has ascribed to the colonised peoples of Africa (as the Negritude tradition has been

interpreted). Colonised cultures have, in many instances, become thoroughly assimilated to colonising cultures. This has the result that the specificity of the socio-historic place from which the colonised's perspective would otherwise have been formed is lost, and with it the opportunity (for anyone) to engage with this perspective". (Ugxixininiso lolwam)

Oku kucatshulwe ngasentla kusityhilela ukuba maxa wambi abo bangamaKoloniya bathi baqinisekise ukuba indlela abenza ngayo izinto ithi ibe yiyo egqubayo kwabo babalawulayo. Loo nto ithi yenze ukuba abantu ingakumbi abaNtsundu baphulukane nobuni babo njengoko izithethe nenkcubeko yabo ithi ijongwe njengaleyo ingento (koku bona umhlathi 3.5.1.). Apha ngasentla bekuzotywa indlela inkqubo yobuKoloniya ethe yabe idodabalise ngayo *Ubuntu*. Kweli lixa umphandi uza kuthi azame ukubonakalisa ukuba abababali babini uJolobe noSolilo, benze njani kwimibongo yabo ukubonakalisa kanye loo nto. Kumbongo wakhe othi, "Okutandwa ngabanye kubi kwabanye" (1922-1935/2016: 106-109) uSolilo uvelisa into yokuba ngenxa yenkqubo yobuKoloniya ukunganyamezelani yenye yezinto apha eyathi yenza kwakho umsantsa eluntwini. Loo nto yathi yenza ukuba intlalo ithande ukulahleka iphambane. Ukuvakalisa oko ubhala enjenje uSolilo:

.....
***Okumnandi kuvuyis' u-Mlungu,
Kwa Bantsundu kubi kakulu.
Kumnandi ukunconywa ngo Mnyama.
Aba Mhlope baya kudela.***
.....

***Kuphambene ukuhlala kwabantu,
Benga vumi kuvana kukulu.
Ngomnye utand'ukuviwa
Nabanye balandele yena.*** (Ugxininiso lolwam)

Oku kubalulwa nguSolilo kungoyanyaniswa nendlela abantu abathi babonane ngayo ekuhlaleni njengoko ingabantu abohlukeneyo. Abo baMhlophe ngaphandle kwamathandabuzo bazibona benobunganga njengoko bathi bazifaka elulawulweni ngendlela apha ebonisa ukungabakhathaleli abantu abaNtsundu. Ukungakhathalelani kwabantu nkqu abo abaNtsundu, yindlela engabonwa ngokuba idodabalisa *Ubuntu*. USolilo ude abalule ukuba abantu bathi bajongele phantsi neenkcubeko zabanye. Loo nto ke ayenziwa yile mpi yaseNtshona kuphela. La mazwi alandelayo adiza kanye oko:

*Iphambene intlalo Elizweni,
Bayahlulw'abantu ngamasiko.
Ulowo utand'isiko lakhe.
Alidele isiko labanye.*

Ukusebenzisa *Ubuntu* filosofi njengendlela yokukhawulelana nembali engantlanga kwaphela yoMzantsi Afrika neyeAfrika ngokubanzi ingaliphulo lokuqinisekisa ukuba imbali embi ayiziphindaphindi. Ifilosofi yobuntu ingayindlela yokufundisa kananjalo abantu bezinye iintlanga ngemiqathango ephambili engobuntu. UMoni (2014) uveza ukuba impophomo-buciko ngefilosofi yileyo ijolise ekuxhaseni nasekusekeni iingcamango ezithile ngombandela othile. Le ngcaciso inganxulunyaniswa ngokulula ngobuntu obabujongelwe phantsi yimpi yaseNtshona njengoko bazibona bengenxa nantoni na ukubonakalisa ubunganga babo. Le ngcamango uyibeka ngolu hlobo uMoni (2014:28):

“... philosophy of praxis is that it is the vast range of practices that are aimed at supporting a particular ideology, through reproduction or challenge to existing power relations and structures.”

Njengoko kuvakalisiwe ngasentla, amaziko athile athi abenakho ukusetyenziswa ukudodobalisa iindlela ezithile abantu (abaNtsundu) abathi benze ngayo izinto. Abo bangamaKoloniyali bathi baqinisekise ukuba imbali nenkcubeko yabo ithi ibe yileyo ithathelwa ingqalelo ngaloo mazwe angamathanga (Masolo 1994, 2004; Tabensky 2008; Moni 2014; Metz 2007 (b)). Ekubhaleni kwaso esi sibini sathi asaphelela ekuqwalaseleni iimeko zezopolitiko nezentlalontle kuphela kodwa zaziqwalasela zonke iinkalo zentlalo. Loo nto yathi yenza ukuba babonakale njengabantu ababonakalisa inkathalo engenamlinganiselo ngakubantu abaNtsundu. Indlela ababebhala ngayo ngemiba ekungathandwa ukuthethwa ngayo yiyo kanye ekungaxoxwa ngokuba ngunobangela wokuba esi sibini sibonwe njengabantu ababe yithiye ngamandla into yokungakhathalelwa kwabantu abaNtsundu. UQangule (1979) xa ebhala evezela iindlela ebebhala ngayo uMqhayi iindlela izikhwencayo, ebonakalisa ukungonwabi ngendlela abaNtshona ababephetha ngayo, uvakalisa ukuba yayisesona sakhono sakhe eso sokuqinisekisa ukuba izimvo zabaNtsundu ziyavakaliswa. USolilo unaso eso sakhono njengokuba enakho ukukhalimela ezinye zezinto ezeza nale mpi yaseNtshona ezingathi zibonwe njengezo ezazidodobalisa *Ubuntu*. Ukutyeshelwa kwamasiko nezithethe zabaNtsundu yinto apha ebabe yicekisa ngamandla abantu abaNtsundu. Ukuveza oko kungonwabi, uSolilo kumbongo wakhe othi “Ingxoxo (Inyembezi ezingena msuli)” (1922-1935/2016: 178-185) uvelisa oku:

Umxosa—
Nyawuka mlungu, undisitile.
Ilita ndiyalifuna, kwane bandezi
Uva wedw' intsito, noku hamba kwe gazi.
Nam ndingumtu, mandipil' elizweni.
Undicinezele, ndihleli kakubi.
Ndiya kuqabelisa kuwe, unyaw' olumdala.

.....
Wanikw' umsebenzi, ufundis' abantu
Wen' uyarweba, ngeraf' ezininzi
Ziyatshab' izizwe, ngoku fun' uSindiso.
Ulahl' iBhayibhile, weza neBotile.
Int' ozenzayo, zingama sikizi
Ivangeli yako, kukutiy' ukafile. (Ugxininiso lolwam)

Oku kucatshulwe ngasentla kuvakalisa izimvo zokuba abo babe semagunyeni babe ngenza nantoni na ukuqinisekisa ukuba isizwe esiNtsundu asiphuhli kwaphela. Amazwi abhalwe ngqindilili adiza kanye oko “*Nam ndingumtu, mandipil' elizweni. Undicinezele, ndihleli kakubi, Ivangeli yako, kukutiy' ukafile*”. USaule (1996, 1998) ungqinelana noQangule (1979) xa ebalula ukuba ababhali abafana noMqhayi abanje ngoSolilo noJolobe, ekubhaleni kwabo babe qinisekisa ukuba iimeko ezingantlanga ezichaphazela abantu abaNtsundu kuyathethwa ngazo ukuze kube nakho ukufunyanwa isisombululo. Kuloko sibona uJolobe kumbongo wakhe othi “Ukwenziwa komkhonzi” (1936: 111-113), uthi avakalise indlela *Ubuntu* obathi badodotyaliswa ngayo yile mpi yaseNtshona ngokuthi badlandlathekise abantu abaNtsundu. Ngokwenza oko bathi bazibona sele bengabantu abathotyelwa isidima ngokuthi bazibone sele befakwe amatyathanga abenza ukuba bazibone bemi ndawonye njengoko babe ngavumelekanga ukuba benze izinto ngokwendlela yabo. Loo nto yathi yabangela ukuba babe ngabantu abanamalungelo angathathelwa ngqalelo kwaphela (Sirayi 1985; Ramose 1999; Benayo 2020). Ukutyeshelwa kwamalungelo abantu yenye yeendlela engabonwa njengaleyo idodobalisa *Ubuntu*. Ukubonakalisa kanye iimeko apho abantu abaNtsundu babe ngakhathalelekanga njengabantu abazalelwe kwilizwekazi iAfrika, uJolobe (1936: 111) usizobe lo mfanekiso:

Yabigudile intle, izalelw' inkululo
Ingaceli nto mntwini izingca ngobunkomo.
Uthe umntu mayibanjwe iqeqeshwe ithambe,
Ezilungiselela ngokunga uyasiza,
Kuba ndikubonile ukwenziwa komkhonzi
Kwinkatyana yedyokhwe.

*Inge ingamangala ikhusel' ilungelo,
Yangqingwa yabiyelwa ngobulumko namava.
Amaqhing' oyisa kufunw' iqobozeke.
Isizathu esihle singafihla ububi,
Kuba ndikubonile ukwenziwa komkhonzi
Kwinkatyana yedyokhwe. (Ugxininiso lolwam)*

Njengoko ibisele ichatshazelwe into yokuba iimishinari ukuza kwazo eAfrika zeza egameni lokuba zizisa into ezaziibiza 'impucuko', lo gama zazize zambethe ufele lwegusha zibe zizingcuka ezozogwnza enye into eyahlukileyo. Oku uyasizobela uJolobe (1936) xa evakalisa ukuba “*Isizathu esihle singafihla ububi*”. Iingcamango nenkcubeko yaseNtshona yayibethelelwa emntwini oNtsundu waseAfrika ngeenjongo zokuqinisekisa ukuba eyabo inkcubeko bayayityeshela. Iinkqubo zokuziphatha zaseAfrika, inkcubeko kwakunye nokufakelwa kwefuthe leenkqubo zaseNtshona zathi zakhokeliswa phambili ngabo basemagunyeni. Ukufika kweNkcubeko yaseNtshona kutshintshe indlela abantu abaNtsundu abacinga ngayo phantse ngokumangalisayo. Loo nto yenza ukuba abantu abaNtsundu bangakwazi ukuziqhubela imicimbi yabo ngaphandle ngokungenelela kwabo baseNtshona (Biko 2006). Ukusingatha imicimbi ethile ngokulandela indlela yemveli yamaAfrika yenza ukuba le mpi yaseNtshona ikubone oko njengendlela enokubangela ukuba inkcubeko yabaNtsundu ibe nakho ukudodobaliseka ngakumbi. Banyamezela abaNtsundu ngenxa yento yokuba umsebenzi wabo ophantsi uyafuneka, umsebenzi wokusebenzela inzuzo engenakho ukuphilisa umntu ngesidima (Mbembe 2002; Biko 2006; Mafrika 2016). Nanini na ubukoloniyali busasazwa kumazwe ngamazwe eAfrika buthi buchaphazele inkcubeko njengoko ithi ibe yileyo yongameleyo. Ngoko ke inkcubeko yemveli yaseAfrika nolawulo nezinye izinto ezilulutho kubantu abaNtsundu zishiyeka ngasemva zingxengekile.

3.3.2. INDLELA YOKUPHILISANA KWISIZWE ESINTSUNDU

Ukuphuhlisa isizwe kuxhomekeke ekubeni abantu abo babe baphilisana ngendlela eyakhayo engakhokelela ekubeni abantu bakwazi ukukhathalelana. *Ubuntu* bungasetyenziswa ngendlela engaqinisekisa ukuba abantu ingakumbi abaNtsundu banakho ukuphila bebambisene. Xa abantu bebumbene besebenzela injongo enye loo nto ingabenza ukuba bamanyane, bakwazi ukuqinisekisa ukuba bayabambisana kwinto yonke abayenzayo. NgokukaKhoza (2011) kufuneka abo bafuna ukuphilisana kunye besakha nekamva labo, kufuneka babe nemigaqo abaza kuyilandela xa bebonke ukuze baziphuhlise bona ngokwabo bemanyene. Oku ukuvakalisa ngale ndlela:

“There should be explicit rules of procedure for addressing the issue... Attuned leaders hear the complaints of the fellowship and respond with empathy: together, leaders, bear collective responsibility to uphold human rights”.

Lo mcaphulo ungentla uveza ukuba xa abantu belandela imigaqo engomanyano abantu bayasebenzisana. Kuthi kuqapheleke ukuba ukusuka ekuboniseni isakhelo sozinzo apho izenzo zomntu bekufanele ukuba zikhokelwe yimiqathango ethile, abantu bathi bathande ukuzityeshela. Kungoko kuthi kubaluleke ukuba izimo ezinjalo zingavuyelwa kuba zenza abantu bangakwazi ukuphilisana ngendlela ekulindeleke ukuba baphilisane ngayo. (Mudimbe 1988; Prah 2001; Praeg 2014; Ndwandwe 2015). Ukulwa nendlela engamkelekanga yokuphila kwabantu abaNtsundu eAfrika eyathi yaphefumelwa lifuthe laseNtshona yenza ukuba kubekho umahluko okhoyo. Iimbono zaseNtshona ngomahluko phakathi kweAfrika kunye neNtshona yaba sisiseko kangangokuba lo mahluko unokubonakaliswa ngokuchanekileyo ngokwemigaqo yobuhlanga (jonga umhlathi 3.3.1.). Lo mahluko xa ujongiwe unokuvelisa ulwazi malunga nokuba zeziphi na ezona ndlela umntu oNtsundu anokukhululeka xa kusetyenziswa isixhobo sobuntu ngendlela ekhuthaza umanyano inganendima emandla ukuze elowo nalowo adale izithuba eziza kudakanca kwaye zinike isiphumo sokwenyani ngendlela eyiyo yokuphilisana kwisizwe (Appiah 1992; Prah 2001; Praeg 2014; Ndwandwe 2015). Kubalulekile ukuba igxininiswe into yokuba *Ubuntu* abuyofilosofi ngobuAfrika nje kuphela kodwa bukwahambisana nendlela yemveli abantu abaNtsundu bathi baphilisane ngayo. Oko kuthetha ukuba umntu ngamnye aqinisekise ukuba uyamkhathalela ummelwane wakhe njengokuba naye ezikhathalela. Ukuba abantu abaphilisani ngendlela ejolise ekubaphuhliseni, intetho ethi “*umntu ngumntu ngabantu*” iye ingabi nasihlahla nantsingiselo ethe ngqo. Loo nto ithethe ukuba uluntu lungakwazi ukulandela imiqathango ebekiweyo ekubeni luziphuhlise (Battle 2009; Metz 2019).

Ubuntu njengefilosofi yokuphilisana ngendlela yokuphuhlisa isizwe esiNtsundu ingabonwa njengaleyoyi ethi ikhuthaze abantu ekubeni bayithathele ingqalelo into yokuba abantu bangaphilisani ngendlela ekhethayo. Ngokwenza oko abantu nabo baza kutsho bakwazi ukungalangazeleli ukuba babe ngabantu abanamagunya athi ongamele uluntu nje ngokubanzi. Loo nto ingathi iqinisekise ukuba ubudlelane obukhoyo phakathi eluntwini buqina ngakumbi (Ramose 1999; Broodryk 2006; Battle 2009). UMetz (2019) xa eqwalasela indlela abantu abathi babumbane ngayo ukusebenzela ikamva elinye eliqaqambileyo njengendlela yokuphilisana kwisizwe ubalula oku:

“To identify with others is for people to treat themselves as members of the same group: to conceive of themselves as a “we,” to take pride or feel shame in others’ activities, and to engage in joint projects, coordinating to achieve shared or at least compatible ends”.

Ukubekwe kwacaca uMetz kulo mhlomlo ungentla ukuba xa kujoliswe kwambu nakwingcamango zobuntu, ukuba abantu bayiqwalasele itno yokuzingca ngezenzo zabo eziqaqambisa obo buntu. *Ubuntu* buthetha ukuba abantu aba abaphili ngokuzimela koko bathi baxhomekeke kuncedo lwabanye abantu abakhoyo ekuhlaleni. Ngoko ke iqhalo elithi “isandla sihlamba esinye” lilo kanye elikhokelela ukuba kubekho ukuncedana njengendlela yokuqinisekisa ukuba koloo ncedo uluntu luyakwazi ukuphilisana kwimo eyakhayo nephuhlisayo. Uluntu nobudlelane boluntu buqwalaselwa njengendibaniselwano yentsebenziswano ekungaxoxwa ngokuba intlobo mbini, ukuqwalasela imiba ephambili ekuhlaleni kunye nokubonisa ubumbano jikelele (Ramose 1999; wa Thiong’o 2005(b); Gade 2011; Metz 2019). Oku kwenzeka kuba kukho iinkalo ezibalulekileyo zokujonga into yokuphilisana ngenjongo yokuphuhla, enjengokucamngca ngethiyori yobuntu ngokuqinisekisa ukuba abantu bayabandakanywa. Le ngcamango yobomi obulungileyo yenzelwe ukukhokelela abantu kukhetho abalwenzayo kwaye ikwaphembelela ukuthathwa kwezigqibo eluntwini kuluntu lwaseAfrika. Iinkcubabuchopho zanamhlanje kunye nabenzi bemigaqo-nkqubo kuyafuneka ukuba babhenele kubuntu xa becinga ngendlela yokuququzelela uluntu kunye namaziko emfundo nalawo aseburhulumenteni (Prah 2001; Bell 2002; Asante 2003; Eleoje 2014). Ngokwendlela yokuphilisana kwabantu eAfrika, ifilosofi yobuntu njengendlela abantu ekumele baphilise ngayo iba yingcaciso ngeemeko zoluntu kunye neempendulo kwingxaki yongasebenzisani koluntu obelukade luphila phantsi kwemeko yocalucalulo.

Ukubonakalisa ukuba indlela yokuphilisana kwisizwe njengaleyo ingaqinisekisa ukuba uluntu luyaphuhla kwaye intetho ethi “umntu ngumntu ngabantu” inentsingiseo ezinzileyo, uSolilo (1922-1935/2016) usizobela ukuba maxa wambi kufuneka ukuba kubekho imvisiswano kuluntu nje ngokubanzi. Oku kuvakala kumbongo wakhe othi “Imvisiswano” (1922-1935/2016:50-51):

*Sibon’ int’ ezintle ap’ elizweni,
Ukuvana kwabant’ bepet’ umse benzi,
.....
Kupakam’ itemba sibon’ oluxolo,*

*Sicinge ngo Xesha bevana noMvelo
Zonk' int' ezintle size lindele,
Kwaku vanwa ngabo bapete.*

Nangona kubakho utshintsho olufanelekileyo kwindlela ekuphiliswana ngayo luluntu kule mihla, kukho into entsha yengxoxo, enjongo yayo ekukuqwalasela uphuhliso loluntu oluhlala luthle gqolo (Asante 1998: Tutu 1999: Battle 2009). Iinzame zokubonelela izisombululo ezikhethekileyo kwiingxaki ezijamelene neendlela ekuthi kuphuhliswe ngayo uluntu kusetyenziswa iinqobo zobuntu. Ezo zisombululo ziye zavelisa iimbono zokuba abantu abaNtsundu kuya kufuneka ukuba basebenzise ulwazi lwabo lwemveli ukusombulula ezinye zeengxaki uluntu eluthi luhlangabezane nazo. *Ubuntu* bukwaxulunyiswa neyona nto ibalulekileyo yomsebenzi wentlalontle yobulungisa ebhekisa kwimeko efanelekileyo apho onke amalungu oluntu anamalungelo afanayo asisiseko, ukhuseleko, amathuba, izibophelelo kunye neenzuzo zentlalo nje ngokubanzi (Ramose 1999: Prinsloo 2013: Praeg 2014). *Ubuntu* bunendima enkulu ekuqondeni umsebenzi wentlalo, kunye nokukhuthaza ukufezekiswa kokuphilisana ngendlela ephuhlisa uluntu. Uphuhliso oluzinzileyo luqaphela ukuba alwaziswa nje kuluntu lwanamhlanje kodwa nakwisizukulwana esizayo. Ngelixa iimbono zaseNtshona zinokuthatha uluntu lwamandulo njengabo kungenakufikelelwa kubo, ifilosofi yobuntu ibathatha njengabo bakufuphi.

Uphuhliso oluzinzileyo olunolwazi ngobuntu luza kuba namandla kakhulu kungenelelo olugxile ekukhuthazeni uphuhliso lwentlalo, uqoqosho kunye nokusingqongileyo. Ukuba sivavanya ingqiqo-filosofi ngobuntu njengesipho, siza kufumana ukuba ineempawu ezithande ukuthiya ubundlobongela obudlangileyo ekuhlaleni, bundlobongela obo obungabonwa ngokuba butsalela ngasemva uphuhliso kwindlela abantu abaphilisana ngayo (Rafapa 2005: Prinsloo 2013; Schoots 2014). Kungenxa yoku sele kudakanciwe ngasentla ukuba *Ubuntu* njengendlela yokuphilisana eAfrika akufunekanga bubonwe njengefilosofi yaseNtshona, kodwa njengenqubo yemveli nobugcisa obunxulumene nenkcubeko yabantu abaNtsundu kunye nendlela *Ubuntu* babaNtsundu obufumaneka ngayo ngokuzibandakanya kuluntu ngokubanzi. Ukuvakalisa le ndawo yokuba abantu kufuneka bakwazi ukuba moya mnye ngokuphilisana kuqondiswa kwindlela eza kudala udlamko kuluntu, uSolilo ubhala enjenje kumbongo wakhe othi “Pantsi pezulu” (1922-1935/2016:200-201).

*Yintonin' inqaba engena kwenzeka,
Ngemva no yabantu bepana umoya?
Yintonin' enzima ingena, kulunga?
Bevana abantu befun' ukuyenza.*

*Ngamandl' umanyano vanani bantsundu,
Sozenza sifeze izint' ezinkulu.
Sisenza ngemvano singoyikeka,
Nay! I-Africa, ingahloneleka. (Ugxininiso lolwam)*

Koku kuchatshulwe ngasentla uSolilo usizobela into yokuba abantu abaNtsundu ekumanyaneni kwabo akuzi konwaba intlalo ebangqongileyo kuphela kodwa iAfrika yonke iphelele ingatsho ibonwe njengelizwekazi elihloniphekileyo.

Enye imbono ethande ukubaluleka kwingxoxo ngobuntu yeyokuba bumele umbono wehlabathi ngokubanzi okanye inkqubo yokuphilisana ngendlela eyakhayo endaweni nje yothotho lweempawu ezibonakalayo nezo zingabonakaliyo. URamose (1999) umzekelo ubhala ukuba ukubaluleka kobuntu njengenqubo yexabiso kubonwa ngendlela obube yintsika kuluntu oluninzi lwamaAfrika kwaye ngumthombo wolwazi ngobunkcubabuchopho nangengqiqo ngefilosofi yeAfrika ngobuntu. UBattle (2009) oku ukubona njengengxelo yokuba ngumntu oquka izinto ezisisiseko ezibangela ukuba nawuphi na umntu afaneleke ukuba ngumntu. Ukuxhasa loo mbono, uJolobe (1936) kumbongo wakhe othi “Isililo sikaNdlebende” (71-81) usizobela indlela abantu ekufuneka baphilisane ngayo ukuze kubekho uxolo nendlela yokukhawulelana nemingeni enganendima eyenzayo ukuphuhlisa uluntu nje ngokubanzi. Oku ukwenza ngokuvakalisa ukuba kufuneka balandele imiqathango nemigaqo ethile. Maxa wambi ukhalela kuMdali njengendlela yokufumana indlela eyiyo yokuphilisana kwisizwe, loo nto inganenzuzo enayo.

*Xa izizwe zihleli ngoxolo,
Njengabantwana bandlwinye,
Zijonge kuMdali wazo zonke,
Njengoyise wazo kwazoshumi:
Ezilikhulu zingadleleli inci,
Njengoko inkul' isakwenjenjalo,
Intlalo yonke ingemvisiswano
Ijong'ukwakheka komzi wonke:
X' ibala ingesiso sizekabani
Sokucalulwa nokudeleka:
Xa wonk' umntu enenkululeko,
Njengoko wayinikwa nguThixo –
Iyola ngakumbi ke le ngoma. (Ugxininiso lolwam) (Jolobe 1936:73)*

Ubani angatsho akwazi ukuqonda ukuba iinkqubo ezisemgangathweni kunye neempawu zobuntu zinokudlala indima ebalulekileyo ekuncedeni umntu ngamnye kodwa nakuluhlu lophuhliso loluntu kunye namanyathelo okwakha isizwe. Amaqhina omanyano kumaAfrika aqulathe ukuhlangana kwabantu ngokwendalo nezinto ezisingqongileyo nje ngokubanzi

kuquka indlela abantu abathi bohlukeni ngayo ngokweenkolelo. Ezi zizinto ezithi ziqinisekise ukuba *Ubuntu* buthi bube yinto ethathelwa ingqalelo ngamandla luluntu ukuze izinto abantu abohlukeni ngazo zingade zibe zikhokeliswa phambili ngeenjongo zokohlula abantu (Bell 2002; Tschaepe 2013). Kungatshiwo ngokuphandle ukuba *Ubuntu* yinkqubo yexabiso eyendele nzulu kuluntu lwaseAfrika. Umntu ngamnye unxulunyaniswa kwaye uyinxalenye yoluntu kunye nezithethe ekufuneka ezithi zifumaneki kwintlobo yoluntu oluthile. Inkqubo yexabiso yeAfrika yeyona inokwenzeka ukuba ibethelele inkcubeko yokuthembeka nokungafihlisi njengoko ingancedisa ekuphuhliseni isizwe esiNtsundu.

3.4. UBUNTU NENKOLO YESINTU

Abaphandi baseNtshona neemishinari xa bephanda ngeenkolelo kunye nezenzo zabantu abaNtsundu baseMzantsi iAfrika nabaseAfrika ngokubanzi banika ingxelo eYurophu ngokuba abantu abaNtsundu abanayo inkolo. Bachaza ukuba akukho nto inokunceda umntu oNtsundu ngobuqhetseba ngaphandle kwemfundo yaseNtshona nobuKrestu. Bazithatha bona neendlela zabo zokuphila njengendlela yosindiso lwamaAfrika. Kungoko umphandi aza kunikeza ngengcaciso yokuba yintoni inkolo yesiNtu ngokubhekiselele kwindlela ebonakaliswa ngayo ngokulandela *Ubuntu*. Ukuphepha uphononongo nohlaziyo olungachanekanga ngokuba yintoni inkolo yesiNtu, umphandi uza kuqwalasela ukuba yintoni inkolo yesiNtu ngokwamaXhosa. Uphando luza kugxila kwisimo sayo nendlela uSolilo noJolobe abathi bayibona ngayo kwimibongo yabo.

Uphando luphonononga ukuba abantu abadala basemaphandleni baba ziinkokeli njani na ngokwenkolo yesiNtu, kwaye bashiya mzila mni na emhlabeni. UGathogo (2007, 2008) ubalula ukuba abantu abadala zizisele zolwazi malunga nenkolo yesiNtu kwaye baba zizinyanya ezilungileyo ngakumbi kwisizukulwana esitsha. Kubalulekile ukuqaphela ukuba abo balungileyo (ngexesha bephila) banakho ukudlulisela ulwazi lwabo nobulumko ngokubhekise kwindlela *Ubuntu* nenkolo yesintu ekufuneka ukuba sisetyenziswe ngayo ukuqinisekisa ukuba olo lwazi alulityalwa luluntu (Ramose 1999; Rafapa 2007). Inkolo yesiNtu inendima enkulu ekuphandeni iindlela ezintsha zonqulo nezikhokelela ekuzazini ngokubanzi, ubuni kunye nokhuseleko olujolise ekuphuhliseni uluntu ngokwasemoyeni.

Inkolo nganye ibotshelwe yimigaqo esekelwe phezu kwayo kwaye iphelele kubantu bayo. Inkolo enye yesiNtu ayinakusasazwa (ngokwendlela abantu baloo nkolo bathi benze ngayo izinto ezithile) kwelinye iqela lesizwe. Oku akuyithinteli into yokuba iingcamango zenkolo

yesaNtu zinokusasazeka zisuka ebantwini ziye komnye (Mphahlele 2002; Mogoboya 2011; Rafapa 2005) kodwa nangona kunjalo izimvo zisasazwa ngokuzenzekelayo, ngakumbi ngokufuduka, ukutshatana, ukoyisa kwiimfazwe, okanye ulwazi lobuchwepheshe olufunwa ngabantu besizwe esinye kwesinye. Le ngcamango yobuntu nenkolo yesaNtu kungatshiwo ukuba yathi yavela kuqala kwiingoma, amabali, kunye namasiko. Njengefilosofi yaseAfrika, *Ubuntu* buvakalisa imvakalelo yoluntu nangakwinkolo yesaNtu yamaAfrika ekuqinisekiseni ukuba abantu abaNtsundu abaphulukani nobuni babo.

Iingcamango zikaSolilo noJolobe njengoko zibonakala kwimisebenzi yabo ngakwinkolo ingakumbi eyesaNtu nobuntu, ziza kuthi zikhokelele ekufikeleleni kwimbono yokuba inkolo ngokubanzi ingasetyenziswa ekuqinisekiseni ukuba abantu abaNtsundu bayamanyana njengenjongo yokuziphuhlisa. UGathogo (2008:579) uvakalisa ukuba:

“[Ubuntu has a certain Africanness and religious commitment in the welfare of other human beings that is manifestly African in essence]. Indeed, while Western humanism tends to underestimate or even deny the importance of religious beliefs, [Ubuntu or African humanism is resiliently religious]”.

(Ugxininiso lolwam)

Lo mhlomlo uchaza ukuba eAfrika eyona nto imanyanisa unqulo zizenzo ezisekelwe kwiinkolelo ezenza abantu babonwe njengabantu abanye kwaye ngaphandle kwale nto inye zonke izinto ziya kuphanziswa. Kule ngcamango ixelwa nguGathogo (2008) ngasentla, esinokuthetha ngayo inkolo yesaNtu ikwisinye. Ngaloo ndlela uMbiti (1969) uvakalisa ukuba ifilosofi yaseAfrika *Ubuntu* sisiseko ntetho yenkolo yabantu baseAfrika ikwimo yesinye. Ngoko ke asikho isizathu esinesihlahla esingasetyenziswa ukuzama ukudodobalisa ubukho nokubaluleka kwenkolo yesaNtu njengoko abaphandi baseNtshona neemishinari bebesaya kuvakalisa iimbono ezilelo hlobo. Uphando lufumanisa kwizifundo ezininzi zaseAfrika ukuba ingqiqo ngefilosofi yobuntu ngokubhekise kwinkolo yesaNtu yaseAfrika iqala kuluntu ize itshintshele kumntu ngamnye ngelixa ngokwaseNtshona isuka kumntu ngamnye iye kuluntu ngokubanzi.

Imikhosi yaseNtshona iye yathathela kuyo ulawulo lwezopolitiko nonqulo lwacinezela iintshukumo zenkcubeko nezenkolo zabantu abaNtsundu. Ngenxa yoko, iinkxalabo malunga nokuzikhusela kwaba yinto ebalulekileyo. Oku ingangunobangela wokuba abantu abaNtsundu bathande ukuyibethisa ngoyaba inkolo yesaNtu (Soyinka 2004; Mogoboya 2011). Inkolo

yesiNtu ngokwamaAfrika ibonelela ngembono edibanisa konke okuxatyiswa ngabantu kwintlalo ngokubanzi. Kuyinto eyendeleyo kwinkolo yesiNtu yaseAfrika ukubaliswa kwamabali njengendlela yonxibelelwano edibanisa imbali yabantu ukusuka kwimvelaphi yabo ukuza kuthi ga ngoku (Mbiti 1969; Mndende 1994; Ramose 1999). Ikwayenye yeendlela eziphambili zemfundo engekho sesikweni eAfrika kodwa ibe iyimfuneko njengendlela yokudlulisa umyalezo obalulekileyo kumxholo weAfrika. Ngasentla kumhlathi 3.2. uphando luchaphazela into yokuba uSolilo noJolobe ngabantu ababe bonwa njengabo baphila kumazwe amabini, kuza kuba lulutho ukuqaphela ukuba iingcamango zabo ngenkolo yesiNtu nobuntu zingenza ndima ni ekuphuhliseni uluntu. Kungoko ukuhlalutya nokuphonononga iimbalo zabo kuza kunceda ekubeni umphandi aqwalasele ukuba *Ubuntu* nenkolo yesiNtu zingaqinisekisa njani ukuba inene nangenyaniso “umntu ngumntu ngabantu” kumzi oNtsundu.

Ezi zimbonono zingasentla zibonisa indlela iimbono zaseNtshona ezathi zatywina ngayo inkolo yesiNtu njengenkolo engabonwa njengalayo ingenakulandelwa ngokunyanisekileyo nangokuzingca. Kubonakala kukho imfuneko yokubandakanya iinkolelo zabo bonke abantu baseAfrika nokubuyisela ilifa lenkolo yesiNtu kwisimo sayo samandulo. Oko akuthethi ukuba inkolo ayinakho ukutshintsha njengendlela yokukhawulelana nentlalo ehlala itshintsha mihla le. Ngenxa yezi zizathu sezidakancwe ngasentla, uMndende (1994:36) uvakalisa ukuba inkolo yesiNtu akufunekanga ingxengwe nanjengoko ingalahlekisa abantu:

“[African Traditional Religion should be written as it is, not to compare it with Christianity in order to prove its authenticity]. Otherwise African writers should write about the real nature of African Traditional Religion and not to try to impress the Western cultures by using Western terms that are not applicable in African culture”. (Ugxininiso lolwam).

Kulo mcaphulo ungentla uMndende (1994) uxoxa ngelithi, inkolo yesiNtu kuyabonakala ukuba kukho imigudu engaphaya eyenziwayo ukuba ionwe njengaleyo ingenakuthathelwa ntweni. Yiyo loo nto uphononongo kunye nokufundiswa kwenkolo yesiNtu kwimida yeAfrika kubaluleke kakhulu. Sisidingo esifanelekileyo kulwakhiwo loxolo kunye nokwakhiwa ngokutsha kwentlalo yelizwekazi iAfrika. Ukwakhiwa kwakhona kweAfrika yokwenyani kuza kufuneka ukuba inkolo yesiNtu ithathelwe ingqalelo kwiAfrika ngokubanzi kuba ubani angaxoxa ngelithi ingena kuwo onke amacandelo obomi.

3.4.1. INKOLO YESINTU NGOKWAMAXHOSA

Inkolo yesiNtu ngokwakaXhosa iquka unqulo lweminyanya. Abaphandi abafana noSoga (1931) uHodgson (1985(a)) uMndende (1994, 2002) uMtuze (2008) noMafrika (2016), ukubala nje abambalwa bathe benza uphando ngokwendlela amaXhosa athi abonakalise okanye avakalise indlela abayibona ngayo inkolo yesiNtu/yakwantu. Oko bathi bakwenze ngokulandela iindlela ezithile zokunqula uQamata (uThixo), nqu ukunqula iminyanya. AmaXhosa xa ethetha ngenkolo yesiNtu athi abe abhekisa kunqulo olubhekise ekuqinisekiseni ukuba umntu uthi akhululeke ngokwasemoyeni, emphefumleni nangokwasenyameni (isiqu sakhe ubuqu). Uthi achazwe ngokucacileyo, uThixo onguMdali (uQamata) wezinto zonke, olawula zonke izinto, yaye ngaloo ndlela ungumvuzi wokulungileyo nomohlwayi wobubi (Soga 1931: Mndende 1994). Le ngcamango nengxoxo ngokuba inkolo yesiNtu yinto apha engamampunge ithi ibonwe ngokuba igatya *Ubuntu* babantu abaNtsundu obupheleleyo.

UJolobe kumbongo wakhe othi “Ucamngco ngeGquba” (*Ilitha* n.d.: 21) usizobela enye yeendlela inkolo yesiNtu ethi ibe iyalandelwa ngamaXhosa (nezinye izizwe eziNtsundu). Apha usivezela indlela amaXhosa (nezinye iziwe eziNtsundu) athi axabise ngayo ubuhlanti njengendawo apho iminyanya inqulwa khona njengoko ubuhlanti obu iyindawo enondiliseko nehlonitshiweyo (Sirayi 1985; Mndende 2002). Ubhala enjenje:

Eli gquba ngumnquba wokuzingxengxezela

Ngemini yeshwangusha siphalaze igazi,

Sisindwa lunakano lokungenakubonwa.

Ithuku loqubudo alifanga kwinzala

.....

.....

Ngasexhantini phaya mhlawumbi kungqengqiswe

Uphahla lwendalutho kwikhaya lokulinda.

Yayalezwa ngendili ngemini yesijwili

Yimilowo yashiyw' eluxolweni lomnquba. (Ungxininiso lolwam)

Esi sicutshulwa singentla siveza ukubaluleka kokunqula abaphantsi kubantu abangamaXhosa. Ukunxibelelana neminyanya yindlela amaXhosa ayengxengxeza ngayo kwiminyanya ngokuthi baphalaze igazi. Loo ngcingane kulo mbongo kaJolobe ibonakala ngokucacileyo njengoko naye echaphazela into ethi “*Eli gquba ngumnquba wokuzingxengxezela, Ngemini yeshwangusha siphalaze igazi*”. Ngaloo mazwi usizobela ukuba umnquba lo uthi ubonwe njengendawo engcwele ekumele ukuba umntu aye khona ukuqinisekisa ukuba oko kubi bekumlandela angaya kukhalimela khona. Ukuphalazwa kwegazi kungathi kube

lumelo/simbolizimu ebonakalisa ukuba kufuneka kubekho ukubuyiselwa kwemvisiswano nemvano kwikhaya elithile. Ikwalumelo okanye simbolizimu ebonakalisa ukuba ubani uvuma okubi athe wakwenza ngoko uzama ukubonakalisa ukuzisola ekwacela ukuba kubekho uxolo.

Maxa wambi kuthi kusetyenziswe undiliseko lobuhlanti ngeenkolelo zokuba iminyanya iya kuthi isikelele abo babona ukubaluleka kwazo ngokuthi zibe zibalinda khona apho emnqubeni. Ukuvakalisa ngale ndlela lo kaJolobe “*Ngasexhantini phaya mhlawumbi kungqengqiswe, Uphahla lwendwalutho kwikhaya lokulinda*”. AmaXhosa asondela kwiminyanya yabo kuba bebahlonela bekwajonge nokuba babathandazele. Bayayazi intlungu novuyo lokuphila ngoko ke yeyona ngongoma iphambili abayibhekisa kubo ngokunxulumene nehlabathi elikufuphi nelibangqongileyo. Oku uSoga (1931:7) ukuxhasa ngokuvakalisa into yokuba:

“... the spirit-world wherein dwell the spirits of their ancestral chiefs, and of each family’s departed relatives. These spirits are active, concerning themselves with the things which pertain to their unseen world, and, at the same time, [keeping in touch with the living, and requiring the living to keep in touch with them through ritual acts and ceremonial rites]”. (Ugxininiso lolwam)

Oku kuhlomla kukaSoga (1931) ngasentla kusizobela into yokuba iminyanya le ngabantu ekukholelwa ukuba bayathanda ukubona intlalo ehleli isemoyeni odlamkileyo. Loo nto yenza ukuba iintsapho, uluntu nkqu nelizwe ngokubanzi likwazi ukukhuseleka kwizinto ngezinto. Ngoko ke umsebenzi wabo ongundoqo ikukuqinisekisa ubomi obulungileyo nentlalo-ntle ngaphandle kwaxa umntu eye wachasana nezithethe zosapho, zasekuhlaleni kunye nezithethe apho bathi basebenzisa ilungelo labo lokohlwaya lowo uthe wavuselela ingqumbo. Abo basaphilayo bathi banxibelelane neminyanya yabo ngeendlela ngeendlela into ethi ikhokelele ekubeni babe nakho ukuzikhusela (Mndende 1994). Ukwenziwa kweendibano zosapho nezabahlali ibiyindlela yokubonakalisa *Ubuntu*. Oku kuthi kwenze ukuba kubekho ukubumbana kwabantu ngeenjongo zokuqinisekisa ukuba abantu baphuhla ngokwendlela eyiyo ngokwenkolo. Iminyanya ithi isikhumbuze ukuba siphila ngokwezithethe zookhokho bethu, ukugcina nokuqiniswa kwamaqhina eentsapho ngeentsapho nentlalo ngokubanzi, ukuhlonipha izinyanya njalo njalo.

USolilo kumbongo wakhe othi “Ngokulibala uyabulala” (1922-1935/2016:148-151) uvakalisa ukuba singabantu abaNtsundu kuyafuneka ukuba singazilibali iindlela zethu zokwenza izinto

ingakumbi ezo zingqamelene nokukhumbula iminyanya yethu. Kungoko kufuneka sizame ngazo zonke iindlela ukuqinisekisa ukuba imbali ngokwenkolo yesiNtu asiyilibali njengoko ngaloo ndlela siza kube sibulala isizwe esiNtsundu ngokubanzi. Oku ukuvakalisa ngale ndlela:

*Ngubanin' igqwira nombulalu wabanye?
Bebulawa nganina ngulowo mbulali?
Nguwe ngokwwako umbulali wabanye.
Nokulibala bobako ubuti.*

*Akafi umhlobo unga mlibalanga,
Uhlala ehleli engqondweni yakho,
Nokufa kwake kuhlala kukutsha,
Woda umlibale ukuz'abe akaseko.*

USolilo (1922-1935/2016:148-151) apha ukhumbuza uluntu ukuba lungaze luyenze impazamo yokulibala izinto ezilulutho kubo. Ezo zinto ingaba zezo zingathethelwa ntweni kodwa indlela ezibaluleke ngayo yiyo ezenza ukuba abantu babe baphila ngendlela eyolisayo. Inkolo yesiNtu ibhekisa kwinkqubo yemveli yeenkolelo nezenzo ezidityaniswe nenkcubeko kunye neembono zehlabathi zabantu baseAfrika. Njengakwezinye iinkolo eziphambili, umntu uzalelwa kwinkolo yakhe njengendlela yokuphila nokubonakaliswa kwenkcubeko kunye nefuthe lenkolo. Inkolo yesiNtu iyinxalenye yendlela yokuziphatha nenkcubeko yamaAfrika ngeenjongo zokuqinisekisa ukuba intlalo iyaphuhla ngokwasemphefumleni nasengqondweni (Mbiti 1969, 1975; Mndende 1994; Mphahlele 2002). Ukomelela kwephilosofi yobuntu kuluntu lwethu njengamaAfrika anamhlanje kubonakala kwindlela ekuthi kulandelwe ngayo inkolo yesiNtu nenkcubeko njengoko kungakho ukungcatsha komoya woBuntu kuluntu lwethu lwangoku. Kubalulekile ukuba eAfrika sifumane indlela yokuqinisekisa ukuba *Ubuntu* nenkolo yesiNtu nenkcubeko zibonwa njengezibalulekileyo.

Ukuze ubonwe njengomntu okholelwayo ngokutsho kwamaKristu, kukukholelwa nokunqula kwabo uYehova ngendlela yabo. Oku akuthethi ukuba uYehova noQamata bohlukile nto nje into eyahlukileyo ngamagama (Soga 1931; Mndende 1994; Mafrika 2016). AmaXhosa abemgqala uQamata njengoThixo ongaphantsi koYehova kwaye nanamhlanje imbono efanayo isekho. Oku kwakhona kubethelela kuphela ukwahlukana ngokwenkcubeko nenkolo kodwa ikwajongela phantsi iilwimi zesiNtu ngokucinezela iimbono zabo ngezinye izinto ezithi zibe zilandelwa ngamaKristu: umzekelo eli gama uQamata, endaweni yalo bakhetha ukusebenzisa elithi uNdikhoyo (Mtuze 2008). Ngenxa yoko kukho uluvo lokuba amaXhosa amaninzi kweli xesha athi abonakalise ukubhideka ngokubhekise kwinkolo, ingakumbi eyesiNtu. Loo nto iye ibangele iintloni zokuma esidlangalaleni babhengeze ukuba uQamata

nguye onguMdali wendalo iphela. Usapho ngalunye lunendlela eluqinisekisa ngayo ukuba *Ubuntu* bunxulunyaniswa njani nentlalo kunye nesizwe ngokubanzi. Kuyinto engenakwenzeka ukuba nomfanekiso-ngqondweni womntu okanye iqela elingenalo unqulo. Inkolo yesizwe sakho yeyakho (Mndende 1994, 2002; Mogoboya 2011). Kungoko kungalilishwa ukuhamba kuthengiswa ngezizwe, kurhwetywe ngeendlela zonqulo zamaAfrika, komncinane nakomdala.

3.4.2. UKUMANYA INKOLO YESINTU NALEYO YASENTSHONA YOBUKRISTU

Lingxoxo-mpikiswano ekhoyo ngokubhekise ngakwinkolo yesiNtu naleyo yobuKristu zabenza abaphandi baqonda ukuba kukho amaAfrika athile aphila ngendlela yaseNtshona kwakunye neyaseAfrika. Abanye abantu baseAfrika batyhola ubukolonyali ngezi ndidi zimbini. Abo babe bugqala ubuKristu njengendlela yokuphila babagatya abo babephila ngendlela yaseAfrika (Mbiti 1975; Mndende 1994; Mtuze 2008). Ngamanye amazwi amaKristu ayebonwa njengabantu abalungileyo. Le ndlela yokuphila yaqhubeka isahlula amaAfrika kwiinkampu ezimbini. Imbali yaba yindlela ebalulekileyo yokuphikisana, ingakumbi ngokuphathelele kwingcamango yabavangeli basemazweni (Mtuzze 2008; Mafrika 2016). Kukho iindawo ezicacileyo zomahluko kunye nokungquzulana phakathi kobuKristu kunye nenkcubeko yamaAfrika ingakumbi inkolo yesiNtu.

Iminyaka ngeminyaka abafundi bezakwalizwi baseAfrika kunye nabaphandi baseAfrika ngokubanzi baye bazama ukudibanisa ezi nkolo mbini kodwa iindawo zeyantlukwano zisekhona. UMphahlele (2002) exhaswa nguRafapa (2007) uthi abalule into yokuba ubuKristu kunye neengcingane ngenkolo yemveli yesiNtu zithi zitsalele kumacala ohlukileyo ngokuthi kungabonwa ngasonye. Loo nto kungatshiwo ukuba yaba ngunobangela wamaAfrika kuba azibone sele enyanzelekile ukuba afumane ulungelelaniswano phakathi kwezi nkolo zimbini. Into ethetha ukuba kufuneka ukuba abantu abazilandelayo nabakholelwa kuzo bahlonelane ukuqinisekisa ukuba sifumana isidima esizifaneleyo. Ngokubhekise koku, uMtuzze (2008:112) uthi abalule ukuba:

“The clash or conflict between Christianity and African religion has its roots in African culture. Because the missionaries eschewed African culture, they could not countenance African religion as it espoused African culture”.

UMtuzze (2008) apha ngasentla usixelela ukuba ulwabhici oluphakathi oluphakathi kwenkolo yesiNtu naleyo yobuKristu asiyonto eyaqala kule mihla yangoku, kodwa yimpi endala kuba

iimishinari zenza unakonako ukudodobalisa ukubauleka nokusetyenziswa kwenkolo yesiNtu sisininzi sabantu abaNtsundu. Inkolo yesiNtu yamaAfrika ihlala iyinto eyenziwa ngabantu mhla nezolo njengento apha eyinkcubeko kubo. Ngale ndlela akukho mahluko phakathi kwenkolo nenkcubeko. Iba yingxaki xa icawa okanye urhulumente efuna ukuqhawula umtshato wenkcubeko nendlela abantu abaNtsundu abathi balandele ngayo inkolo yesiNtu. Kubakho izinto ezithi zitshintshe ukukhawulelana nenye inkolo kweli tyeli abantu abaNtsundu babezama ukukhawulelana nenkolo yobuKristu. UJolobe kumbongo wakhe othi, “Isililo sikaNdlebende” (1936:77) uvakalisa ukuba abantu abaNtsundu kwakukudala bazinqulela iminyanya phambi kokuba le mpi yaseNtshona ingenelele ngevangeli yeGospile. Oku ukuvakalisa ngale ndlela:

*Sithomb' esinjalo yayinguNtu,
Mhla wee gagana naba baphesheya.
Enqula iminyanya, enjenjalo nje,
Wakha akanqula mpelampela?*

Oku kucatshulwe ngasentla kusizobela nje umfanekiso ocacayo ukuba iimishinari ezathi zeza ngokuhambisa ivangeli yeGospile zazingenawo umdla wokuqonda banzi ngeendlela abantu abaNtsundu ababenqula ngayo. Kungatshiwo kananjalo ukuba yeyona ngxubakaxaka eyabangela ukuba kubekho ukubethabethana kwezimvo ngokubhekise kwezi nkolo zombini. Nangona kunjalo kwakungathethi ukuba ikho engcono kunenye, nto nje abo bazilandelayo kumele ukuba bakwazi ukunyamezelana ngokuthi banganyembani. Ukufuna ukuzisa inkolo yobuKristu kwinkcubeko yamaAfrika yayiziinzame yokuzibophelela kwicala lokuziqhelanisa namasiko nezithethe ezibalulekileyo kwinkolo yesiNtu yamaAfrika, kunye nokungena kwindlela abathi baziphathe balandele ngayo inkolo yesiNtu (Mbiti 1969; Mphahlele 2002; Mafrika 2016). UJolobe ke ngoko kumbongo wakhe “Ucamngco ngeGquba” (*Ilitha* n.d.: 21) uthi avakalise ukuba izinto zathi zatshintsha ngendlela ekunqulwa ngayo ngokufika kwenkolo yobuKristu. Oku wenjenje xa ekuvakalisa:

*Ijikile imihla nezicamagushelo
Ekuphumen' umkhosi, kwizihlo nempangeko
Ekubhambathiseni, kuqutyudwa kwiGquba
Lethongo lamathongo lasemaphakadeni.*

Kwesi stanza singenza uJolobe uveza ukubaluleka kokunqula njengoko ngamanye amaxesha iza ngokungathi ubani uyathonga kwaye ibe iyindlela lowo aza kukhululeka ngayo ngokwasemphefumleni. Kuyaphawuleka ukuba intsebenziswano phakathi kwenkolo yesiNtu naleyo yobuKristu yahlulwe yaba phantsi kwezigaba ezithathu ezizezi:

- isigaba sokugatywa kwamasiko aseAfrika
- isigaba sokuzama ukukhawulela iinkalo ezibonwa njengezo ziyinxaki kuwo omabini amacala
- isigaba apho inkolo yobuKristu yayiyibethe ngoyaba izithethe namasiko akwaNtu ngaphandle kokuveza elona cala baligatyayo.

Esi simo sengqondo senza kwanzima kwiinkokeli ezilandela inkolo yobuKristu ngoko kufunwayo ngababakhokeleyo kunye nendlela abaza kuthi basabele ngayo kubume benkolo yesiNtu (Mndende 1994; Battle 2000; Mphahlele 2002). Abantu baseAfrika iingxoxo zabo ngenkolo yesiNtu kungatshiwo ukuba zazisekelwe kwintlonelo yeminyanya. Baqiqa ngelithi ukuhlonelwa kwabangasekhoyo kungabonwa njengeyona ndlela ibalulekileyo yokubonisa iimpawu zentlonipho kwiinkokeli eziphila ubomi obulungileyo. Umyinge ovisayo wabantu abaNtsundu bathi bazibone bembolombini ngale miba ingasentla yenkolo yesiNtu naleyo yobuKristu. Obu bumbolombini babantu abaNtsundu bungqinelana noko kuthethwa nguHart (2000) noDahl (2002) ngesecular criticism xa bephufumla besithi nayiphi na inkolo inxibelelana ngokuntsonkothileyo nenkcubeko iphela yoluntu. Ngandlela ithile oku kwenza inkolo ibe yinxalenye yendlela yokuziphatha yolo luntu kwaye yenza abantu bazibophelele ngokwemida yaloo nkolo ngokuzimanya ngokuqinileyo nayo.

Unxibelelwana olubanzi kwihlabathi lube nempembelelo ephazamisayo neyenza buthathaka ubomi baseAfrika yaye ngaloo ndlela unqulo lwaseAfrika nalo luyachaphazeleka. Kwangaxeshanye kuyabonakala ukuba inkolo yobuKrestu kunye nobugcisa bezi mini ziye zangqineka ngokungazifaneli iimfuno zabantu abaNtsundu (Mphahlele 2002; Gathogo 2007, 2008; Gade 2011). Ngako oko kungatsho kubekho unxibelelwano olutsha lwentlalo ngokulandela inkolo yesiNtu yaseAfrika okanye leyo yobuKristu, kunye nokuphononongwa kwakhona kwezinto ezibalulekileyo kubantu abaNtsundu. Oko kuziinzame zokuqinisekisa ukuba ifilosofi yobuntu – umntu ngumntu ngabantu, inako ukusetyenziswa njengesixhobo sokuqinisekisa ukuba abantu abankolo zahlukeneyo banako ukukhawulelana neengxaki abathi bahlangabezane nazo. Kungaxoxwa ngokuba inkolo (yesiNtu neyobuKristu) inendima ebalulekileyo kulwakhiwo loluntu lwaseAfrika kwinkulungwane yamashumi amabini ananye.

3.5. UMKHONDO WENKCUBEKO NOBUNTU

Intlalo yabantu abaNtsundu baseAfrika kungaxoxwa ngelithi ayinakho ukuphandwa ngokupheleleyo kungakhange kuqwalaselwe indlela abaziphatha nabenza ngayo izinto abantu abaNtsundu ngokwenkcubeko yabo. Kukho izinto eziliqela ezenza ukuba *Ubuntu* bube yindlela yokuphila ebalulekileyo kubantu abaNtsundu. Inkubeko, ulwazi lwemveli, kunye

nembali yomlomo zezinye zazo (Mogoboya 2011; Rafapa 2005; Taye 2020). Kwesi sigaba uphando luza kuqwalasela inkcubeko. UMzantsi Afrika neAfrika ngokubanzi inabantu abohlukeneyo abaneenkubeko ezahlukeneyo kodwa zikhona izinto ezithile abathi bafane ngazo. Uphando luza kunqwabulula oku kufana kwezi nkcubeko lubeka umnwe kwindima edlalwa bubuntu ekubumbeni ezo nkcubeko nendlela abantu abazilandela ngazo ezo nkcubeko. Kwakhona umphandi uza kuqwalasela imfundo yemveli, ukubaluleka kosapho nendlela yolawulo.

UKunju (2017:21) ubalula ukuba igama inkcubeko lingoyanyaniswa nokuba lithetha: “ukukhulisa into ethile”. Oku kususela kwingcaciso yokuba inkcubeko iquka phakathi kwezinye izinto indlela abantu abathi benze ngayo izinto abazithatha njengezo zibalulekileyo. Ezo zinto zithi zibumbe zize zibe nendima eziyidlalayo ngokubhekise kwindlela abantu abaziphatha ngayo nabazikhulisa ngayo kwintlalo. Le mbono iyangqinelana noko kuvakaliswa nguMini *nabanye* (2003:268) yokuba inkcubeko iqulathe:

... (i)-zinto zentlalo ezingundoqo kweso sizwe ... amasiko nezithethe ...

nezinto ezenziwayo (kweso sizwe).

UMina kulo mhlomlo uza noluvo lokuba inkcubeko ichaza indlela abantu amabaziphathe ngayo. Le ndlela yokuziphatha ichaphazela bonke abantu. UMogoboya (2011) uyahambisana nolu luvo lukaMini (2003) apha ngentla kuba uthi, izithethe zenkcubeko zizinto zoluntu oluthile ezithi abantu bazigqale njengezibalulekileyo, bazinike uzuko kwaye bazabalazele ukuziphumeza. Nangona kunjalo kukhona imikhwa ejoliswe ekudodobaliseni inkcubeko. Ezo kuthi ibe ziipateni zokuziphatha ezibonwa kwinkcubeko engaxatyiswanga kuba azibonwa njengezithethe ezamkelekileyo zokuziphatha. UMogoboya (2011) noMphahlele (2002) baxoxa ngelithi inkcubeko ibhekisa kwinkqubo edibeneyo yokuphilisana kwabantu nangendlela abathi bohluke ngokukodwa. Uphando luza kugxininisa ekujongeni kokubaluleka kosapho, imfundo kwakunye nokulawulwa ligcuntswana labantu.

i. Ukubaluleka kosapho

Xa kuthethwa ngokubaluleka kosapho, kuthethwa ngendlela usapho oluthi lusebenze ngayo ukuqinisekisa ukuba izinto ezithile zolo sapho eziyinxalenye yenkcubeko yalo azityeshelwa. Oko kuthi kwande de iimpawu ezichaza ukuba luyintoni usapho zibe yinxalenye yentlalo nje ngokubanzi. Koku uMsengana (2006) uvakalisa ukuba ukubaluleka kosapho kuthi kwazise kuze kunxulumanise umntu nenkqubo ethi ibonakalise imvakalelo yokhuseleko ngenxa

yokuba umntu engqongwe ngabantu ababonakalisa inkathalo ngakuye. UMbiti (1975:176) uyangqina ngokubaluleka kosapho kwintlalo yamaAfrika ngokuthi:

“Each person in African traditional life lives in or as part of a family... Kinship is very important in all aspects of African life... The family is the most basic unit of life which represents in miniature the life of the entire people”.

NgokukaMbiti (1975) usapho, ingakumbi xa kuqwalaselwa umba weziduko, yinxalenye yobomi bomntu oNtsundu ebalulekile ngeyona ndlela. Ngako oko kukho inkqubo epheleleyo kuluntu oluNtsundu lokuthembela kumalungu osapho lwabo ngenkxaso yeemvakalelo kunye nezintlalo noqoqosho kunye nokuziva bengawathembi ngokupheleleyo amalungu entlalo abonakalisa uburhalarhume. Ukunyaniseka kumalungu entsapho ngundoqo wokwamkelwa eluntwini njengoko kukwachaza ukubaluleka kosapho olo. Inkubeko iqinisekisa ukuba umntu uzimanya ngokunyaniseka kuluntu aphilisana nalo, usapho okanye abahlobo (Mbiti 1969, 1975; Obee 1994). Inkubeko igcinwa ngabantu bayo baze bayigqithisele kulutsha lwabo. Oku kungqinwa nguMandela (1994) xa esithi, kukho uluvo lwembali yeminyanya njengomthombo wamandla kunye nesikhokelo sokuziphatha (Mandela 1994; Msengana 2006; Metz 2019). Ngelixa ubani ephulaphule izilumko saseAfrika ezifana noJolobe noSolilo, umntu uthi aphawule ubulumko bakhe obuphangaleleyo ngokusebenzisa amaqhalo, amabali, kunye nokubaliswa kwembali yezizwe kunye neentsomi.

ii. Imfundo

Ukuze iAfrika iphinde izinze ngokutsha kufuneka iphinde ivuselele umthethosiseko wayo wobuntu. *Ubuntu* “kukholeleka” ukuba wonke umntu uzalwe enabo nangona abanye abantu bengabubonakalisi. Kungoko kwintlalo yabaNtsundu imfundo ithi ibaluleke ngamandla. Imfundo ke ngoko iza ngeendlela ngeendlela (Mphahlele 2005; Msengana 2006). Zikhona iindlela ezithi ibe zezo zemveli. Kweli tyeli umphandi uza kuqwalasela ukuba iindlela ezibonakalisa ukuba imfundo yenye yamagcuntswana ayeleleneyo abonakalisa *Ubuntu* kumaAfrika. Kungale ndlela ke apho *Ubuntu* bunokuvuselelwa nasezingqondweni zabantu kwaye emva kokuba buvuselelwe buya kuhamba indlela ende ekuthomalaliseni ukudodobala kwendlela yokuziphatha (Msengana 2006; Metz 2019). Seso sizathu esibangela ukuba imfundo ibe lelinye isolotya lobuntu elibalulekileyo.

Into engenakuphikiswa yile yokuba imfundo engekho sikweni iqhubeka kwintsebenziswano yemihla ngemihla phakathi kwabantwana nabantu abadala kwaye idla ngokungacwangciswa. Abantwana abasoloko besiqonda isizathu sokuba bayaphenjelelwa kwaye akuyomfuneko ukuba abantu abadala bacebe ukubafundisa (Madolo 1998). Kwimeko yemfundo engacwangciswa okuninzi okuqhubekayo phantse akwenzeki ngokuqingqiweyo njengoko izinto umntwana azifunda kusapho lwakhe, abahlobo, amava kunye nokusingqongileyo.

Ekuphononongeni *Ubuntu* kuncwadi lwaba babhali bakhethelwe olu phando, kuyaphawuleka ukuba imfundo yenye yezinto ezithi zikhokeliswe phambili njengendlela engakhokelela ekubeni *Ubuntu* njengendlela yokuphila abudodobali kwaphela. Ukuqwalasela indlela imfundo emiselwe nebaluleke ngayo kumaAfrika, uMsengana (2006:102) uxoxa ngelithi:

“In African communities learning is a collective social process facilitated by collective rituals and ceremonies ... There is also a strong spiritual dimension in African collective learning. A good illustration of this is the initiation ceremony”.

Ezi ndlela zemfundo nokufundisa uluntu ingakumbi ulutsha olufikisayo, zithathwa njengohambo oluya kwinqanaba lokuqinisekisa ukuba umntu ngamnye ekuhlaleni uyayazi ukuba yintoni na le nto kuthiwa bubuntu. Uphando luphawule iindlela ezimbini zemfundo ezingundoqo kumzi oNtsundu: ulwaluko nentunjane (Mndende 1994, 2002; Msengana 2006; Mogoboya 2011). Ngokuhamba kweminyaka nokuguquka kwamaxesha xa kubhekiswe kwimfundo njengoko iqondwa ngamaAfrika, iimbono zobuntu kunye nezenzo kwimfundo ziye zajongana nemingeni emmandla esisiseko ngokudibana neemodeli zemfundo nezenkcubeko ezivela eNtshona. Amagcuntswana ayeleleneyo obuntu ngokwamaAfrika angasetyenziselwa ukufezekisa izinto ezahlukeneyo kwimeko yezentlalo nezopolitiko yanamhlanje ukuze kungeniswe imithetho-siseko engangxengwanga ngobuntu. Njengoko sele ibaluliwe into yokuba inkcubeko inxulumene nokukhulisa indlela yokwenza izinto, kuyaphawuleka ke ngoko imfundo nayo idinga olo ngenelelo.

3.5.1. UNGQUZULWANO LWEENKCUBEKO

Inkcubeko yaseNtshona ibe negalelo kwindlela abantu abaNtsundu abenza ngayo izinto kwanendlela abaziphethe ngayo. Abantu abafana noJolobe noSolilo oko bakuphawulile kwimibongo yabo. Maxa wambi le nkcubeko yaseNtshona ibe negalelo elincomekayo kwinkcubeko yakwaNtu kodwa le nkcubeko yasemzini ifike yadiliza eyona nto ebaluleke

kakhulu kumzi oNtsundu, *Ubuntu*. Ayithandabuzeki into yokuba utshintsho kwintlalo nenkcubeko eAfrika lwabangela uphuhliso kodwa kwelinye icala lwadala intlekele (Mogoboya 2011; Taye 2020). Amaxesha amaninzi, ingxaki eziveliswa kukwahlukana nokunganyamezalani kwabantu ngenxa yokwahluka kweenkcubeko zabo azinyamezeleki. Ungquzulwano olwahlukeneyo lubonisa ukuba ukuza kwale mpi yaseNtshona kwiindawo ezininzi zaseAfrika yathi yadala amagingxigingxi ngokubhekise kwindlela ekuqondwa ngayo ukwahluka kweenkcubeko (Mndende 1994; Obee 1994; Taye 2020). UArinze (2006) kuSibani (2018:61) xa echaphazela into engokudodotyaliswa kwenkcubeko yile mpi yokufika uhambisa athi:

“... cultural dynamism takes place alongside acculturation, which is the emulation of the objects of one culture by another culture. [Acculturation takes place simply by a person or a group of persons beginning to adopt another culture]. The people of the culture being imitated may even be unaware of their being imitated. Therefore, cultural dynamism is the changing of a culture. [This change can be by absorption of new ideas into a culture. It can be by the removal of old ideas or ways of doing things from a culture]”. (Ugxininiso lolwam)

Oku kucatshulwe ngasentla akuthethi into yokuba inkqubo yokonganyelwa yinkcubeko ethile eyeyokufika kwenza leyo ijongwe njengaleyo ingakhathalelekanga ukuba ibhangise zonke izinto zayo. Kuthi kubekho ukungxengwa kwaloo nkcubeko ngendlela apha eyenza abo bayisebenzisayo okanye bayilandelayo bayibone njengaleyo ingenakho ukunikwa ingqwalasela emandla ngokuthi ikhulise uluntu kummandla othile. Ngenxa yotshintsho kwinkcubeko, uMphahlele (2002) uphawula ukuba, umoya wezopolitiko waseAfrika yingxaki eyenze umAfrika wangoku kwezopolitiko bangaziboni njengeenkokeli ezinomyalelo wazo wokukhonza uluntu njengoko iinkcubeko zamaAfrika sele zinokungxengeka.

Inxalenye ebalulekileyo yenkcubeko inokufunyanwa kwiipateni eziqulathwe kuluntu, izithethe zommandla weqela ngalinye, oko kukuthi kulwazi lwemveli nembali, iinkolelo, kunye neemvakalelo ngokubhekise kwintlalo leyo. Ukongeza, inxalenye ecacileyo yenkcubeko inokufunyanwa kwindlela yokuziphatha yoluntu ngokwesiqhelo ekusebenziseni izithethe, kunye namaziko ahlukileyo okulondoloza amagcuntswana enkcubeko. Ngokucacileyo inkcazo yokuziphatha kwenkcubeko ayanelanga. Inkcazo epheleleyo kufuneka ibe yileyo ibandakanya imiba yenkcubeko neenjongo zayo. Ungquzulwano

lubonakala ngokuphandle xa kukho inkcubeko ethile esetyenziselwa ukusengela phantsi enye. Le ndawo yabonakala nangakumbi ukuba kukho ukuxaba kwenye inkcubeko phezu kwenye iphunyezwe ngokusekwa kwezikolo, ezithe iikharithulam zalungiselelwa ukufikelela kwiinjongo zamakoloni ali endaweni yokuqeqesha abo bangamathanga ukuba bazimele. Loo nto yanceda kakhulu ukuqinisa ingcamango yokuba inkcubeko yokufika yiyo enokuzisa impucuko kwizwekazi iAfrika, ivangeli yeGospel yayikhokeliswa phambili kweli dabi ngokuqinisekisa ukuba iinkcubeko zabaNtsundu ziyadodotyaliswa (Eze 2001; Mogoboya 2011; Fagunwa 2019; Taye 2020). Esinye isiphumo soku yaba kukudodobala kwemilinganiselo yokuziphatha, inkcubeko. Icosmos yaseAfrika yaba lixhoba leengcamango ezingaphandle kwayo ezathi zenza ukuba abantu baseAfrika bazibone bengabantu apha abancubeko zingabalulekanga, benganakuphumelela ngokulandela iinkcubeko zabo (Wiredu 1992; Eze 2001). Umzekelo, njengexalenye yokukhukuliseka kwenkcubeko yamaAfrika, ngoku sele inokungxengeka njengoko ubuncinane iqulathe nenkcubeko yokufika, leyo yale mpi yaseNtshona.

Ungquzulwano olwahlukeneyo ngakwinkcubeko olwadalekayo kukufika kwempi yaseNtshona kwiindawo ezininzi zaseAfrika zabangela ukudodobala kwendlela abantu abaNtsundu abaxabise ngayo inkcubeko yabo. Oku kwabangela ukuba ezinye izenzo zenkcubeko zibonwe njengezo ziyingozi ezakhokelela ekubeni zibhangiswe njengoko le mpi yaseNtshona yayikholelwa ukuba zikhabana nemfundo, imfundo eyayisekelwe ikakhulu kwinkolo yobuKristu (Mbiti 1975; Gathogo 2008; Fagunwa 2019). Ngenxa yokonganyelwa yinkcubeko yaseNtshona abantu baseAfrika bayibethe ngoyaba inkcubeko yabo njengoko bayifumene ingahlangabezani nezidingo zaleyo yaseNtshona, ngeso sizathu ide yaba yinxalenye yobomi babo. UMogoboya (2011:106) ekungqineleni oku kuvakaliswe ngasentla uxoxa ngelithi,

“Africans want to remain the way they are, to practise their customs and traditions the way they used to do without any interference while the Europeans have contrary plans”.

Oku kuphawuleka kanye ngendlela apho abantu abaNtsundu bazibone sele bengabantu apha abajongelwe phantsi ngoku bangafuni ukuphulukana nenkcubeko kunye namasiko abo. Iba yingxaki le ingakumbi xa bethe baya kanye kula mazwe aseNtshona. UMogoboya (2011) noRafapa (2005) bongeza ngelithi, eyona nto ithi ikhokeliswe phambili ekubeni abantu

bangaphulukani nenkcubebo namasiko wakho bubuni (*identity*) babo njengoko ibubo obubonakalisayo ukuba elowo nalowo ungummi waseAfrika.

UAppiah (1992:87) uxoxa ngelithi iinkcubeko zithi zisebenze njengesikhokelo sendlela abantu ekufuneka bephilisane ngayo. Ekwenzeni oko bathi balandele imimiselo ebonakaliswa ekwakhiweni kweentsapho apho ilungu ngalinye lithi lisebenzele ukuphuhla nokundiliseka kosapho olo. Le ngcamango uyivakalisa ngolu hlobo:

“... every culture has had views about what it is to have something like a mind and of its relationship to the body: almost every culture has had a concept that plays some of the roles of concepts of divinity. And even if there were a human culture where nothing like any of these concepts was present, it is hard to make sense of the idea of a culture that did not have any crucial organizing concepts.”

Oku kucatshulwe ngasentla kungabonwa njengokungqinelana nengcamango yokuba akukho mntu unokuba nemilinganiselo yentlalontle ngaphandle kweengcamango ubuncinane into efana nokulungileyo, nokungalunganga, kwaye uluntu olungenayo imilinganiselo alunakuba khona nje ngenxa yokuba ingcamango yoluntu idityaniswe neyomilinganiselo ekwabelwana ngayo ngokwezenkcubeko. Ngaloo ndlela baza kube basebenzisa ingqiqo yabo ukusebenzela iphulo lokuzisa ubumbano. Nangona kunjalo, uAppiah (1992) uphawula ukuba kukho isizathu sokucinga ukuba ezi nkolelo ziyimveliso yembali yokutshintshiselana ngenkcubeko, ukuba mhlawumbi azikho njengoko abantu abadala ngamanye amaxesha bebanga ilifa elingangxengwanga lesithethe samandulo, zizisa impendulo kumbuzo wokuba kutheni ezi iinkolelo ezithile kufuneka zinikwe iwonga elikhethekileyo. Ukucingisisa okunjalo kunyanzelekile ukuba kunyanzelise ngakumbi iimfuno, apho umntu kufuneka agxile kwiifilosofi zamaAfrika ukuba zinike inkcazo engogxekoncomo, nto leyo engathethi ukungabikho luvelwano ngokufunda ngeendlela zokucinga kwesizukulwana sangoku ekuphawuleka ukuba siphenjelelwe ngamandla ziingcamango zaseNtshona.

Ekuphawuleni kwakhe ngenkcubeko yabantu abaNtsundu nokubaluleka kwayo, uBiko (1978) uxoxa ngelithi, phambi kokuba kube kufika inkcubeko yabantu baseNtshona, inkcubeko yabantu abaNtsundu yileyo yayithande ukugxila kwintlalontle nakulondolozo lwezinto ezilulutho kumzi oNtsundu. Ngamafutshane inkcubeko ebonakalisa ukuxatyiswa komntu, ukusuka kulowo ungathathi ntweni ukuya kuthi ga kwiinkokeli zemveli, iinkosi neekumkani.

Kuthe kwakufika impi yaseNtshona kwabonakala ukuba kukho eza kuthi itshotsh' entla kunenye.

“Whereas the [African culture was unsophisticated and simple, the Anglo-Boer culture had all the trappings of a colonialist culture and therefore was heavily equipped for conquest]. Where they could, they conquered by persuasion, using a highly exclusive religion that denounced all other Gods and demanded a strict code of behaviour with respect to clothing, education ritual and custom. Where it was impossible to convert, fire-arms were readily available and used to advantage. Hence the Anglo-Boer culture was the more powerful culture in almost all facets. This is where the African began to lose a grip on himself and his surroundings.” (Ugxininiso lolwam) (Biko 1978:41)

Esi sicutshulwa singentla singqinelana noluvo oluthi, ifuthe laseNtshona lelo lakhokelela ekudodobaleni kokuxatyiswa kwefuthe lenkcubeko yabantu abaNtsundu kuphuhliso lwentlalo yabantu nje ngokubanzi. Xa kudodotyaliswa inkcubeko yabantu abaNtsundu ngaphandle kwamathandabuzo nobuni babo kuza kudodobala, loo nto ikhokelele ekungazithembini kwabantu abaNtsundu. Xa ubani engazithembi nefuthe lakhe kwizinto ezingokuphuhlisa intlalo nalo liyadodobala lingathathelwa ngqalelo.

Kolu phando ingxoxo ihambisa ithi, nangona zikhona iimpawu ezibonakalisa ukuba inkcubeko yaseNtshona ibe nefuthe kuleyo yamaAfrika kodwa ukubeka phantsi iintonga ngelithi inkcubeko yabantu abaNtsundu yatshababalala, ingaba ingxoxo kolu phando ngobuntu yileyo ingabonakalisi buntu kwaphela. Ayithandabuzeki eyokuba amaAfrika ahlangebazana nemingeni ngaphaya kokuqonda de kwabonakala ngokungathi inkcubeko yawo ayisenakho ukuvuseleleka. Njengoko kuza kuphawuleka kolu phando, umphandi uza kuxoxa ngelithi ikhona imigudu engenziwa ukuqinisekisa ukuba zikhona iimpawu zenkcubeko yomzi oNtsundu ezingasetyenziswa njengesiseko sokuvuselela ezo kuphawuleka ukuba sele zatshabalalayo.

3.5.2. UBUNI NGOKWAMA-AFRIKA KUSETYENZISWA UBUNTU – ISIXHOBO SOKUZILANDA

Ngasentla sichaphazele umba wenkcubeko nendlela enokusetyenziswa ngayo ukubumba nokuqinisekisa ukuba *Ubuntu* obu abudodobali kwaphela. Kubalulekile ukuba iphawulwe into

yokuba inkcubeko nobuni ngumtya nethunga. Oku kuyangqinwa nguKunju (2017:28) xa esithi:

“... *ubuni obu nabo buhamba nenkcubeko....*”

Kwesi sigaba umphandi uza kuqwalasela indlela ubuni ebungasetyenziswa ngayo njengendlela isizwe esiNtsundu esingabonisa nesingaphulisa ngayo *Ubuntu*. Ubuni bomntu ngamnye bubo obumenza ukuba ayazi imvelaphi yakhe kwaye akhuthazeke ekubeni ahlale ehleli kuyo ngendlela yokuqinisekisa ukuba akatyesheli zingcambu zakhe njengomntu. Esi sibini umphandi axoxa ngaso kwesi sisahluko sesinye sabantu esasiyikhuthaza ngamandla into yokuba abantu mababulangazelele babukhathalele ubuni babo. Oku kuthi kwenziwe phantsi kweenzame zokuba isizwe ngasinye kuyafuneka ukuba abemi baso bahlale bahlale bakhuthazwe ukuba balondoloze ubuni babo. Uphononongo ke ngoko luza kuxoxa kwakhona ngengqiqo ngobuntu njengesixhobo esikhulu kuphuhliso lwendlela abantu abathi basebenzise ngayo *Ubuntu* ukuze bangaziboni sele bephulukene nobuni babo.

Ubuni obu yinto apha ethande ukuba mbaxa njengoko inkcazelo yabo ingenakho ukoyanyaniswa nenkcazelo eyodwa nje kuphela. Njengoko ubuni obu bumbaxa uMogoboya (2011:1) uxoxa ngelithi:

“identity is an imaginary ideal whose necessity brings social cohesion within communities and nations”.

Le nkcazelo ingoyanyaniswa nokuba ubuni obu bungaphinda boyanyaniswa nendawo abantu abahlala kuyo ndawo leyo iquka ‘umhlaba’. *Ubuntu* bunokuthathwa njengenguqulelo yendlela abantu bathi baziphathe ngayo ngokumanyeneyo. Ayisiyiyo ingcamango yobuhlanga okanye ingcamango engqamene nobuni beqela elithile elilodwa kodwa kukubonakalisa unxulumano kuluntu ngokubanzi (Rafapa 2005; Broodryk 2006; Mogoboya 2011; Radebe 2019; Taye 2020). Ubuni xa kulandelwa iingcamango ezingobuntu buvakalisa imilinganiselo yokuziphatha kunye neendlela zokuziphatha ezingekho ngqiqweni ngokobuhlanga okanye ngokwamacandelo ahlukeneyo xa zisenziwa kuluntu oluthile, kwintetho yethu yangoku, *Ubuntu* buthathwa njengengcamango eyodwa yesiNtu. Le ntetho “umntu ngumntu ngabantu” ingangqanyaniswa nemizwa echazayo ukuba elowo nalowo ngubani na njengomntu ngesizathu esi-*metaphysical*. Oku kuxhomekeke kwintlalo nganye (Mandela 1994; Battle 2009; Metz 2019). Oku kuyangqinelana noko kuvakaliswa nguCollier (1997) ngokucatshulwa nguKunju (2017:64) xa evakalisa ukuba:

“...ubuni obu buntlangothi-mbini: i-avowal kwakunye ne- ascription. Malunga ne-avowal, kuxa umntu echaza indlela yena buqu azibona ngayo nazicingela ngayo lo gama i-ascription yona ibe kuxa umntu ejongwe kwaye echazwa ngabo bamakhel’ umkhanyo, ze bamchaze ngendlela abambona ngayo”.

Ngamanye amazwi oku kungentla kuthethela phezu kwento yokuba ubuni buquka iimpawu zobuntu ezinokuthi zichongwe ngabantu, nto leyo ethetha ukuba *Ubuntu* njengabantu okanye izinto abazinxulumanisa nazo zibonakalisa *Ubuntu* kunye nobuntu babo njengabantu nentlalo nje ngokubanzi. Ukongeza, ubuni bungqamelene nomzamo womntu wokuchaza iingcambu zabo ezithetha ukuba ungubani, uvela phi, umbono wabo ngekamva lesizwe eso ubani ahlala kuso. Kwintetho yakhe edume kunene ethi “I am an African”, owayesakuba ngumongameli uThabo Mbeki (1996) ubamba undoqo wobuni bakhe kuba esithi ubuAfrika buchaza ukuba ungubani na, imvelaphi yakhe njengomAfrika, kunye nekamva leAfrika iphela. Koku uSolilo kumbongo wakhe othi “Ndiyamthanda u-Mxosa” (Solilo 1922-1935/2016:214-216) wongeza ngezimvo ezithi zibonakalise ukuqinisekisa nokubonakalisa ibhongo kunye nothando ngobuni bakhe ngokuba ngumntu oNtsundu. Ukubethelela ifuthe elibi lomona, ukungakhathali nokungaboni ngasonye kwamaAfrika, kwinjongo yomanyano nophuhliso zinto ezo ezithi zibe lutshaba ekuphuhliseni isizwe sabaNtsundu. Wenza ikhwelo elinyanisekileyo kumaAfrika ukuba alwe nezi ntsalela zobuntu kubonakala ngokungathi ziyatshatyalaliswa. Wenjenje ukuvakalisa oko:

*Makavel’ uMdal’ asikelele,
Lominqwen’ igcwele ngo-Ntsundu:
Nesimilo sifanel’ uBabalo,
Masivele nakwintshaba zontsundu*

*Pakamani bantsundu beAfrika:
Yilwani ubudenge nomona,
Zezona ntshaba zinkulu,
Zicita nezizw’ ezikulu.*

Ukubhala malunga ngobuni kuzisa umbuzo malunga nokutshintsha kwendlela abantu abathi bacacise baze baqonde ngayo ubuni babo. USolilo noJolobe bavakalisa umba wobuni nemvelaphi njengoko benika izizathu zokwenza uluntu lucinge iindidi ngeendidi esisebenza ngazo nalapho kuye kubekho “utshintsho oluzenzekelayo” ngokubhekise kubuni bomntu ngamnye okanye isizwe esithile (Broodryk 2006; Mogoboya 2011). Oku kungenxa yokuba phantsi kwemeko yokuguquka kwehlabathi (*iglobalisation* ngolwasemzini) yenza ukuba kubekho ukutshintsha kwiimeko zokuphila kwabantu nto leyo ingoyanyaniswa nokutshintsha

kobuni eluntwini. Oku kwalatha kwinyani yokuba ingcamango ngobuni “obungangxengwanga” ithi iphosakale ngakumbi kwimeko yaseAfrika. Inkcubeko yamaAfrika ithatha kwifilosofi yobuntu ethi ngokukaRamose (1999) ivakalise ukuba ubuni yinto eqhubekayo nokutshintsha: nkqubo leyo ingenakho ukucela imiswe ngaphandle kokuba isindululo ngokobuntu simisiwe. Kule filosofi yobuntu, utshintsho luba yinto ehlala isenzeka mihla le, ngoko ke ingcamango nengcingane ngobuni nayo ithi ibe nakho ukutshintsha njengoko iminyaka ihamba.

3.5.3. UMHLABA – ISIXHOBO ESIBONAKALISA UBUNI EBANTWINI ABANTSUNDU

Ngasentla uchatshazelwe umba wokuba ubuni buthetha ntoni kumaAfrika abantu abaNtsundu, kwaye bunendima eyintoni ekubumbeni nasekulondolozeni *Ubuntu*. Ngoku umphandi uza kuthi aqwalasele ukuba umhlaba lo uthetha lukhulu kangakanani kubantu abaNtsundu. Umhlaba sesinye sezona sixhobo sibalulekileyo kubantu abaNtsundu kuba uchaza ubuni babo. Kumaxesha amandulo kwakusabelwana ngomhlaba ngabantu kwiindawo ababehlala kuzo. Ukohluthwa komhlaba kubantu abaNtsundu ngabantu bokufika kwabangela ubuhlwempu ngokomoya nangokwasemizembini kubantu abaNtsundu. Oku kohluthwa komhlaba kubantu abaNtsundu kubo kwakufana nokuxuthwa ubuni nobuntu babo ngokutsho kukaNyerere (1968) uObee (1994) kwakunye noMasola (2020). Oku kuxhaswa nanguMogoboya (2011:41) xa exoxa ngelithi,

“... land ownership is important in Africa because it [helps link the living with the dead and thereby bring cohesion and unity within the family and the tribe]”. (ugxininiso lolwam).

Kulo mhlomlo ungentla, uMogoboya (2011) uphawula ukubaluleka komhlaba kuluntu lwaseAfrika. Oku kuquka nendlela abanti ababone ngayo umhlaba njengesixhobo abanokusisebenzisa ukuzilanda, belusapho okanye beluluntu nje ngokubanzi lalo ndawo. Yiva ke uJolobe xa evakalisa ezakhe invakalelo ngokubaluleka komhlaba kubantu abaNtsundu kumbongo Ucamngco ngeGquba (*Ilitha* n.d. 21):

*Ngasexhantini phaya mhlawumbi kungqengqiswe,
Uphahla lwendalutho kwikhaya lokulinda.
Yayalezwa ngendili ngemini yesijwili
Yimilowo yashiyw' eluxolweni lomquba.*

Oku kuveza imbono yokuba ngokuphulukana nomhlaba abantu abaNtsundu ingakumbi amaXhosa, bathi baphulukana nemimoya yeminyanya yabo njengoko umhlaba uye ebantwini abangayiqondi indlela yabo yokwenza izinto ngokulandela amasiko nezithethe ezithile. UMadlingozi (2018) kuMasola (2020:51) uyakungqina oku xa esithi ukohluthwa umhlaba kuyinto apha

“... more than just physical displacement, the conquered, therefore, experienced metaphysical and existential dislocation”.

Ukufuduswa kwabantu ke ngoko kwenza ukuba ubani azive engenamphefumlo kuba le ndawo (umhlaba) imenza ukuba abe nomdla ekuqondeni banzi ubuni bakhe. Kuthi kubaluleke ukuqhankqalazela ukususwa ngenkani kuba buyaphalala ubuni kwaye ezo ntshukumo zijongela phantsi indlela yokuphila. UMogoboya (2011:101) wongeza ngelithi:

“... land dispossession, also had an effect in the obliteration of African identity and humanism because they destabilised the African family unit, that is, its strength and cohesion”.

Iphulo lempi yaseNtshona ekufudukiseni abantu abaNtsundu yileyo yathi yakhokhelela ekubeni kubekho ukungazithembi kwabantu abaNtsundu njengoko kwathi kwanyamalala ingcingane yobuni obusekelwe kwilizwe labaNsundu elingangxengekanga. Ingxoxo ingoyanyaniswa nengcamango yokuba elo lizwe okanye loo mbono welo lizwe udinga ukuba abantu abaNtsundu babe banawo umhlaba ngokobuninzi bawo. Ukubonakalisa ubuzaza bokuphulukana nomhlaba nefuthe lelo phulo, uMasola (2020:72) uvakalisa ukuba:

“... it becomes clear that Afrikaner nationalism and British imperialism are closely linked and gave rise to African resistance. Apartheid South Africa exists because of the expiration of the nationhood of black people – isizwe esimnyama – through violence, theft of cattle and new laws to entrench the dispossession of Black people.”

Le ngxoxo ingentla ingoyanyaniswa naleyo kaRadebe (2019) xa exoxa ngelithi, *Ubuntu* bungafane bukhangeleke ngokungathi bufikelele esiphelweni, kodwa akunjalo. Umzekelo apho oorhulumente benza okungaphezulu kokuthetha hayi nje ngomlomo. Ngalo ndlela uluntu luphila ngokwepateni yemithethosiseko yokukhathalela abanye. Yinto leyo engqinwayo yingxoxo ephakanyisiweyo ngasentla xa kuqwalaselwa unxulumano phakathi

komhlaba nobuntu. Oku kuphakanyiswa phezu kwengcamango ethi, xa sisebenzisa intelekelelo yethu, iimvakalelo zomphefumlo kunye nobuntu obuhlaziyiweyo bunokuba luphawu olukhokelela kunikezelo lwemfesane kunye nokubuyela kwisakhono sokubonakalisa *Ubuntu*. Ukongeza, uMudimbe (1988) uthi aphawule ukuba ukuza kuthi ga ngoku impi yaseNtshona ekuhlalutyeni indlela ekuphiliswana ngayo eAfrika ngokomhlaba bathi bavakalise izimvo zabo besebenzisa ingqikelelo neenkqubo ezixhomekeke kulwazi lwaseNtshona, ngaloo ndlela kukhangeleke ngokungathi umhlaba lo awuxatyiswanga njengesexhobo sokuzilanda nesibonakalisa *Ubuntu* kubantu abaNtsundu.

Ukubaluleka komhlaba kungabonwa njengendlela ebonisa ubudlelane phakathi komntu nendawo yokhokho bakhe ukuze akwazi ukwenza izinto ezinxulumene namasiko nezithethe. Zinto ezo ezithi zimsondeze kwiminyanya yakhe. Kwakulo mbongo uthi “Izwe lam” (Solilo 1922-1935/2016:300-303) uvelela icala elibonakalisa ukubaluleka komhlaba kubantu abaNtsundu, mhlaba lowo othi ubonakalise ubuni. Kwistanza sesithathu kulo mbongo, uSolilo uvakalisa ukuba:

*Sashiy' izidimba,
Asacinga ntsimi nasitiya.
Alahl' amakab' akowetu,
Indyul' inqwemesha newatsha.
Sisalila sijonge pezulu,
Bawutat' umhlab' e-Afrika.*

Koku uMona (2014) uphawula ukuba umba womhlaba yinto apha engasetyenziswa ngeentlobo ezimbini ekubonakaliseni *Ubuntu* njengoko ingathi ibonakalise ubumbano kubantu abaNtsundu kuba loo mhlaba uza kusetyenzwa luluntu jikelele. Nangona amandla okuguqula kobuntu kumxholo wohlaziyo lomhlaba njengesixhobo sokuzilanda kubantu abaNtsundu - xa kujongwa umyinge wawo woluntu, kuyaphawuleka ukuba ikho imingeni ethile. Praeg (2014) uxoxa ngelithi *Ubuntu* bungaqatshelwa njengesakhono sokuba ngumntu ogqibeleleyo, nto leyo enokuthathwa njengebhentsisa ukubaluleka komhlaba ekubonakaliseni ubuni kubantu abaNtsundu. Ixabiso lobuntu ke ngoko linesiseko salo kwiphulo lokufuna imfesane kwindlela yokuphilisana kwisizwe kunye nenkxalabo yentlonipho ngokubhekise kuphuhliso loluntu ngokungqamene nesidima somntu.

3.5.4. UKUZILANDA NGOKOBUZWE

Kwimihlathi engasentla kondlalwe indlela *Ubuntu* obunokusetyenziswe ngayo ukubumba nokuphawula ubuni kumaAfrika. Ngaphezu koko livelelwe necala elibonakalisa ukubaluleka

komhlaba njengesixhobo esibonakalisa *Ubuntu*. Oku kwenziwe phantsi kweenzame zokukhanyisela uluntu ngokubaluleka kobuni kwakunye nomhlaba njengezixhobo ezinokuqwalaselwa njengezo ziqinisekisa ukuba *Ubuntu* obu buyinto apha ethathelwa ingqalelo ngamandla. Kuphawulwe nangokuzilanda nonxulumano olukhoyo phakathi kwalo nobuntu. Kweli tyeli kuza kuqwalaselwa ukuba ukuzilanda ngokobuzwe nobuntu bunandimani ekuphuhliseni isizwe esiNtsundu nasekulondolozeni *Ubuntu* njengethiyori ne- ‘social discourse’ yamaAfrika yokuphilisana. Xa siqwalasela esi sibini kuxoxwa ngaso kwesi sahluko, xa kuthethwa ngobuzwe, kuza kube kubhekiswa kwiAfrika nje iphela njengoko esi sibini besisoloko zimemelela ubumbano kwizwekazi eli. Isizathu soko kukuba abantu sekubonakala ngokungathi imvelaphi neengcambu zabo njengabantu abaNtsundu abasazazi ukuba bangazikhomba kweliphi icala.

Abaphandi abafana noMogoboya (2011) noMona (2014) kunye noMasola (2020), xa bexoxa ngomba wobuzwe baphawula into yokuba le mpi yaseNtshona yaqinisekisa ukuba ukufika kwayo apha eAfrika inkcubeko yabo nkqu nendlela yokulawula ziyondela. Oku kuqandusela kwindlela abathi babumbana ngayo kwaye ababonakalisa kuxolisa ngendlela abenza ngayo izinto, ezo zinto zabe zinyhasha zikwadodobalisa indlela abantu abaNtsundu abathi babone iAfrika njengezwekazi elilelo lookhokho babo. Imibongo yesi sibini, uJolobe noSolilo, ibonakalisa unikezelo oluzingileyo ekuvuseleleni nasekukhuseleni ubuzwe bamaAfrika njengoko ukuyekelela umxakatho kungakhokelela ekubeni baphulukane unomphela nobuntu babo.

Oku kuzilanda ngokobuzwe, uSolilo uthi akubonakalise ngokuqinisekisa ukuba iingcambu zakhe nokuzidla kwakhe ngeAfrika zithi zivele kwimibongo yakhe. Xa siqwalasela umbongo wakhe othi “Ingoma yaba-ntwana base Afrika” (Solilo 1922-1935/2016:140-143) ugxininisa into yokuba,

“... Africa as his home, and insists that he will die in Africa, as he will not submit to any pressure that seeks to drive him away from Africa” (Mona 2014:73).

Ukuzilanda kwakhe ngokobuzwe, uSolilo ukwavakalisa ukuba abantu abaNtsundu nangona izwekazi iAfrika ilelo lookhoko labo, bangakwazi ukuphilisana nale mpi yaseNtshona. Oko ukuvakalisa ngokwenjenje:

Isizwe sam ndizidla ngaso.

*Ngebongo ndiya kusilwela.
Ngesimilo kungabi ngerere,
Ku Mtyholi kungabi semntwini.*

*Makatet' otand' ukuteta,
A-ndiva ntwimbi ndifung' imidaka
A-ndiyi ndawo ndofel' iAfrika.
Maka-ncame notiy' ukafile.*

*Ndiyayitanda ngenen' iAfrika.
Kodwa yingxak' ukuhlala nomlungu.
A-kavumi sivane ngentlalo,
Sihlale sokelan' umlilo.*

*Lundwendwe lwahambela kum
Luhleli selonwabe kwapela.
Kwa yola wadel' ikaya lake.
Wamila waxel' umt' onengcambu.*

.....
*Masivane mlungu ngeAfrika,
Sewendele ungena kunyotulwa.
Ndoda ndife ndiyibang' i-Afrika
Izwe lam lokuzalwa ngubawo.*

Kulo mbongo ungentla uSolilo uphinde waqinisekisa ibhongo kunye nothando ngobuni nobuzwe bakhe. Ubethelela ifuthe elibi lomona, ukungakhathali nokungaboni ngasonye phakathi kwamaAfrika nale mpi yaseNtshona kwinjongo yomanyano nophuhliso lwesizwe esiNtsundu. Ubongoza amaAfrika ukuba alwe nezi ntsalela zobuntu. Ngokubhekisa kwiAfrika njengekhaya lookhoko ngokubhekise kwiimeko zentlalo zantlandlolo ngokucacileyo, USolilo ubuyisela ubuzwe ebekukhutshiswana ngalo ukuba kuthetha ukuthini ukuba ngumAfrika, kwaye ekwacacisa uluvo lokuba kuyintoni ukubanga nokuzilanda ngokobuzwe. Ngandlela ithile, ukusekwa kobuzwe bamaAfrika sithetha ukuvuselelwa kohlanga lwabantu bomthonyama. USolilo angaphinda kwelinye icala abonwe njengalowo uzama ukululeka amaAfrika ukuba ayeke ukugxeka abanye ngeentsalela zabo kwaye enze uphando oluya kubenza baqonde ubuzwe babo ukuze bakwazi ukujongana nabo ngokugqibeleleyo. UMogoboya (2011) ekuvakaliseni kwakhe ngokuzilanda ngokobuzwe woleka ngelithi, kubalulekile ukuba abantu abaNtsundu ekwenzeni kwabo izinto ezingqamelane nokugcina nokulondoloza iziseko zobuntu. Eyona nto eyenza imibongo yabo ibe yileyo iqaqambileyo yimiqondiso ethi isetyenziswe etyebileyo kunye nolwimi lwezafobe olusetyenziswayo olutyebisa umgangatho wesihobe.

3.6. UQUKUMBELO

Esi sahluko bekujoliwe ekuqwalaselweni kwendlela *Ubuntu* obubonakala nebuthi bube busetyenziswe ngayo kwimibingo kaSolilo noJolobe. Ekwenzi oko kuthe kwaphawulwa iimeko ebuthi busetyenziswe ngayo ukuphuhlisa isizwe esiNtsundu. Imingeni ethe yajongana nokudodobala kobuntu kuluntu nje luphela ithe yavelelwa. Oku kuthe kwenziwa phantsi kweengcamango zokuba *Ubuntu* obu yithiyori yokuphilisana ne-‘*social discourse*’ yabantu abaNtsundu. Ke ngoko kuthi kubaluleke ukuba ingabethiswa ngoyaba koko kubekho iinzame zokuzama ukuphonononga ukuba uluntu lusilela phi ekuqwalaseleni nasekuthatheni inxaxheba ekwakheni nasekubumbeni *Ubuntu* njengesixhobo esinganceda ekuphuhliseni ngokubanzi isizwe sabaNtsundu. Ukubonwa njengabantu abaphila kumazwe amabini, aba babhali babini kuye kwakhangeleka kungengomngeni ungako ukubhala bejolise kubantu abankolo zahlukeneyo. KuJolobe noSolilo, usetyenziso lwemibongo njengoncwadi lomlomo luphonononga upolitiko-ntlalo oluhle obunokwenzeka bokuthomalalisa ummiselo lwangaphambili olufihlakeleyo, ulongamelo lwesiNgesi, apho ukubhala kwakhe ngolwimi lwesiNtu kunokuziveza ngenye indlela, ngeendlela zemveli zokucinga nokubonakalisa inkcubeko yesiNtu.

Kwimibongo yaso esi sibini, uSolilo noJolobe bathi babongoze amaAfrika ukuba asebenze ngokuzimisela afake isandla kuphuhliso lwentalo ngokusebenzisa *Ubuntu* njengesisekelo, kufunekanga balindele ukuba benzelwe izinto njengoko ezo zinto zifanelwe ukwenziwa kufuneka ukuba zenziwe ngokubambisana nangokubumbana kwabano njengabantu abaNtsundu. Iphawulwe nento yokuba xa kuqwalaselwa kusetyenzelwa kuphuhliso kuyabaluleka maxa wambi ukuba kucelwe uncedo lwangaphandle ukuze kuxhaswe amaphulo aqhubekayo. Xa besijonge *Ubuntu* nemfundo, babongoza abantu baseAfrika ukuba bazijul’ ijacu kwezemfundo kuba ngenye imini baya kufumana umvuzo. Ekusebenziseni *Ubuntu* kuthi kubaluleke ukuba abantu baseAfrika bayeke ukuba zizikhubekiso kuphuhliso lweAfrika, ngenxa yokusilela kwabo ukubambelela kwingqeqesho engakhokelela ekubeni kubekho uphuhliso nobumbano kumzi oNtsundu. Ingqwalasela yolu phando kukuba imibongo ekhethiweyo iyileyo ibonisa ingcamango yobuntu ngokwamaAfrika. Kwingcombolo yeembongi ezikhethiweyo, imibongo embalwa ziyibhala zisenza isicelo kubantu abaNtsundu ukuba bakwazi ukuphakama bazimele besebenzela into yokuba umzi oNtsundu uphuhle nangakumbi.

ISAPHLUKO SESINE

UBUNTU KUBHALO LWEPROZI KAJ.J.R. JOLOBE

4.1. INTSHAYELELO

UJolobe ebengaphelelanga nje ekubhaleni imibongo koko ebekwabhala neembalo zeprozi: amavo neenoveli. Njengoko olu phando lukwaquka ukuqwalasela isithako somlando-mbali nobunzulu-mlando ngakwaba babhali bakhankanyiweyo, kubalulekile ukuba nabo *Ubuntu* buqwalaselwe kulandelwa ezo ngcamango. Kwesi sahluko umphandi uza kuphonononga indlela uJolobe kwezi prozi zakhe athi adakance imifanekiso-ngqondweni ngobuntu nendlela asebenzisa ngayo isimbholizimu ukuvelisa iindlela *Ubuntu* obuthi busetyenziswe ngayo ngabantu abaNtsundu. Kwakhona esi sahluko siza kuxoxa ngeengcinga zezopolitiko zangoku kunye nabantu ababalulekileyo abamele *Ubuntu* baseAfrika kwimeko yaseMzantsi Afrika, neAfrika nje ngokubanzi njengoJolobe. Iimbalo zikaJolobe zeprozi ziza kuba luncedo ekwenzeni olo phononongo yinoveli, *Elundini loThukela* (1959) kunye namavo, *Amavo* (1940). *Amavo* yingqokelela yezincoko ezithetha banzi ngezinto zasekuhlaleni ukususela kwezo zezopolitiko, intlalontle yabaNtsundu, amasiko nezithethe uyokuqhina kwimiba engezenkolo.

4.1.1. ISISHWANKATHELO SENOVELI

Inoveli, *Elundini loThukela*, yinoveli esekelwe kwixesha lolawulo lwenkosi yamaHlubi uDlomo. Unyana kaDlomo, uMashiyi, owayeza kungena ezihlangwini zakhe mhla kwenzeka into kuye, wayesele elishiyile elimagade ahlabayi. Kwakuza kunyanzeleka ukuba lowo uza kungena esikhundleni sakhe ibe ngulowo uphuma kubazukulwana bakhe uNgwekazi, Manyaza kunye noJozi. Esi sithathu sasiphuma kwindlu enkulu. Kwelinye icala, kwakukho uNtsele, yena ephuma kwelinye lamaQadi. NguNtsele lo kwacaca ukuba uza kuba ngumqobo ekubeni uNgwekazi atyunjwe njengalowo okulungeleyo ukuba yinkosi yamaHlubi mhla walishiya eli limiweyo uDlomo. UNtsele ubonwa nguNgwekazi njengomqobo kuba uye abonakalise ukukhalipha, ingqondo ephangaleleyo nekhawulezayo kunye nokuzithemba nangona wayeseloko exwaxwa ngamakhwenkwe emtyhola ngokuba ulibhetyebhetye ekukhuleni kwakhe. Kule nquleqhu yesi sibini, uNgwekazi noNtsele umbhali uthi asazise kuNobusi – owayeyinkosazana yamaNgwe.

Kweli bali lethu sikrotyiswa kwixesha apho la makhwenkwe akomkhulu ayethanda ukuzivavanya ngokudlala umdlalo weentonga. UNtsele njengalowo wayebonwa

elibhetyebhetye lenkwenkwe uthi azibonakalise ukuba unaso isakhona ngakulo mdlalo. Oku ukwenza ngokuthi oyise uwabo uNgwekazi, nto leyo yenza isiqhu samakhwenkwe awayebukele angayikholelwa loo nto ayeyibona. Kwafika ixesha lokwaluka, oluka amakhwenkwe akomkhulu. Ukubhiyozela ukubuya kwabo entabeni – uyokwaluka, bathi baphakathi kweqela lamatyendyana eliyokuzingela. Kuloo mzingelo weenyamakazi, uNgwekazi uthi asindiswe nguNtsele ekuqwenqweni yingonyama – oko kukwabonisa ukuba ukwalikhalipha. Emva kweso siganeko, zombini ezi nkosana zathi zafumana ithuba lokuba zikhokele amabutho kwimfazwe iMhlaphahlapha. Kulo mfazwe bathi bagqwesa ze kamva ngokungaqondi bacela ukwendiselana ngokomtshato kuNobusi.

Nangona ezi nkosana zazizityande igila zombini kuNobusi, yena wazithandela uNtsele. Kukweli thuba, uDlomo wathi wayalela ukuba abaya bathathu babonwa njengabo bangahle bahlale esihlalweni sobukhosi, mabaye kumkhelela amanzi emthonjeni. UNgwekazi, uManyaza kunye noJozi bathi bala bebanga ngelithi “bangamadoda bona” ngumsebenzi weentombi zakomkhulu ukuya kukha amanzi. Esi sithathu seenkosana sasisala ukuya kukha amanzi kuba ayezimisele ukuya kwintonjane eyayikho kwalapho ekuhlaleni. UNtsele wathi waluncedo kwinkonde uDlomo waza waya kumkhelela laa manzi kudala ewafuna – oko kukwabonisa ukuba ukrelekrele ngokwasengqondweni, ukucinga ngokukhawuleza. Wayenza rhoqo loo nto yokukhelela ixhego lakhe uDlomo amanzi kwada kwaphela inyanga.

Yafika yona imini ibikade ixelwa yokutyunjwa kuthanjiwe inkosi entsha. Kumalungiselelo, esa sithathu kucingelwa ukuba kuza konyulwa kuso sasixakekile simane ukuhamba neengxoxo nemicimbi engesizwe samaHlubi. Umba owawutshisa ibunzi kuloo malungiselelo, ngumba kaNobusi. UNgwekazi wayesele ezingomba isifuba ngokokuba iza kuba nguyi inkosi eza kutyunjwa, ngaloo ndlela uNobusi kuza kunyanzeleka ukuba amtshate. Kanti akayazanga ukuba umntu liyamwisa ihashe ngoku alithembileyo. Isithsaba sathi salingiswa kwinkosana nganye – zontathu, nkqi ukulingana nenye. Naso ke sahlala nca kuNtsele. Oko kwathetha ukuba uNtsele lo nguyi ofanelwe bubukhosi bamaHlubi. Loo nto yavuselela umnyele ngakuNgwekazi kuba wayibona isisithuko njengoko wayebanga ukuba nguyi umntu ekwakumele ukuba uyatyunjwa phakathi kwezo nkosana zakomkhulu. Kuba inguNtsele owathi wangumtyunjwa ukuba abe yinkosi yamaHlubi, uNgwekazi wayibona loo nto njengendlela apha eza kumenza ukuba aphulukane noNobusi ebehleli naye emjongile. Ngenxa yesingqala sokuphulukana noNobusi, waya wayokumthwala. Isizwe samaHlubi saphuma ingqina sikhangelana uNobusi kuba wayeza kuba ngumfazi wenkosi yabo, uNtsele. Ekukhangeleni

uNobusi, kwathi kwakho ukungaboni ngasonye nengxwabangxwaba, ngaloo ndlela uNgwekazi wahlaselwa waba ke uyasweleka.

Isizwe samaHlubi sadibanisa ikhazikazi elakhe lalikhulu kuloo mmandla kwayolotyolwa uNobusi. Batshata umtshato wesiNtu owawuzinyaswe nazezinye izizwe. UNtsele wathi wahlala esihlalweni sikaDlomo emva kokuba ethe wasweleka, walandela ezinyaweni zakhe ngokuba yinkosi ebonakalisa *Ubuntu*, ukulingana phakathi kwabantu nje bephela kunye nobulungisa kwiimeko ezidinga oko. Ngenxa yondiliseko lukaNtsele wathi wabe uphehlwa kwaye ufumana inkxaso emandla kwigqirha lakomkhulu elaziwayo, uDlikiza. UManyaza noJozi bathi batshata iintombi zasebukhosini emva kwaloo mtshatokazi.

Inoveli le iphela kanye xa uDlikiza inkonde yenyange iphinda amazwi eyakha wayatsho ngaphambili okuba, oyena mntu uza kuthi abe uyinkosi yamaHlubi ngulowo uza kuthi abonakalise ubukrothi nobuthandazwe. Loo mntu makube unobulumko obungaphaya obukhatshwa bubuntu. Ekugqibeni kwakhe ukuphinda laa mazwi, lazigquma inyange elikhulu, laba lilala ubuthongo baphakade.

“Asazi lutho thina kodwa amanyange wona athi indoda yenene nenkosi yenene yingonyama. Abuye athi nayo ibuya ife iqwengwa kuba ingumqwengi ngoko indoda yenene nenkosi yenene kufuneka kwakhona ifane nengcongolo phezu koThukela. Ozelwe enezo mpawu yindoda yenene ufanele ukulawula uluntu”.
(Jolobe 1958:174-175)

Laa mazwi kaDlikiza athi abonakalise unxulumano kumlinganiswa wethu uNtsele nesihloko sencwadi.

4.2. UKUBALULEKA KWEMBALI YOMLOMO EKULONDOLOZENI UBUNTU

Kwisahluko sesibini kondlalwe kwaze kwacwatywa indlela ulwazi lomlomo nendima oluyenzayo kuncwadi lwaseAfrika nje luphela. *Ubuntu* buthathwa njengengcinga ephambili kumxholo obanzi wokubuqaphela njengobo buyindlela ejongene nokwenziwa kwezinto ngezinto ngokwemveli. Ngalo ndlela le ngcamango ithi yohlukane nezo zobuKoloniyali njengendlela yokugqithisa ulwazi kubantu abaNtsundu nakwisizukulwana esizayo eAfrika. UMafrica (2016) ubalula ukuba *Ubuntu* buthi busebenze kumanqanaba amabini, elokuqala njengenkqubo yengqondo, ingqiqo yoluntu ekuhlaleni jikelele elinye njengomyalelo wentlalo. Ngamanye amazwi *Ubuntu* yindlela yokuphila. Loo nto ke iza kuthi idakancwe ngokuphawula

ukuba imbali noncwadi lomlomo luthi lusebenze njani ekulondolozeni *Ubuntu*. Uncwadi lomlomo luthi maxa wambi luze njengamabali aqulathe inkcubeko, ulawulo kunye namasiko oluntu oluthile, aqulunqwe ziimbali zabo, umnatha wobudlelwane ugubungela uluntu luphela (olwakudala nolwangoku) ngenxa yokuba kuthi kubekho uthungelwano oluntsonkothileyo lobudlelwane obuchazwe ngokwahlukeneyo obuqulunqwe lilifa lenkcubeko yoluntu oluNtsundu luphela (Mafeje 1990; Kwetana 2000; Finnegan 2012; Gaylard 2004).

Kuphawuleka ukuba imbali yomlomo iqulethe lonke ulwazi olunxulumene nefilosofi, nembali yesizwe okanye izizwe gabalala. Iintsomi njengoncwadi lomlomo ziquka ezona ngxelo zamandulo zoluntu neziganeko ekucingelwa ukuba zabangela ubukho bendalo njengoko isingqongile. Imibongo ngokugcinwa ngononophelo iqulethe iirekhodi zezenzo eziphakamileyo ezithethelela ingqiqo yesidima kunye nokuqhubekayo kwisizwe (Gerard 1971; Zotwana 1993; Adeofe 2004; Khumalo 2015). Kwisincoko sakhe “*Isiko*” uJolobe (1940:89-94) ubalula indlela imbali noncwadi lomlomo oluthi luyidlale ekulondolozeni ubomi bomzi oNtsundu. Oku ukwenza ngokuphawula ukuba nkqu nabantu bokufika banawo amasiko, nto leyo ekufuneka abantu baqiniseke ukuba amasiko wabo bawathathela ingqalelo. Uvakalisa oko ngale ndlela:

“Onke amasiko ... ntlandlolo phaya abe ziintsuba zobomi. Xa sitsshoyo sithetha ukuthi intsingiselo yabe ikukulondoloza ubomi besizwe eso ukuba bungonakali kwanokusinceda isizwe ukuba siyifeze imisebenzi yaso namatheko aso ngeendlela ezinesidima nezivunyiweyo ukuba zinempumelelo”.

Oku kugqithiselwa ngomlomo kwelifa lenkcubeko kwisizukulwana esilandelayo luvavanyo kwinyaniso engenakuphikiswa yokuba kukho ukuzalwa ngomlomo kuwo nawuphi na umsebenzi obhaliweyo. Ikakhulu leli lifa lomlando-mbali ngembali yolwazi lomlomo, njengoko uMphahlele (1962, 1973) eyibiza ngokuba yinkcubeko yoncwadi lwaseAfrika, eyenza uncwadi lwesiNtu luzimele kwaye luzimele kwezinye iincwadi. Nangona kunjalo oku akuthethi ukuba olu lwazi alunxulumananga nezinye iindidi zoncwadi zehlabathi. IAfrika inazo zombini iintlobo zokugqithisa ulwazi kwisizukulwana ngesizukulwana – okubhaliweyo kunye noncwadi lomlomo. Le inokubhaliweyo ithande ukuvama kakhulu – njengoko yathi yakhuliswa yaze yaphenjelelwa ngamandla yile mpi yaseNtshona (Gerard 1971; Mogoboya 2011; Finnegan 2012). Ulwazi-mbali lomlomo, nangona ingxoxo ihambisa ithi aluxatyiswanga ngamandla, luyaziwa ngabantu ababe libona ixabiso nokulondolozwa kwalo, uJolobe ngomnye wabo bantu. *Ubuntu* obuqulathwe kulwazi-mbali lomlomo buthi bungangeni

ngokwaneleyo kumacandelo aqhelekileyo eenkcubeko zokufunda nokubhala. Koku uMogoboya (2011) uxoxa ngelithi, kwixesha elidlulileyo kumz' oNtsundu, isithethe sembali yomlomo sasiphawulwa ikakhulu yimibongo namabali awayedalelwe ukuvuselela umdla kuluntu ngembali yabo. Umdla wabo ngakwimbali leyo wawungafani ngengqiqo yokuba iinjongo zabo ngesizathu zokuba maxa wambi imbali leyo yayithi ingaqondwa ncam ngabalesi njengoko babe ngenalwazi oluphangaleleyo. Ababhala abafana noJolobe bathi babaluleke ukuhlangabezana nalo mngeni. Laa mabali nemibongo ibisaya kwenziwa ukuntyontyela nokuncoma amaqhawe asekuhlaleni afana neenkosi, neenqaba zoluntu ezifana nemiqolomba neentaba.

Ngenjongo yokulondoloza ulwimi nomlando-mbali ngembali yomlomo ngobuntu, ababhali baseAfrika bavakalisa ukuzibophelela kwabo kubuAfrika nakwinkcubeko yabo ngokubhala. Uninzi lwabo abafana noMqhayi, uGqoba noSolilo, ukubala nje abambalwa babhala ngolwimi lweenkobe (isiXhosa), ngenjongo yokubuyisela ubuni babo ngokubhebhetha imbono eyadalwa ngamaKoloniyali malunga neelwimi zesiNtu. Iminyaka emva kwexesha lobuKoloniyali ingabonwa njengexesha lokwakhiwa ngokutsha kwelizwekazi laseAfrika emva kweminyaka yokunyhashwa kwendlela yokwenza izinto, nkqu ukusetyenziswa nokulondolozwa koncwadi lomlomo (Finnegan 2012; Khumalo 2015; Metz 2019). Ngokwenyani, lixesha lokuvuselelwa kweAfrika, emva kweenkulungwane zokuphila njengamazwe angamathanga. Kukolu hlenga-hlengiso apho amaAfrika kufuneka avuke kwiimfuno zokudityaniswa kweenkqubo zolwazi lwemveli kuyo yonke imicimbi yawo. Oku kubandakanya phakathi kwezinye izinto utshintsho lwendlela yokucinga ukusuka kuleyo iphenjelelwe ziimbono zaseNtshona ukuya kuleyo iphenjelelwe ziimbono zobuAfrika (Mafrika 2016).

Abantu baseAfrika kufuneka bayeke ukuzibona ngamehlo aseNtshona kodwa bajonge kubo ngesipili saseAfrika njengendlela yokuqinisekisa ukuba iingcambu neengcamango ngobuntu ziyalondolozwa. Olu tshintsho lugxininisa ukuba iinkqubo zolwazi lwemveli kuquka ulwazi-mbali lomlomo zibalulekile kwinkcazo epheleleyo yobuAfrika kuba zibandakanya inkcubeko yamaAfrika ngokupheleleyo. Ababhali abafana noJolobe bazabalazela ubungangamsha benkcubeko yamaAfrika kuwo onke amanqanaba obomi baseAfrika. Kuluxanduva kwizifundiswa, ababhali nabaphandi baseAfrika ukuba bazibhale ezi ngongoma ekubhaleni kwabo (Madolo 1998; Mabovula 2011; Finnegan 2012). Kufuneka kuphuhle iindlela apho inkcubeko yemveli inokuthi isetyenziswe ngokusebenzayo ukuqhubela phambili ilizwekazi njengoko iinkqubo zolwazi lwemveli zibandakanya ukusebenzisa inkcubeko kunye nolwazi

Iwembali-mlomo ukuze elowo nalowo azikhulise. Yingcamango ke le ebonisa ukuba uGqoba, uSolilo noJolobe bathi baqinisekisa ukuba bayayiqaqambisa kwiimbalo zabo.

Ukubonakalisa ukubaluleka koncwadi nolwazi loncwadi lomlomo ngokubhalwa kwenoveli kaJolobe esihloko sithi *Elundini loThukela*, uKhumalo (2015:135) uvakalisa ukuba:

“Enye injongo nombono obusemoyeni wakhe neminqweno yakhe athe wayiphumeza ngokubhala le ncwadi kukuba [efuna ukwandiswa koncwadi lwemveli oluphakamisa ngamandla inkcubeko yabantu abaNtsundu]”.

(Ugxininixo lolwam)

Oku kuphakanyiswa nguKhumalo (2015) kungqinelana noluvo lukaWa Thiong’o (1986) lokuba ukubhala ngeelwimi zesiNtu zaseAfrika kuqinisa kwaye kubophelela into yokuba ulwazi loncwadi lomlomo lube lulondolozwa ngendlela eyiyo. Nangona uJolobe ebebhala ngesiXhosa ngexesha lengcinezelo ukusetyenziswa kweelwimi zesiNtu zaseAfrika kwakujongelwe phantsi. Oku kungabonwa njengeenzame zokukhawulelana nokudodotyaliswa kokusetyenziswa kweelwimi zesiNtu ngexesha lolawulo lobuKoloniyali. UKwetana (2000) xa ephakamisa ukubaluleka nokulondolozwa kwembali yomlomo uphakamisa ukuba ababhali abafana noSEK Mqhayi, uAC Jordan, noJolobe oko babe kwenza ngendlela ebonakalisa uqhankqalazo ngokungathathelwa ntweni kwezinto zemveli zabantu abaNtsundu. Kuye kubaluleke ke ngoko ukuba uluntu luxhotyiswe ngezi meko apho bona njengoluntu baye bangazithatheli ngqalelo ngamandla.

Xa sithathela indlela uJolobe alondoloza ngayo imbali yoncwadi lomlomo yemveli kumavo wakhe kuyaphawuleka ukuba uye ahlabe ikhwelo kubantu abaNtsundu ngokubaluleka kwendlela izinto ebezisaya kwenziwa ngayo tanci. Oku kuyabonakala kwilivo lakhe elithi *“Umsebenzi wabafazi kwisiZwe esiNtsundu”* (Jolobe 1940:15-18) xa uJolobe edakanca oko bekusaya kuba yimisebenzi yabafazi eyithelekisa naleyo yamadoda. Ekwenzeni njalo wondlala nendlela apha bekufanele ukuba indoda buqu ibe iziphatha njani ukwakheni ikhaya. Eyona nto iphambili ayiphawulayo ngabafazi kweli livo uJolobe yindlela le bona buqu abafazi abathi baxatyiswe ngayo kumzi oNtsundu.

“Le nto ingumzi kukuvumelana komntu oyindoda noyinkazana, ukuba bahlale kunye, [bejonge ukuncedana nokondla usapho lwabo ngokufanelekileyo nangokwesiko], lungalahleleleki ngokweenkedama. Le mvumelwano ke iza nezinye [iintsikelelo ezinje ngokwahlulelana ngomsebenzi ophathelele

kwintlalo-ntle yekhaya]. Kwizizwe eziNtsundu, amadoda anomsebenzi wamadoda othe geqe njengokuba nabafazi benowabo...” (Ugxininiso lolwam) (Jolobe 1940:14-15)

Oku kuphakanyiswa nguJolobe kulo mhlathi ungentla yinto yokuba kumzi oNtsundu indlela usapho olubunjwa noluphila ngayo luthi lujikeleze umntu wasetyhini. Yinto ke leyo eyayibukwa. La mazwi akwangqina into ephakanyiswa nguKwetana (2000) noKhumalo (2015) yokuba ekubhaleni kwazo ezi ndedeba zazijolise ekubeni ingahlahlwa kwaye ingadodotyaliswa indlela yokuqonda izinto zemveli zomzi oNtsundu. Apha sikwaboniswa ukuba ukwahlulelana ngemisebenzi emadodeni nasebafazini akusiyonto elinyala koko yindlela yokuqinisekisa ukuba intlalo inesikhokelo. Ingxoxo enokoyanyaniswa noku yeyokuba ingaba olu londolozo lunandima ni kwimihla le siphila kuyo apho kuphawuleka ukuba ekwenzeni umsebenzi wabo abafazi kuye kubonakale ngokungathi bathwaliswe idyokhwe esinda kunene. Ekubhaleni amavo afana neli, uJolobe ukwahambisana nezimvo ezivezwa nguMqhayi (1914:v) xa evakalisa ukuba:

“Intetho nemikhwa yesiXhosa iya itshona ngokutshona ngenxa yeLizwi nokhanyo olukhoyo, oluze nezizwe zaseNtshonalanga, oonyana bakaGogi noMagogi.”

Imbono nezimvo ezilolu hlobo zithi zivelise elubala iinkxalabo zababhali abafana noJolobe ngemiba yezizwe eziNtsundu apho kuye kukhangeleke ngokungathi izinto ezinxulumene nolwazi lomlomo lwemveli lwazo luthi lutsalelwe eludakeni njengelo lungabalulekanga. Ekubhaleni uncwadi lweprozi kungatshiwo ukuba ebejolise ekuqinisekiseni ukuba ulwazi mbali lomlomo ngemiba yezenkcubeko, intlalontle neminye imiba yemvelo yabaNtsundu iyalondolozeka kwaye ihlala ikroliwe ukulungiselela isizukulwana esizayo (Kwetana 2000; Finnegan 2012; Khumalo 2015). Ukuphawula kumazwi kaMqhayi, abavangeli basemazweni bamaKristu athi azimisela ngokuguqula amaAfrika. Ngokuthi batyeshele ukulandela izinto zabo zesiNtu. Kwakubakho iingxelo zokuba baza kugwetywa ngokuthi gqolo babe neziyunguma kusetyenziswa utywala besiNtu, imihombiso yemizimba yesiNtu yaseAfrika, indlela yaseAfrika yemibingelelo ebandakanya igazi lezilwanyana, iinkqubo zaseAfrika ezilandelwayo kwimitshato nezinye iindlela zokubhiyoza. Ubukhulu becala bobutyebi baseAfrika buthi bubekwimfuyo kunemali ezibhankini. Kananjalo, baligxeka ixesha elingcwele elithathwayo ukuqwalasela isiganeko esifana neso sokudlula kwinqanaba lokufikisa – ulwaluko kunye nentonjane.

Ukubonakalisa ukubaluleka kwembali yomlomo, uJolobe kwinoveli yakhe: *Elundini loThukela*, uthi asisebenzise esi sakhono ngokuthi aveze imbali okanye imbalana ngomlando wesizwe samaHlubi.

“Isizwe esabizwa ngokuba ngamaHlubi kwimihla yamva, njengezizwe zonke eziNtsundu ezikweli sehla sivela ngasentla embindini weAfrika kummandla wamachibi amakhulu mayela nempumalanga. Sasiyinxenye yezizwe ezingabeNguni. Ngokutsho kwabafuniselayo kungenzeka ukuba zandululwa kwelo lasentla kukufikelwa sesithile esaba namandla saza sayiduba-duba intlalo, okanye zasuka zavukelana kwazodwa, umhlawumbi kwanqaba amadlelo ngokwanda koluntu, okanye zeva ukukhoba kwemimandla emgama zaya zisihla kancinane. Ngaloo ndlela kwadaleka izizwana eziliqela ngokulandela iinkokeli ezithile ezikhokileyo kwiqela ngalinye”. (Jolobe 1958:14)

Nangona iyimbalana le inikwa nguJolobe kodwa ukubaluleka kwayo kungaphaya ngokuqonda. Ulutsha lwanamhla aluyazi imbali ekumila kunje ngenxa yokuba sele kunqabile ukuba kukhe kuhlaliwe kubaliswe amabali ngeziganeko ezenzeka mandulo. Loo nto ifuthelwe kukunqaba kweenkonde ezinalo ulwazi olukumila kunje. Lo mhlathi ungentla usityhilela ngemvelaphi yezizwe zabeNguni apho kwazalwa okanye kwavela isizwana esingamaHlubi. Oku kukungqina ukuba amabali abhalwe okanye alondolozwe ngabanye abethelelwa kwaye aqulunqwe kwiimbali zabo basondeleyo, njengabahlobo nezalamane kwaye ezi mbali zimiliselwe, zaye ziqulunqwe yimbali yoluntu (Kamwangamalu 1999; Khumalo 2015). Ukongeza ulwazi lomlomo nomlando-mbali luthi lukhokelele ekudalweni kwekhonkco lobudlelwane eligubungela uluntu luphela (olwakudala nolwangoku) kuba ngoku uluntu luphela lubumba uthungelwano lobubudlelwane obuchazwe ngokwahlukeneyo, obuqulunqwe lilifa lenkcubeko yoluntu lonke. Olu hlobo lobudlelwane luhlala lunxulunyaniswa nombono wemvumelwano ebonakala ngamandla kwifilosofi yokuphilisana nokuphuhliswa koluntu oluNtsundu luphela kwizwekazi iAfrika, loo filosofi bubuntu (Mphahlele 2002; Metz 2019).

4.3. IINGCINGANE ZOKUBA NGUM-AFRIKA KUBHALO LWEPROZI KAJOLOBE – UMANYANO LWAMA-AFRIKA (*PAN AFRICANISM*)

Into yokuqala awathi uJolobe wayibamba phambi kokuba angenele ihlabathi lokubhala, bubomi bakhe neendawo ezimngqongileyo. Yaba yinto ebalulekileyo ukuba azi injongo yakhe

njengombhali ngokuzama ukunxulumanisa oko akubhalayo nobomi bakhe. (Khumalo 2015; Benayo 2020). Yayibubomi, iimvakalelo kunye neengcinga zakhe ezaziza kuba nefuthe ekubhaleni kwakhe. Nto leyo eyathi yanefuthe ekubeni akwazi ukuvelisa iingcamango zoManyano lwamaAfrika (*Pan Africanism*). Wathi akufunda abanye ababhali besiXhosa wafumanisa ukuba ekubhaleni kwabo ezi ncwadi, iyasilela into yokukhusela nokulondoloza *Ubuntu*. Loo nto yinto leyo ekungabangwa ukuba wayezimisele ukuyivuselela ingakumbi xa siqwalasela inoveli yakhe *Elundini loThukela*, namavo akhe. Wayengenazintloni ukuba ubomi bakhe basemaphandleni nokulondoloza iimbali yesizwe sakwaXhosa yayingamava akhe akwixa langaphambili. La mava ayeza kuhlala naye kubomi bakhe bobumntu obudala, loo nto iyabonakala kwiincwadi zakhe (Kwetana 2000; Khumalo 2015).

Umanyano lwamaAfrika (*Pan Africanism*) kukuziqhelanisa nezopolitiko kunye nokubonakaliswa koqhagamshelwano neAfrika. Iinkalo zayo zingqonge ubuncuba-buchopho, okanye iimbongi zaseAfrika apho imibuzo yezopolitiko ejongene nabantu baseAfrika inikwe ingqwalasela. Umanyano lwamaAfrika (*Pan Africanism*) luvuselela imbono yehlabathi yeAfrika kunye nesisombululo kwiingxaki zaseAfrika. Igxininisa kwindlela amaAfrika azijonga ngayo kunye nekamva lawo. Nangona amaxesha emane ukutshintsha, kuyaphawuleka ukuba umanyano lwamaAfrika (*Pan Africanism*) lubopheleleke ekubeni ikhuthaze *Ubuntu* baseAfrika ngokubonakalisa amava aseAfrika (Kamwangamalu 1999; wa Thiong'o 2005(a)).

*Mhla nashiy' ikaya sitetile nani,
Mhla nashiy' intsapo salatile kuni,
Mhla sabamb' izandla, mhla kwamanz' amehlo –
Mhla balil' oonyoko, banghukrulek' oyihlo:
Mhla nazishiy' ezi ntaba zakowenu
Nayinikel' imiv' imilamb' ezwe lenu,
Asitshongo na kuni, midak' akowetu –
Ukuti, "Kwelo zwe nilidini letu!"?
Ngesibinge ngantonina ke kade.
Idini lomzi liyintonina kade?
Asingomatol' amaduna omzi na?
Asizi zitandwa zesizwe kade na?*

– Mqhayi (1900-1943/2017:204)

Lo mbongo kaMqhayi singawoyamanisa nesiingqala sokuba abantu baseAfrika mabathathelwe ingqalelo ngegalelo labo abalidlalayo kwiimfazwe bemele amazwe aseNtshona. Ngaphezu kokuba lo mbongo uyintuthuzelo, ikwa likhwelo lokuba amaAfrika njengoko enziwa amadini kuyafuneka ukuba loo nto ihlale isezingqondweni zabo, njengabantwana bomgquba kuza

kubaluleka ukuba iingcinga zeAfrika njengekhaya lookhokho babo, zihlale zithe thaa imihla yonke.

Ngenxa yokuba *Ubuntu* bunokubonwa njengefilosofi eyahlukileyo ngamandla, ifilosofi yemveli nentsusa yamaAfrika, amaAfrika aye ayisebenzisa njengomthombo wengcinga zale mihla. Iingcamango zopolitiko ezifana nomanyano wamaAfrika (*Pan Africanism*) kunye ne*Black Consciousness* zezona zinkqenqkeza phambili njengezo zaseAfrika ezibonisa obu buchule bophando kunye nokujolisa kwiinjongo ezingokuzimela kwabantu abaNtsundu. Isahluko sesihlanu siza kungqala banzi kumba we*Black Consciousness* njengenye yeendlela ezithi zisetyenziswe ekubonakaliseni nasekubumbeni *Ubuntu*. UMogoboya (2011) uvakalisa uluvo lokuba kufuneka xa kuthethwa ngoBuntu kuqatshelwe uvavanyo nokubaluleka kokufuna nokufundiswa ngeembono neengcingane zomanyano lwamaAfrika (*Pan Africanism*) njengento emana ukuphuhlisa kwimisebenzi yoncwadi enxabiso kwimveli. Uninzi oluxoxa ngembono nemvakalelo ngomanyano lwamaAfrika (*Pan Africanism*) luvakalisa ukuba kwiinzame zokubuyekeza iimvakalelo zokubuyiswa kobuntu kwindlela obebusaya bubo, babandakanyeka kumisebenzi worhulumente welizwe njengendlela yokuzimela. Ukanti nasekungeneni kurhulumente, xa beneminqweno yelizwe ezintliziyweni, bathi bonganyelwe ngoosopolitiki kwinto abayenzayo. Baye babe ngamaxhoba okwakheka koluntu lwabo, olubeka ixabiso elingaphezulu koosopolitiki nakwezopolitiko kunabobunkokeli bokufunda nokubhala nobunkubabuchopho. Zonke ezi zinto ziphakanyiswa nguMogoboya (2011) zisekelwe kwindlela umanyano lwamaAfrika (*Pan Africanism*) buthi bube ngumtya nethunga ngayo nobuntu.

Iingcamango zomanyano lwamaAfrika (*Pan Africanism*) zithi zikhankanye into yokuba iAfrika njengelizwekazi iphuma kwiinkcubeko eziyondeleleneyo kunye nobuntu babantu baseAfrika. EAfrika njengakwezinye iindawo uphuhliso loncwadi lubotshelelwe ngokusondeleyo kuphuhliso lwezintlalo, lwezoqoqosho kunye nolwezopolitiko loluntu. Kungoko kolu phando kuye kwabaluleka ukuba kuqwalaselwe ifilosofi nobume bomanyano lwamaAfrika (*Pan Africanism*) njengoko nayo iqwalasela ngamandla uphuhliso lwabantu abaNtsundu. Uphando lubona kubalulekile ukuba ivakaliswe into yokuba umanyano lwamaAfrika (*Pan Africanism*) isekelwe kumava aseAfrika, yiloo nto ingenakho ukohlukaniswa kwaphela nokuba yintoni kwaye kuqulathwe ntoni kubuntu (Mafeje 1990; Mogoboya 2011; Mona 2014). Njengenxalenye yenkqubo yokuphuhlisa ubomi babo kunye nokugcina imiba yokubaluleka kwabo njengamaAfrika, kuyimfuneko ukuba abantu baseAfrika

baphuhlise iinqobo zobuntu, ukuchaza nokuzathuza ngokuba kuyintoni ukuba ngumntu waseAfrika. UJolobe (1940:13) uyayivelela imbono ekumila kunjalo ngokuvakalisa ukuba:

“[Kuyacaca ke ngoko ukuba ubomi obuzeleyo emntwini bubakho ngokungcamla apha naphaya kubomi babanye]. Ukuba ke kunjalo angathini na ukuzigwagwisa yena yedwa angayenzi lutho imigudu yabanye ngokungathi ilizwe liphela ulithwele phezu kwamagxa akhe.

Yakha yathi iNkosi ithetha, izele ukuze abantu babe nobomi babe nabo ngokuzeleyo. Eyona nto ityhulu ilangazelelwa ngumntu bubomi obuzeleyo. [Obo bomi ke abukwazi ukuzuzeka ngaphandle kokuba umntu abe uhlala phakathi kwabanye]. Ngokubakhonza ngeziphiso anazo nangobuchule anabo kowakhe umsebenzi, nangokuxhamla eyabo inkonzo kwakunye nobuchule abanabo kweyabo imisebenzi uqala ke ngoku umntu abungcamle ubomi obuzeleyo”. (Ugxininiso lolwam)

Le mihlathana ingentla icatshulwe kwilivo likaJolobe: *“Iqela likaRoyal”*. Ikhankanyiwe ngasentla into yokuba kuyintoni ukuba ngumntu oququzelela okanye ohambisana neembono ezibonakalisa umanyano lwamaAfrika (*Pan Africanism*). Koku kucatshuliweyo kuyaphawuleka ukuba uJolobe uye wangumbhali othe wazivakalisa ezo mbono. Njengoko amava abantu baseAfrika athi adlela indima ephambili ekuveliseni nasekuvakaliseni iingcamango zomanyano lwamaAfrika (*Pan Africanism*) kubalulekile ukuba elowo nalowo enze imigudu ukukhawulelana nokwenza eyakhe indima ekuphuhleni kweli phulo. Amazwi athi: *“Obo bomi ke abukwazi ukuzuzeka ngaphandle kokuba umntu abe uhlala phakathi kwabanye”*, akhawulelana nento yokuba ukuze abantu abaNtsundu babe bayaziphuhlisa ngokwaneleyo kuthi kufuneke ukuba bakwazi ukuba yimbumba yamanyama koko bakwenzayo. Kungoko iingcamango ngomanyano lwamaAfrika (*Pan Africanism*) zithi zibe yingcambu yobuntu.

Nangona kukho umahluko ekutolikweni okanye ekugxininiseni imbono yomanyano lwamaAfrika (*Pan Africanism*) *Ubuntu* buyi-ontology yabantu abaNtsundu kwihlabathi elilawulwa ngabamhlophe. Babe zama ngoko ukuzibonakalisa ukuba bangakwazi ukuzenzela izinto belandela bekwasebenzisa ulwazi namava wabo njengamaAfrika. Loo nto ithi ibonakalise ingxaki kuluntu olusuka kwixesha lobukoloni phantsi kolawulo lwempi yaseNtshona nto leyo eyadodobalisa impucuko kunye neenkqubo ezisemgangathweni

nezomthetho zabantu abaNtsundu (Mudimbe 1988; Asante 2003; Rafapa 2005). Olu hlaziyo luthi lungene kuluhlu lwazo naziphi na iimbono zezopolitiko okanye zefilosofi ngeAfrika. Loo nto ifuna intsebenziswano yoluntu oluneentliziyo ezilungileyo olukwaziyo ukunceda ukuba luchaze ubume bendalo yaseAfrika. Ngoko ke amaAfrika kufuneka aphile ngokuphinda azifundise ngokujonga nokuhlola izwekazi lawo ngeengqondo ezivulekileyo. Uncwadi lwababhali abafana noJolobe lolo lwenza abantu bagcine iingqondo zabo zivulekile ngakwimiba eyahlukileyo ayiphakamisayo ngokuqinisekisa ukuba inene nangenyaniso abantu abaNtsundu bathatha onke amanyathela afunekayo ekuziphuhliseni ngokwaneleyo.

Ngasentla sele kukhankanyiwe ukuba iimbono neengcamango ngomanyano lwamaAfrika (*Pan Africanism*) zigxile ekuqwalaseleni isimo sengqondo apho amava abantu baseAfrika aye abeziingcambu ekusombululeni iingxaki ezihlangatyezwa ngabo. Ekwenzeni oko bathi basebenzise umlando-mbali ngolwazi lwendlela izinto ebezisaya kwenziwa ngayo phambi kwexesha lokuba iAfrika igutyungelwe lilifu elimnyama lobuKoloniyali (Mafeje 1990; Appiah 1992; wa Thiong'o 2005(a)) UJolobe ungomnye wababhali abathe bazibophelela ekuvuseleleni uluntu ngokubeka injongo nelifa lobuntu kwimisebenzi yakhe. Ukuzibona kwamaAfrika njengabantu abangcambu inye yenye yeendlela zokuqinisekisa ukuba *Ubuntu* obusekelwe baze bangcambu zabo zinxulunyaniswe nezo zomanyano lwamaAfrika (*Pan Africanism*) kukuqinisekisa ukuba abayilibali imvelaphi yabo. Ngaloo ndlela kuza kutsho komelele ubudlelane kuluntu ngokubanzi. Kwilivo elithi “*Abwantwana bendlu enye*” (Jolobe 1940:23-30) uJolobe usikhumbuza ekwavuselela ezo mvakalelo zokuba ekuqinisekiseni ukuba *Ubuntu* obungcambu ziphenjelelwe ziingcamango zomanyano lwamaAfrika (*Pan Africanism*), kubalulekile ukuba baphilisane ngendlela apha ezidlayo ngobuzwe babo.

“Kanene akufuneki na ukuba umntu azingce ngobuhlanga? Akukho mntu ulichasayo ikhwele elihle. Yonke into inomlinganiselo wayo. Kwizinto eziphathelele ebomini besizwe kulinganiswa ngalo mlinganiselo ubalulekileyo wokuba kanene into leyo ilinganiswayo iyasakha na isizwe iyasichitha kusini na. [Ukuba ikhwele lobuhlanga lelisakhayo nelisibumbayo isizwe alichasiwe, ngoko ezo zinto ezisekeleze ukuhlumisa nokubumba isizwe esiNtsundu azichasiwe nokuba maxa wambi zibonakala zingathi zixhumisa ubuhlanga]. Kodwa ukuba ubuhlanga buphakanyiselwa ukudiliza isizwe namalinge amahle awenziwayo ukuba sihlume, simanyane sibe namandla, masazi ukuba apho ke abulungile, kuba akuthandeki ukuthi singabantwana bendlu enye, sithi ngenxa

yokugxuma amagxamesi okuphambukela sixolele ukuba konakale isizwe siphela.” (Ugxininiso lolwam) (Jolobe 1940:26-27)

Kwisahluko sesithathu kukhankanywe kwaxoxwa banzi ngento yokuba *Ubuntu* buquka phakathi kwezinye izinto, ubuthandazwe. Loo nto uthi ayiphakamise uJolobe kulo mhlathi ucatshuliweyo ngasentla. Ukubonisa ubuthandazwe ngakwisizwe, isizwe sithi sikwazi ukukhula sibambelele kwisebe lobumbano ngeenjongo zokuba siza kuziphuhlisa. Ngenxa yesizathu sokuba abantu abaNtsundu baphile ixesha elide bephantsi kwempatho yengcinezelo, ubani angatsho ukuba into yokungathathelwa ntweni yimpi yaseNtshona yinto enganyamezelekiyo kwaye ikhokelele kwingxaki yokungazithembi ngokobuzwe (Mafeje 1990; Eleoje 2014; wa Thiong’o 2005(b)). Kungoko kulo mcaphulo ungentla uJolobe ehlaba ikhwelo lokuba abantu abaNtsundu kubalulekile ukuba bazingce nangakumbi ngeenjongo zokuqinisekisa ukuba intlalo yabo inakho ukuphuhla. Oku kuyangqinelana noko kuphakanyiswa nguMphahlele (2002, 2005) noAristide (2006) ukuba uluntu lwaseAfrika lumalunga neengcamango ezifanayo zoluntu ngokubhekise kumanyano njengamaAfrika. IAfrika yayisele iyibonile intsebenziswano phambi kokufika kwempi yaseNtshona, kodwa kufuneka ihlaziye ukuze iphinde ifumane umfutho wobudlelane ngokomoya kuluntu. Olu lwalamano luphakathi 'komntu ngamnye' kunye 'ne-holism' iquka ingqikelelo yomanyano kwiyantlukwano apho ukukhuthaza intlalo-ntle yabanye kuquka ukuphucula isimilo okanye ukusebenzisana ngcono kwabantu. Njengoko uMetz (2019) ecebisa, *Ubuntu* buzibophelela ebantwini njengenxaxheba apho uluntu luthi luphephe inkcaso phakathi kobuntu kunye nokuqokelelwa kweqela ngobuninzi balo.

Ekuphononongeni *Ubuntu*, le ngqiqo isisiquko ethi 'thina' ithatha indawo eyodwa njengoko ivulela ithuba lokuba kuhlonipheke abantu ngokubanzi, nabo bathi babe nendima ekubeni ezinye iimbono eziziingcambu zobuntu zibe zezo zingathathelwa ngqalelo. Abantu ngokulandela nokusebenzisa iingcamango zomanyano lwamaAfrika (*Pan Africanism*) benza ngendlela enceda abanye ngokulinganayo. Kwiithiyori eziqwalasela *Ubuntu*, iindlela zokuqonda nokucinga ngehlalathi zezo zithathela ingqalelo iimfuno zabantu ngeliso lokuba zezo zingohlukanga njengoko kukhokeliswa ukuzibona izezo zingqameleneyo ngokwendalo. Imizabalazo yamaqela iphulukana nayo intsingiselo xa kuphawuleka ukuba iimfuno zoluntu azikhokeliswa phambili – injongo kukusebenzela okulungileyo kwabanye (Metz 2007(a); Mogoboya 2011; Eleoje 2014). Le ngxoxo ingentla ngomanyano lwamaAfrika (*Pan Africanism*) njengeengcambu zoBuntu ithe yavelisa into yokuba, *Ubuntu* buthi buhlakulele

ukuhlonela izinto ezithile kwaye kubandakanya ukuba kubekho umanyano nobumbano kuluntu. Ukwahlukana kwezimvo neendlela zokwenza amalinge ophuhliso ayaxatyiswa kwaye akubonwa njengongquzulwano.

4.3.1. UBUNTU NOBUME BEAFRICAN RENAISSANCE KUBHALO LWEPROZI KAJOLOBE

Ekuqwalaseleni ukuba *Ubuntu* obu buthungelana kwaye busebenzisana njani neengcamango ezoyame kwiAfrika *Renaissance*, umphandi uza kwayama ngamandla kwiimbono ezivezwa yile filosofi ezingqonge ezo zalawulo ezathi zavalaliswa ngulowo wayesakuba ngumongameli uThabo Mbeki xa wayehlwayela eli khwelo kwiminyaka ye1990s. Ingxoxo ihambisa ithi, ikhwelo likaMbeki lifike kwangethuba njengoko wayememelela ukuba amazwe aseAfrika akhululeke kunye neendlela zawo zolawulo njengoko amaziko ajongene nophihliso kufuneka athathele ingqwalaselo urhwaphilizo nokungakwazi ukwenza umsebenzi. Kungoko kuthi kufuneka ukuba kuhlatywe ikhwelo lokufuna isisombululo esibonakalisa imvisiswano ngakwiingxaki ezenzeka kumazwe aseAfrika, nokukhuthaza uthethathethwano olugxile eAfrika noluzakukhuthaza ulawulo olungqingqwa nophuhliso oluzinzileyo (van Hensbroek 2001; Fagunwa 2019). Le miba ikhankanywieyo ngasentla yileyo uphanda uphando luza kuthi luyiqwalasele xa kujoliswe kwimbalo zikaJolobe.

Xa ubani eqwalasela ngokubanzi iimbono zikaMbeki ngeAfrika *Renaissance*, uya kuphawula ukuba ithi ibe yinkqubo yokuphucula amazwe aseAfrika ngokuthi azimele ingakumbi kwimiba yezopolitiko nolawulo. Nangona kunjalo uvan Hensbroek (2001) wenza ungxekoncomo ngakule ngcamango ngokuvakalisa ukuba inika ingqwalasela encinci xa kujongwa imiba engenkcubeko. Ukongeza umbono kaMbeki weAfrika *Renaissance* uquka phakathi kwezinye izinto ezifana nokuzimela kwabasetyhini – zizinto ke ezo ezingenkcubeko nendlela ulawulo lwaseNtshona olwathi lwabethelela nangakumbi ukukhokeliswa kolawulo lwabantu abangamadoda. Njengoko *Ubuntu* iyinto enokwenza nembali kwaye naliphi na ilinge lokuthetha intsingiselo ngobuntu ithi ithande ukusekelwa kwizinto ezicingelwayo malunga nokuba buthetha ukuthini (Nwandwe 2015). Imbali yayo nantoni na akufunekanga isimfamekise xa kujoliswe kwiinzame zokucacisa intsingiselo yayo inokuqondwa ngendlela efanelekileyo okanye iimeko zezopolitiko nezo zentlalo kunye neenkcubeko ezijolise ekuphuhliseni uluntu. Eli khwelo lokuvuzesela iAfrika lingachazwa njengolo ligxile kwindlela yokuziphatha, ukuqwalasela iingxaki zezopolitiko kunye nokufunyanwa kwakhona kwamandla okubalisa imbali yeAfrika ingangxengwanga.

Kubalulekile ukuba iphawulwe into yokuba iAfrika *Renaissance* inokusetyenziswa phantse kuwo nawuphi na umxholo kwaye ngoko ulungelelaniswa ngokulula ukuze ulungele unobangela wokuqhubela phambili nokuxhotyiswa kwabantu abaNtsundu. Ezi nzame zokuvuselela iAfrika ezifana nokulondolozwa kwembali yabaNtsundu ziyancomeka kwaye ziyimfuneko zibangela uphuhliso nokuzimela kwabaNtsundu emva kweenkulungwane zeminyaka zolawulo lwabamhlophe kunye nokuxhotyiswa kwabo. Nangona kunjalo, ukukhawulelana nemingeni elolu hlobo ukuba ngumntu oNtsundu akonelanga xa kufikwa ekwakhiweni kwentlalo olunobulungisa (Maloka 2001; Fagunwa 2019). Njengoko olu phando lujolise ekuqwalaseleni indlela ekungaphuhliswa ngayo umzi oNtsundu, u-wa Thiong'o (2005(b)) uphakamisa ukuba ukuzikhumbuza – ngemvelaphi kwakhona kwabantu abaNtsundu baseAfrika kuphela kwendlela yokuqinisekisa ukuzalwa ngokutsha kweAfrika ngokupheleleyo. Ukuvuselelwa kweAfrika ngokutsha kunganefuthe lokuqinisekisa ukuba iimpembelelo neengcingane zokuba iAfrika isaphila kwiminyaka apho ibonwa ngokuba isebumnyameni yaphasakala neminyaka nokufuthelwa yi*European Renaissance*. Ke ngoko impumelelo yeAfrika *Renaissance* ixhomekeke ekuzinikeleni kunye namandla okukhumbula imvelaphi nempatho phantsi kwezandla zempi yaseNtshona, ikhokelwa ngumbono omkhulu wokukhumbula kwakhona umanyano lwamaAfrika (*Pan Africanism*) (van Kessel 2001; Oliphant 2008).

IAfrika *Renaissance* njengentelekelelo egxile ekuqwalaseleni indima yabaNtsundu kwisizukulwana esizayo kuxoxwa ngelithi, kubalulekile ukuba kunikwe eyona ngqalelo enokuqinisekisa ukuba ikamva lezizwe eziNtsundu liphuhla ngokupheleleyo. Umxholo woko akunyanzelekanga ukuba ugxile kwisiqu kuphela koko nakwinkqubo yembali. Oko kwenziwa ngethemba lokuba amandla embali nokulawulaa ngokulula anendima ayithathayo ngeenjongo zokukhulusa uluntu oluNtsundu (van Kessel 2001; Mphahlele 2005; Oliphant 2008). Kulo mbono, iAfrika *Renaissance* okanye ukupheliswa kobukoloniyali kubonakala njengeenzame zomzuzu wokugqibela wokuzazisa buqu njengezwekazi iAfrika, nokumisela ukuba kuthetha ukuthini ukukhumbula kwakhona oko kwanqunyulwa yinkqubo yobukoloniyali. Kwinoveli yakhe ethi *Elundini loThukela* (1959), uJolobe uvakalisa ukuba kubalulekile ukuba abantu abaNtsundu benze naziphi na iinzame zokuqinisekisa iimpembelelo zazeNtshona azibathibazi ekuphileni ngeendlela ezibonakalisa *Ubuntu*. Oku ukuvakalisa ngale ndlela:

“Ukholisile, mzukulwana, ukumzisela uyihlomkhulu amanzi. Amathongo aze abe nawe. Uyasazi na isizwe esi sakowenu apho sivela khona?

... *Abasaziyo bathi sasuka embindini weAfrika singumntu omnye. Sathi sakusasazeka kwavela izizwana ekwabakho phakathi kwazo amaMpembe namaBhele namaZizi. Kwabakho namaphulo abemana ukuphuma kwisizwe ngasinye. Amanye ayebuya amanye angabuyi. NakumaMpembe lawo ke kwaphuma iphulo elingazange libuye lemka njalo laya lisihla kwathi kulo apho kanti kuza kudaleka isizwana esi ekwathiwa mva ngamaHlubi.*” (Jolobe 1959:107)

Le ngcombolo ingasentla ingoyanyaniswa nekhwelo lokuba kubalulekile ukuba abantu baseAfrika benze iinzame zokuqinisa iphulo leAfrika *Renaissance*. Loo nto ingenza ukuba nabani na ozingcayo ngokuba ngumAfrika akwazi ukuyazi imvelaphi yakhe. Loo nto ingathethi ukuba loo mvelaphi ayithanga yatshintsha ngenxa yeendawo abantu abaNtsundu abavela nabahlala kuzo kule mihla. Oku kuphakanyiswa nguJolobe kungqina uluvo lokuba iAfrika kufuneka iqinise iphulo layo lokuqinisekisa ukuba imbali yayo ibaliswa ngokusulungekileyo apho abaNtsundu babalisa okanye babumba imbali yabo ngaphandle kokuziva ngokungathi babophelelekile. UKwetana (2000) ubalula ukuba imbalo ezinolwazi neziqulathe imbali njengale noveli kaJolobe esihloko sithi, *Elundini loThukela* zezo zithi zivuselele zize ziqinisekise ukuba *Ubuntu* kubantu abaNtsundu abuyonto apha ethi idodobale unaphakade. Kubalulekile ukuba ubani nobani abe nendima ayenzayo ekuqinisekiseni ukuba isizwe eso ingakumbi esiNtsundu, sithi sibambelele kwezo zinto zakhayo ngeenjongo zokuqinisekisa ukuba siphuhla ngokwaneleyo.

UChinweizu *nabanye* (1983) baxoxa ngelithi, xa kuqwalaselwa uncwadi lwamaAfrika, kuyaphawuleka ukuba lolo luthi luhlale gqolo lubonakalisa iimpawu zokuba lwahluke ngenene koko lwaseNtshona. Oku kunjalo kuba amaAfrika ngabantu abathi bazibona bephantsi kwempathombi, nto leyo yenza ukuba benze babenoncwadi oluzama ukuvuselela izazela kwabo baselulawulweni nakuluntu oluNtsundu luphela. Oku bakuxhasa ngokuvakalisa oku:

“Since our past has been vilified by imperialism, and since an imperialist education has tried to equip us with all manner of absurd views and reactions to our past, [we do need to reclaim and rehabilitate our genuine past, to repossess our true and entire history in order to acquire a secure launching pad into our future]”. (Ugxininiso lowam) (Chinweizu *nabanye* (1983:250)

Oku kuthethela phezu kwento yokuba ababhali abafana noJolobe, uGqoba noSolilo baqinisekisa ukuba ubuzwe babo abaphulukani nabo ngeenjongo zokuba ngumzekelo eluntwini. Oku kwenziwa nangakumbi yimeko apho iimishinari zathi zaqaba inkungu emehlweni kubantu abaNtsundu ngembali nangentlalo yabo, iinjongo ikukuqinisekisa ukuba iphulo leemishinari lokuhambisa izwi levangeli ngeenjongo zokulahlekisa abantu abaNtsundu liyafezekiseka (Chinweizu *nabanye* 1983; Kwetana 2000). Uphando lufumanise ukuba kwimisebenzi kaJolobe kubethelelwa ulwazi ngentlalo yomntu oNtsundu. Kwakule misebenzi yakhe okaJolobe ukwanika nomkhombandlela ngomakwenziwe ngabantu abaNtsundu ukuze bakwazi ukuziphuhlisa nokuziphucula bebeke *Ubuntu* phambili.

4.3.2. UBUNTU OBUBONAKALISWA KWIINDWENDWE

Ubuntu buyinxalenye yobomi kubantu abaNtsundu. Buthi bubonakaliswe ngeendlela ngeendlela ngakumbi kwiindwendwe. Kubantu abaNtsundu, ngakumbi amaXhosa iindwendwe kuye kuthiwe ziyabukwa. Loo nto ithetha ukuba zithi ziququzelelwe ukuze zingaziboni njengabantu abalahlekileyo. Kwisahluko sesithathu, uphandi ukhe wavelela imeko apho *Ubuntu* buye bubonakaliswe nkqu nakwiintshaba, apho bekukhe kwakho iimfazwe. Koku uMvanyashe (2018:109) uphawula ukuba:

“Xa nikhathalelene nibumbene niye nikwazi ukuphilisana noyise indlala egqubayo. Oku ke kuzalwa bobu bunye buhamba nobuntu, endaweni yokuba ngamakheswa angooohlohlezo abajongene neziqo zabo kuphela. [Ukuxhasana, ukuhlambana imiqolo, ukuqumana nokukhathalelana kumzi kaXhosa yinto eyaqalwa ngookhokho kwasendulo]”. (Ugxininiso lolwam)

Kweli tyeli kuza kuqwalaselwa iimeko apho *Ubuntu* buthi bubonakaliswe kwiindwendwe njengoko zidakanciwe kwiiprozi zikaJolobe eziyinxalenye yolu phando. Njengomba olikhonkco kwingxoxo ngobuntu, ukubonakalisa ububele kwiindwendwe kutyelela ifilosofi yobuntu ngendlela ecacileyo nebonisa ukucinga njengomntu ofanelekileyo waseAfrika.

Zininzi iindlela ekuthi kubonakaliswe ngayo *Ubuntu* xa kubukwa iindwendwe kumzi oNtsundu. Ukubukwa kweendwendwe kuthi kuxhomekeke ukuba iindwendwe ezo zikwelo zwe okanye eloo khaya ngaziphi izizathu. Okuvamise ukwenzeka ingakumbi ebukhosini, kuye kwenziwe ‘ithekwana’ ukuqinisekisa ukuba abo basemzini banakho ukukhululeka bazive besekhaya kwalapho ebukhosini. UMvanyashe (2018) uphawula ukuba ekwenzeni loo ‘mathekwana’ okubukwa kwabantu basemzini, kuthi kubekho ukuphalazwa kwegazi

ingakumbi elo lempahla emfutshane (kuvamise ukuba kuxhelwe igusha) ukuze iindwendwe zibe nakho ukosula umlomo. Njengokuba kubukwa iindwendwe nje eyona nto ebekwe phambili bubudlelane nobumbano phakathi kwabantu ekuhlaleni. Oku kwenziwa phantsi kweengcingane yokuba unyawo alunampumlo, ngoko ubani akazi ukuba angaze aphinde alahlekele kuloo mmandla ngenye imini angayaziyo. Kwinoveli yakhe *Elundini loThukela*, uJolobe (1959:1) uyalivelela icala lokuba, ekwenziwa ngayo izinto xa kubukwa iindwendwe – loo ndlela yokubukwa kweendwendwe kungethamsanqa ukuba ithi ingqamane naleyo yokwenziwa kweziyunguma zokuvuselela ubudlelane ekuhlaleni.

“[AmaHlubi ayesila edidiyela], iintombi zihlohla iintsimbi, amadoda ebhunga ngokubuyiswa kwempahla yokuxhelwa emathanga, kuba kaloku [kwamhlamnene kwizizwe eziNtsundu kwabe kungekho theko lifezekayo kungaphalazwanga gazi]”. (Ugxininiso lolwam)

Lo mhlathi ungentla uyangqinelana noko kuphakanyiswa nguMvanyashe (2018) xa evakalisa ukuba kumz’ oNtsundu kubalulekile ukuba xa kubukwa iindwendwe kwenziwe yonke imigudu yokuqinisekisa ukuba ezo ndwendwe zikhululekile. Into ekufuneka ithatyathelwe ingqalelo apha libango elithi amaAfrika anenkubeko eyiyo ebanika igunya nelungelo lokuba bazive bangafaniswa okanye bangalinganiswa nalo naliphi na elinye iqela. Ukuchaswa koku kunye nobu bunyani buya kwenza ukonakala njengoko abantu baza kuzibona sele belahlekana nobuntu babo (Mbembe 2002; Rafapa 2005). Ithiyori yocamngco ngokuvuselela iAfrika ihambisa ithi abantu baseAfrika banobuntu obukhethekileyo, iAfrika ifanele ukuphinda iqale ngokutsha ubudlelane bayo kuyo ngokwayo kunye nehlabathi liphela.

Ukungqina into yokuba inene ‘umntu ngumntu ngabantu’, uGqoba (1873-1888/2015) usizobela xeshikweni wayezimase intlanganiselo kwelo zwe ‘*lamaqaba*’, KwaZidenge. Ekusizobeleni kwakhe uyayiveza into yokuba phantse kuwo wonke umzi oNtsundu le nto izindwendwe ixatyiswe ngeyona ndlela ingathethekiyo. Ndiphakamisa lo mba ngeenzame zokubonisa unxulumano kuncwadi lwezi ndedeba kwenziwa ngazo olu phando.

“... sangena kwindlu engqukuva pofu, entle pantsi, eqatswe ngodongwe oluhle, yaye injalo inenkambile apo salala khona kamnandi ekoyini tentsimbi, [iko yonke into efuneka kumntu ozipete ngobuntu]

Sanikwa idinala kwangohlobo olunjalo, itea ngexalayo, ... [samkelwa kakuhle kwa Zidenge]. Emva kwedinala, sabizwa tina befundisi yekake wena

ndayibona into endingazange ndibone kumaqaba". (Ugxininisolo lwam)
(Gqoba 1873-1888/2015:38/40)

Oku kucatshulwe ngasentla kungqinelana noko kuvakaliswa nguGathogo (2008) xa exoxa ngelithi, *Ubuntu* obubonakaliswa kwiindwendwe bungabonwa njengesiseko sokubonakalisa ukuba lowo ufikele kuloo mandla wamkelekile. Ngaloo ndlela kuza kuthi kube lula ukuba bonke abo bayinxalenye yeengxoxo ezithile bazive bekhululekile. Ukubukwa kweendwendwe kungachazwa njengaleyo iquka izithethe zokuziphatha zaseAfrika, ezingezizo ithiyori, kodwa eziyindlela yokuphila. Oku kubonisa ukuba imbono yokwamkela iindwendwe ibanzi kangangokuba njengenkolo yamaAfrika ingena kuzo zonke iinkalo zobomi baseAfrika. Ngamafutshane ububele ngakwiindwendwe kumaAfrika sisixhobo esinamandla sokubonakalisa ubumbano nenkathalo ngakuluntu kunye nobudlelwane ngakwiminyanya.

4.4. UBUNTU – UKUKHOKELA NEENKOKELI KWISIZWE ESINTSUNDU

Njengoko olu phando lujolise ekuphononongeni nasekuphendleni *Ubuntu* njefilosofi enokusetyenziswa ukuphuhlisa nokuphucula isizwe esiNtsundu nangakumbi, kubalulekile ukuba oko kwenziwe kukhokeliswa ubunkokeli neenkokeli ezibonakalisa ukukhathalela uluntu kunganyekwanga nzuzo. Kungoko uSaule (1996, 2016) xa ephawula ngeempawu zenkokeli eyiyo evakalisa ukuba loo nokokeli kufuneka ibe ngumntu onakho ukubona iziphene angoneli ukuzibona kubanye abantu koko nakuye buqu. Oko kuza kwenza ukuba akwazi ukukhawulelana nemingeni abantu abathi bahlangabezane nayo njengoko eza kube eyiqonda kunene ingxaki yokuba neziphene, ngalo ndlela uza kuthi afumane intlonipho nenkxaso engagungqiyo.

UBenayo (2020) uxoxa ngelithi, ubunkokeli nabo basezikhundleni zokukhokela maxa wambi, bathi bangabonakalisi ntshukumo engxamisekileyo xa bekhawulelana nemingeni ejamelene nabantu abaNtsundu. Kwilivo lakhe, "*Inkokeli*" (1940:64-65) uJolobe uvakalisa iingongoma ezithi zibe zezona ekufuneka lowo uyinkokeli abe ungumntu onazo kunye nezakhono zobunkokeli.

"Lo mntu le ndawo akafumananga wayizuza. [Sisipho esi sokukhonza kwakhe abantu bakowabo].

Ngenxa yezi ndawo kuyacaca ngokumhlophe ukuba lowo uvakalisa ezincotsheni zeentaba nguye inkokeli abuzanga babakho ubunkokeli kuye. [Le

***nto ayibikwa iyazibika ngokwayo ngendlela umntu abakhonza ngayo abantu bakowabo*]**". (Ugxininiso lolwam)

Nangona ehlaba ikhwelo lobunkokeli obusulungekileyo obungcambu zabo zikwindlela yolawulo lwemveli, kwilivo lakhe *"Isiko"* uJolobe (1940:49) ulumkisa ngelithi:

"Abanye baphembelela ukuba masiyekwe sihlale intlalo yethu yemveli kuba yeyona ibukekayo nenempilo nesonwabisayo abayithethi loo nto bejonge kulungelwa kwethu. Bayithetha kuba bona bejonge ukuhlala bengamakhwenkwe amakhulu ukuze kube soloko kwabakho sifedana sesizwana esisithi, esingahambeli ndawo sihlala intlalo endala yokungazi".

Koku kucatshulwe ngasentla, ikhwelo lokuvuselela ubunkokeli obungqongqo nobujolise ekuphuculeni iimpilo zabantu abaNtsundu lubonakala njengelo lisemngciphekweni wokuba abanye babo bangaziphathi ngendlela eyiyo. Oko kuphakanyiswa ngamazwi kaJolobe: *"Bayithetha kuba bona bejonge ukuhlala bengamakhwenkwe amakhulu..."*. Yinkxalabo le eyenza ukuba kubekho ukurhuqa iinyawo ekunikeni iingqwalasela eyiyo kwiinkokheli zemveli. Oku kunokuthathwa njengokungqina okuphakanyiswa nguKwetana (2000) ukuba kwimizamo yakhe uJolobe wayekwaphakamisa into yokuba xa izinto zenziwa kulandelwa imiqathango yenkcubeko yabaNtsundu ingankulu inzuzo kwimo yokukhokela kwisizwe esiNtsundu. Indlela uJolobe asebenzisa ngayo amava wokuhlala kwiindawo ezahlukeneyo apho kuthethwa isiXhosa nesiHlubi, uncwadi lwakhe lwafumana ingqiqo yezizwe okanye izizwana ezahlukeneyo. Loo nto yenza ukuba afikelele kwiinkalo ngeenkalo ejolise ukukhawulelana nalo mngeni wokukhokela ekubonakala ukuba uthande ukuzinga. KuJolobe umbuzo wobunkokeli neenkokheli asiyonto ekufuneka iphathwe ngokungakhathali okanye into ekufuneka ibe ngumntu okanye eyenzelwe umntu, koko yinto apha efuna ukuhlangatyezwa luluntu oluNtsundu luphela.

Kujongwe ubunkokelikwisizwe esiNtsundu, kubalulekile ukuba ingabethiswa ngoyaba into yokuba sele siphila ngokwemimmiselo yokukhokela elandela leyo yaseNtshona. Ke ngoko, kwilinge lokusebenzisa *Ubuntu* njengesixhobo sokuqinisekisa ukuba isizwe esiNtsundu sinakho ukuphuhla ngaphandle kwefuthe elimandla laseNtshona, ubunkokeli yenye yezinto ekufuneka ukuba zibe zinokuyondelelaniswa zilungele imiqathango yobuntu kwinkulungwane yamashumi amabini ananye. USaule (1996, 2016) xa ephawula ngobunkokeli obungenatyheneba ubalula ukuba umbono wokwakha ubunkokelingulowo uthi ugxile

ekuthwaleni nasiphi na isiqhamo sokubonakalisa ukuzinikela, ukuzibophelela okumandla kunye noxanduva olukhulu. Ngaphaya koko isizukulwana esizayo naso siya kudlula kanye kwinqanaba elikumila kanje phambi kokuba siyiqonde indlela eya phambili yenziwe ngenxa yezikhubekiso ezininzi ezinxulunyaniswa nendlela ebonakalisa ubunkokeli obungqongqo (Mandela 1994; Khoza 2011; Fagunwa 2019). Oku kungabonwa njengesisombululo apho ubunkokelibubonwa njengento ekhula phakathi kwabantu nabo bazinkokheli kwaye yandise nangakumbi indlela abathi babandakanywe ngayo kwiinkqubo zobunkokeli endaweni yokuba bazibone ngokungathi bakhutshelwa ngaphandle.

Ngokuqinisekileyo iinkcubabuchopho zaseAfrika zawuthathela ingqwalasela enzulu umngeni wokuphazamiseka ngokwenkqubo yobukoloniyali. Babe funa ukuba ziinkosi zabo, maxa wambi babe gocagoca imigaqo yokuziphatha yobukoloniyali migaqo leyo ekwakubonakala ukuba inyhasha ulawulo lwemveli. Ngamanye amaxesha babe funa ukubamba iinzuzo eziphathekayo zolawulo lwamakoloniyali ukuze kuzuze bona – ikhona imigaqo yolawulo eyayikhethekile. (Qangule 1979; Appiah 1992; Mbembe 2002). Ukuqinisekiswa kwakhona kokubuyiselwa kobuntu kule meko, kuthetha ukubuyiselwa kokukhokela kwisimo sangaphambili kwaye kusebenze njengendlela yokuziqinisekisa ukuba nazo iinkokeli aziphulukani nolawulo olumvelo yalo lulandela leyo yesiNtu. Ukongeza le ntetho yokubuyisela kwisimo sangaphambili ubunkokelinokukhokela kukuqinisekisa ukuba amaAfrika nawo abonakalisa isakhono sokuvelisa iinkokeli ezinakho ukuphuhlisa isizwe esiNtsundu (Appiah 1992; Khoza 2011; Asamoah & Yeboah-Assiamah 2019). Ukukhuselwa nokuphuhliswa koluntu kubalulekile ukuba amaAfrika athi rhoqo abe nebango lokuba uhlanga, izithethe zabo kunye amasiko anophawu oluthile olulodwa, olubenza bohlake njengabantu abaNtsundu.

Ubulumko nokukhalipha zezinye zezakhono ezihamba phambili ekuqinisekiseni ukuba lowo ukhokelayo unako ukukhokela ngendlela apha ekhuthaza ukuphuhliswa kwesizwe. Xa elowo uyinkokeli enako ukubonakalisa ezi zakhona, ngaphandle kwamathandabuzo angakwazi nokunqwanqwada izimizo zabo abakhokelayo – ngaloo ndlela kwakheka iinkokheli ezintsha. Kwinoveli yakhe *Elundini loThukela* (1959), uJolobe usizobela indlela uDlomo, inkosi njengenkokeli endilisekileyo nenobulumko awayelawula ngayo isizwe sakhe.

“Umhlekezi uDlomo wasiphatha isizwe samaHlubi ngobulumko obukhulu kwasekuqaleni kwakhe ukulawula. Wathi naxa azilwileyo iimfazwe nabamhlaselayo waba soloko ejonge ukuyila [intlalo enoxolo nemvisiswano

nezizwe ezingabamelwane xa zikhetha ukuhlala ngoxolo]. Ngenxa yale ndawo isizwe sakhe sathanda ukwanda ngamanani kwaza kwavela impumelelo eyazibonakalisa ngokwanda kwemfuyo nokunonelela ulimo into leyo eyaba luncedo ekondleni eso sizwe esaya sikhula ngokukhula

Amadodana aneziphiwo zobunkokheli emfazweni azibonakalisa ngamaxesha ocweyo kumadatyana athe abakho. [Ngaloo ndlela kwada kwavela neenkokeli ezidumileyo] njengoNtlabane lo owayengumphathi-mkhosi ngelo thuba". (Ugxininiso lolwam) (Jolobe 1958:15-16)

Okuphawulekayo kwesi sicutshulwa singentla yinto yokuba lowo ukhokelayo kufuneka abe ngumzekelo kwabo abakhokelayo. Loo nto iza kwenza ukuba kungabikho bunzima ekulandeleni ezinyaweni zakhe. Okubaluleke kakhulu kumsebenzi wobunkokeli kukwabelana ngabo, njengoko iba yinkqubo yokufunda kubo bobabini ‘umbhexeshi bunkokeli’ kwakunye ‘nomthathinxaxheba’ (Eze 2001; Mbembe 2002; Khoza 2011). Amandla obunkokheli, yinto abo basezikhundleni abayidalayo kwaye enokusetyenziswa ukuguqula imeko yangoku okanye ukuguqula izinto ezigwenxa ekuhlaleni. Loo mandla awajoliswanga ngokuchasene 'nomnye' ubani ekuhlaleni, endaweni yoko, ajolise ekwakheni nasekudaleni imbumba kuluntu. Ngenxa yeenguqu ezibonakalayo kule mihla siphila kuyo kubunkokheli, kusafuneka kubonakale ukuba oku kuzibophelela kwimvisiswano yoxolo kunye nomanyano lunamandla ngokwaneleyo ukumelana neyantlukwano egqubayo ekuhlaleni xa kungabonwa ngasonye. Iinkokheli kufuneka zisebenzise igunya lazo lokusebenzisa izixhobo zombuso ngokuzeleyo ukuzisa ulungelelwaniso olutsha eluntwini, nokwandisa amandla abo okusebenzisa ilungelo labo lokulawula.

Uphawu lobunkokeli boluntu nolawulo kukuphuhlisa izakhono zabo bantu ubani abakhokeleyo nokukhathalela uluntu. Uphawu lobunkokeli lubandakanya ukulinganisa ubungcali ngakwimithetho kunye nezinto ezifunekayo ‘kwidemokhrasi’ neenkqubo ezisesikweni ezinoxanduva ekuphuhliseni uluntu luphela. Ayiloxanduva kwiqela elithile labemi ukuqinisekisa ukuba iinkokeli ezikhethiweyo zezo zinakho ukukhathalela uluntu, kodwa kukuzibophelela ekubeni kukho ubulungisa kubo bonke ababandakanyekayo (Mandela 1994; Praeg 2000; Mbembe 2002). Ukuza kuthi ga ngoku, olu phando luqwalasele iingxelo zamva nje ezinobungqina obumalunga neenkokeli zaseAfrika, kunye nombono wokuvavanya ukuba zibe gwenxa njani na kwifilosofi yobuntu yamaAfrika kwakunye nendlela isithethe sobuntu esinokunxulunyaniswa ngayo nobunkokeli obuvakalayo boluntu nolawulo lwaseAfrika

4.3.1. UMTHETHO NENKQUBO YOBULUNGISA

Ngasentla sele kukhankanyiwe ukuba ngokwamaAfrika ifilosofi yobuntu yayisetyenziselwa ukugcina umthetho nocwangco eluntwini. Kuyaphawuleka ke ngoko ukuba xa kulandelwa imigaqo yobuntu, *Ubuntu* bungasetyenziswa ukuqinisa iindlela zokusombulula impixano ukuze kubekho uxolelwaniso. Ekuqwalaseleni ngqo kwimiba yaseAfrika emininzi yokuziphatha okanye ingqiqo ezingqonge ezobulungisa, uluntu, kunye noxanduva loluntu, kuyaphawuleka ukuba zithande ukufuthelwa ziingcamango zaseNtshona. Iingxoxo ezingokuziphatha nasekubunjweni ngokutsha koluntu lwaseAfrika emva kwexesha localucalulo zithi zibe nokubethabethana neengcinga zaseNtshona zobulungisa kunye nokucinga ngokuba buqulathe ntoni ubulungisa xa kujoliswe kubantu baseAfrika. Ekuphononongeni indlela ubulungisa nendima yomthetho eqondwa ngayo ngumzi oNtsundu, umphandi kulo mhlathi uza kuthanda ukuba poni ekuchazeni imvelaphi yokubulungisa naleyo yomthetho, koko into emmandla iza kuba kukuqwalasela indlela ezilandelwa nezisetyenziswa ngayo ngabantu abaNtsundu. Nangona kunjalo, umahluko ngendlela ekuqondwa ngayo umthetho nobulungisa ngokwaseNtshona nakumntu oNtsundu uza kuphawulwa.

Uninzi lweenkcubeko ziyawuxhasa umgaqo wokuba bonke abantu bayalingana. Kule ngongoma kuphuma ingcamango yomthetho nobulungisa njengokunika abantu oko kubafaneleyo. Oku kuthetha ukuba abantu bathi baphathwe ngendlela efanelekileyo, balawulwa ngokulinganayo bangacalulwa xa kusetyenziswa umthetho kujongwe ukwenziwa kobulungisa obububo. Xa kujoliswe kwimiba ebalulekileyo naleyo ilulutho kumaAfrika, uMudimbe (1988:x) uxoxa ngelithi:

“Western interpreters as well as African analysts have been using categories and conceptual systems which depend on a Western epistemological order. Even in the most explicitly ‘Afrocentric’ descriptions, models of analysis explicitly or implicitly, knowingly or unknowingly, refer to the same order”.

Le ngxoxo nembono kaMudimbe (1988) isikelezwe kwinto yokuba xa kuqwalaselwa imiba yaseAfrika imiba efana naleyo yokuziphatha, inkqubo yobulungisa kunye nemithetho yileyo ingabhalwanga. UMqhayi (1914) kwintshayelelo yakhe kwinoveli *Ityala lamawe*, uyayivelela into yokuba, ngenxa yefuthe laseNtshona, izinto nemigaqo yemveli yabantu abaNtsundu ithi ithande ukutyeshelwa. Koko ithi igqithiselwe kwisizukulwana ngokwembali yomlomo Gqoba 1873-1888/2015; Mqhayi 1914; Jordan 1973; Mandela 1994; Kwetana 2000). Nangona ingumthetho ongabhalwanga, imigaqo yayiqondwa ngokubanzi, ekubeni ubukhulu

becala lusekwe phezu kweziseko zendlela yokuziphatha, okuquka izigqibo zeenkosi namabhunga kwintsuku zamandulo, ezidluliselwa ngomlomo nangeenkumbulo njengoko zazixabisekile kuluntu. Esenza unxulumano phakathi komthetho noluntu, uQangule (1979) uxoxa ngelithi, mandulo ibiluxanduva lomzali ukoluleka ulutsha xa luphuma endleleni nokuba loo mntwana ngowaphi na.

Ukujongana nombono wokwahluka kwezithethe ezithile zesiNtu zabantu baseAfrika phambi kwenkqubo yobukoloni, ziphepha inkohliso yokuba abantu bathi bangaboni ngaso line ngalo lonke ixesha. *Ubuntu* njengefilosofi yamaAfrika busikhumbuza ngendlela entsha yokucinga ngokutsha ngeengqikelelo zomthetho, ezobulungisa kunye noxanduva lokuphendula (Bell 2002). Umthetho nenkcubeko kwisizwe esiNtsundu zibonwa zihamba zisuka kwenye ziye kwenye zigxile ngokupheleleyo kwindlela ubulungisa obuthu buhambelane nombono zemvisiswano apho kuzanywa ukuvuselelwa kweembophelelo ezihambelana nobuntu. Kwelinye icala, umthetho kwinkqubo yentlalo esekwe kwinkcubeko yaseYurophu ubonwa njengequmrhu elahlukileyo kwinkcubeko (Mudimbe 1988; Appiah 1992; Wiredu 1995; Mbembe 2002). Ngaloo ndlela, ubani angaxoxa ngelithi, ubudlelane bezentlalo ezifana nothando, umsebenzi wentlalo phakathi kwendoda nomfazi kunye nokwakhiwa kwengqondo yomsebenzi, intlonipho, imbeko, umzekelo, ayibonakali ithwala ubunzima obufanayo kuluntu lwaseNtshona.

Xa kuthethwa ngenkqubo yomthetho into ekufuneka iqatshelwe kukuba uxanduva lokuphendula noxanduva loluntu ekukhawulelaneni neyantlukwano ngakwindlela ekusetyenziswa ngayo umthetho kubakho ukungangqinelani phakathi koluntu namaziko omthetho. Le ngcamango yomthetho ihambelana nengqiqo yaseNtshona yomthetho, apho iintsapho noluntu zithi zityeshelwe (Ramose 2001; Bell 2002; Mogoboya 2011). Kuluntu oluntlanga zahlukeneyo olufana noMzantsi Afrika kuye kufuneke umonde nokuzinikela koluntu luphela ekwenzeni ubulungisa kuwo onke amalungu oluntu. Zizinto ezo ezifunekayo kutshintsho olunentsingiselo ngokobulungisa noluhlala luhleli. Ukulawulwa kobulungisa ngokobuhlanga okanye iyantlukwano yenkcubeko yinzuzo yethutyana yezopolitiko enokubangela ukuba kubekho iyantlukwano ngokwasekuhlaleni (Mandela 1994; Saule 1996, 1998; Ramose 2001). Yinto le eyathi yenza amakoloni aphumelele kuphulo lwabo lokuthimba iAfrika. Ngokommiselo wobuntu, umthetho kumzi oNtsundu ukwajolisa kwizenzo ezisekelwe kwimfundiso yenkcubeko. Ukugcina ubudlelane obuhle phakathi koluntu kuthathwa njengoxanduva lokuqinisekisa ukuba iingxabano phakathi kwamalungu oluntu

azibethiswa ngoyaba, kodwa njengekroba lokusombulula ungquzulwano kuluntu luphela (Ramose 2001).

Ngenxa yeziphumo zenkqubo yobukoloni, iinkcubeko zaseAfrika zathi zafumana ukufuthelwa ngamandla ziingcamango zaseNtshona zokuziphatha, ubulungisa, kunye nobuntu. Kwiinkalo ezininzi, ezo ngcinga zibonakala zimi ngokwahlukileyo kwiingcamango zangaphambili ezifumaneka kwisithethe neenkubeko zaseAfrika ngendlela ubulungisa nomthetho ezithi zisetyenziswe ngayo. Xa kuthethwa ngobulungisa, kuthethwa ngendlela apho kuzanywa ukulungiswa isimo okanye imo ethile (Ntshingana 2019). Oku uRamose (2001) uyakuxhasa xa esithi:

“The Ubuntu African understanding of justice as balance and harmony demands the restoration of justice by reversing the dehumanizing consequences of colonial conquest and by eliminating racism”.

Ubulungisa buqhubeka bufuna ukuba imbuyekezo nokukhathalelwa koluntu kungenxa yabantu abaNtsundu abathi batshutshiswa yinkqubo yobukoloni. Ingxelo yombuzo ngobulungisa nomthetho kolu phando ithetha ukuba ngokwethiyori kukho unxibelelwano oluthe ngqo kunye nolungenakuchithwa phakathi kwengcamango yobulungisa nomthetho. Injongo yomthetho kukulandela nokuphumeza iimfuno zobulungisa (Mqhayi 1914; Bell 2002; Ntshingana 2019). Kuvavanyo okujoliswe kulo lo mbuzo ngokuqonda unxulumano phakathi komthetho nobulungisa, iindlela ezithi zisetyenziswe ngayo. Njengoko olu phandlo lujolise ekuphononongeni indlela *Ubuntu* obungasetyenziswa ngayo ukuphuhlisa nasekuqinisekiseni ukuba umzi oNtsundu ngulowo ukwaziyo ulandela iindlela zemveli zokwenza izinto, le ndawo yobulungisa ingaqondwa kusekelezwe phezu kwezo meko.

Kwenye yeenjongo zolu phando, ubulungisa buya kuqondwa njengendlela yokuphilisana koluntu nokuqaphela ukufezekiswa kobulungisa baseAfrika obubuyisela imvisiswano eluntwini nendlela ekuqondwa ngayo ubulungisa ngokuchaseneyo nendlela yaseNtshona. Iingxoxo zaseAfrika kunye neengxoxo zefilosofi yobuntu zingajongwa njengento ebalulekileyo hayi kuphela ekuchazeni intlalo yomntu oNtsundu kodwa ukuchaza isimilo somntu ngokuziphatha nokubonisa imfesane kwakunye nokukhathalela abanye abantu. Inkqubo yobulungisa kumzi oNtsundu ingakumbi kwaXhosa yayithanda ukusonjululwa komkhulu apho inkosi okanye ikumkani yayidlana indlebe namaphakathi wayo ukufumana isisombululo.

“Enkundleni amatyala ayethethwa nguye ngobuchule obumangalisayo nezigwebo zisenziwa nguye egameni lomhlekezi uDlomo phofu.... Wayejongana nayo emehlweni afune amacebo okuyicombulula. Kodwa kuko konke oko kuphakama wayesoloko ebethe ubilali njengengubo. Wayedlalana indlebe futhi nomhlekezi uDlomo ewafuna futhi amacebo kumaphakathi akowabo nakwabanamva kwindima nganye....”. (Jolobe 1958:163-164)

Okuphawulekayo koku kucatshulwe ngasentla yindima yokubonisana banzi ngemicimbi ethi isiwe komkhulu ukuze kufikwe kwisisombululo esiza kugqamisa ukuba kukho ubulungisa kwindlela umcimbi othile othe wasingathwa ngayo. Ukufakana umlomo namaphakathi wakhe, uNtsele wayekwaqinisa umbono wokuba abantu abaNtsundu kwandlandlolo indima yokuba kufuneka kubekho uthethathethwano ekuthathweni kwezigqibo, yayibalulekile kubantu abaNtsundu (Jolobe 1958; Kwetana 2000). Ngaloo ndlela lowo uthe wathathelwa isigqibo esiqatha, isigqibo esithande ukungabonakalisi ubulungisa ngokwaneleyo, uya kuthi akwazi ukufaka isicelo sokuba avakalise ukungaxoli. Kuyaphawuleka ukuba ubulungisa bujongwa kwaye bulawulwa, ngenkolelo yokuba ukugcinwa kwemvisiswano nobudlelwane kubalulekile kuluntu.

URamose (2001) uphakamisa isindululo sokuba iimfundiso ezikwimigaqo yobulungisa bembuyekezo zinokusetyenziswa ngokubanzi umxholo wokuvuselela imbonakalo yelizwe yobuntu eAfrika ngokwenjenjalo kukhuthazwa inguqu kwezentlalo kunye ukusombulula impixano. Kuthi kubekho inkqubo yobulungisa ejolise ukuvuza wonke ubani kwisizwe siphela. Loo nkqubo ithi yenzeke ngendlela apha ekuthi kubonakaliswe isohlwayo ngakwiqela ebelithande ukuba gwenxa. Kwinoveli yakhe ethi, *Elundini loThukela* uJolobe (1959) uyayivelela le ndlela yokubonakalisa ubulungisa. Oku ukuveza xeshikweni amaHlubi kwafuneka ukuba angenelele ancedise amaNgwane kuhlaselo olwathi lwazama ukuthibaza ucwangco olwalukho apho komkhulu.

“Andinithumeli ngantimbo yaluchuku kuba besizihlalele ngxoxolo thina. Kusuke kwahlwatywa isandla sasekunene. Niya kubangula loo meva ke nina. Asitsho ukuthi zeningezi nayo intimbo kodwa sithi zenithi nithimba ezinkonazana nisukele kuqala ukuthimba uxolo ngokumohlwaya umhlaseli aphinde umkhondo”. (Jolobe 1958:85)

Oku kungasentla kungqina into yokuba kubantu abaNtsundu akukho nkanuko yempindezelo. Ngoko kukho ukulangazelela ubulungisa nokuzikhulula kwiintshutshiso zengcinezelo kodwa abantu abaNtsundu, ngokwabo bazibona sele besiba ngabatshutshisi, bokusebenzisa iinkqubo zocalucalulo nobulungisa ukukhetha icala njengoko abantu abamhlophe baseAfrika babesaya kwenza njalo. Njengoko uSaule (1996) ecebise *Ubuntu* bubonelela ngendlela yokuphinda kukhokeliswe ubulungisa bezentlalo ngokusebenzisa ukuqonda impilo yamaAfrika. Oku kubhekise kubathathinxaxheba abasebenza nzima ukwenza ulwakhiwo lokuqonda iinkalo zobulungisa oluphindwe kabini ngokubhekise kwisizukulwana esizayo. Ngaloo ndlela amasoloty obulungisa kusetyenziswa *Ubuntu* aza kubanakho ukukhawulelana neningeni ethi ihlangatyezwe ngabantu abaNtsundu.

4.4.2. INKQUBO YOLAWULO ENGENAZIMPEMBELELO ZASENTSHONA

Ukupheliswa ngokupheleleyo kwenkqubo yobukoloni ali eAfrika yatshintsha imo yezopolitiko nezinto eziphambili zaseAfrika ezifana nenkcubeko, intlalontle yabaNtsundu kunye neengququ kwindlela ekuqondwa ngayo impucuko. Inkululeko yamaAfrika nkqu noMzantsi Afrika yazisa udlamko olutsha kwiingxoxo malunga nolawulo ukusuka kwiingxaki zokungahoywa nokunyhashwa kwamalungelo ukuya kwezo zophuhliso. Ngenxa yeenguqu kwezopolitiko ukuqonda ngokutsha amalungelo oluntu nokucaca ukuba kungoko utshintsho kwindlela abaNtsundu abazibona ngayo emva kwenkqubo yobukoloni ali, kungatshiwo ukuba ulawulo olungenazimpembelelo zaseNtshona yinto ebalulekileyo nekufuneka ithathelwe ingqalelo.

Umbuzo onokubonakala njengalowo utshis' ibunzi ingangulowo wokuba luyintoni na ulawulo olungenazimpembelelo zaseNtshona? Ngumbuzo lo oza kuthi ukhawulelwe ngumphandi ngeenjongo zokubonakalisa ukuba ntlandlolo abantu abaNtsundu babe nazo iinkqubo zolawulo abazilandelayo. Ulawulo olungenazimpembelelo zaseNtshona luthetha ukubandakanya abantu kwiinkqubo zokwenza izigqibo malunga nentlalo-ntle yabo ngokubanzi (Mandela 1994; Wiredu 1995; Bell 2002). Ukubandakanya imigaqo neengcamango zobuntu kulawulo kungayindlela yokufezekisa into yokuba ekuhlaleni bonke abantu kufuneka ukuba bazibone njengabo bakwaziyo ukuvakalisa izimvo zabo ngendlela ekuthi kulawulwe ngayo. Xa kulandelwa le migaqo nemiqathango yobuntu kungathi kubonakale umoya ogcweleyo wenkathalo ngakuluntu, imvisiswano, ububele, intlonipho kwakunye nophuhliso oluzinzileyo nenzuzo ngakwindlela abantu abathi baphilisane ngayo.

Ulawulo olululo lubandakanya umoya wobuntu, umnqweno wokwenza uluntu luphile ngcono, nto leyo ebonakalisa ukuba uluntu oluqhuba kakuhle kulawulo olululo lunazo izalathiso ezisulungileyo zokuphuhlisa uluntu (Asamoah & Yeboah-Assiamah 2019; Fagunwa 2019). Ukubonakalisa ukuba iAfrika inako ukulawula ngaphandle kweempembelelo zaseNtshona, uNkrumah kuAppiah (1992:3) uhlaba ikhwelo lokuba:

"Africa for the Africans!" I cried. . . . "A free and independent state in Africa. We want to be able to govern ourselves in this country of ours without outside interference".

Koku kuphakanyiswa nguAppiah (1992) ngasentla, okuphawulekayo kukuba amaAfrika kufuneka enze imigudu yokutshabalalisa ingcingane yokuba nangona sibaNtsundu singabantu abohlukeneyo. Loo ngcamango yile yathi yabethelelwa yimpi yaseNtshona ngeenjongo zokudala iyantlukwano. Kwilivo lakhe, *"Singabantwana bendlu enye"*, uJolobe uphakamisa uluvo oluthande ukoyama kolu lucatshulwe ngasentla. Oko kungaxoxwa ngelithi, wayekwenza phantsi kweenzame zokuveza ukuba isizwe sabaNtsundu xa sithetha kwaye sisenza izinto ngazwinye zinakho ukuqulunqa imithetho nemigaqo yokuqinisekisa ukuba sinakho ukuziphuhlisa, ukuqinisekisa ikamva elingenakutshabalala ngokukhawulezileyo:

"Nesizwe ukuze kuqale ukuba kuthiwe sisizwe ngokwenene siya kuba sifikelele kulo mgangatho wokuba umlomo waso ube mnye, wonke umntu ongowaso aphulaphule izwi lalo mlomo mnye alawulwe lilo". (Jolobe 1940:27)

Oku ukuxhasa nangakumbi kwilivo lakhe elithi *"Isiko"* xa evakalisa ukuba:

"Zonke izizwe zinamasiko azo. Masigcine isiko lethu. La ngamazwi avakala futhi kule mihla ephima kubantu bakowethu, kwaye [kubantu abamnyama siva amazwi athi umntu oNtsundu makaqhube alawulwe ngesiko lakhe]."
(Ugxininiso lolwam) (1940:89)

Ekugcineni nasekuvuseleleni iinkqubo zolawulo zamandulo akuthethi ukuba ezi zisetyenziswayo kule mihla kufuneka ziphoswe kwelokulibala, koko oku kungabonwa njengekhwelo lokuba kufuneka ezo nkqubo zithathele ingqalelo ezo zemveli zomzi oNtsundu. Nangona uJolobe ephakamisa ukubaluleka kolawulo olungenazimpembelelo zaseNtshona, ukwaphawula ukuba kukho maxa apho le mpi yaseNtshona ithi ifune ukuba abantu abaNtsundu mabazilawule ngeenjongo zokubafaka kumgibe. Loo mgibe ibe ingulowo wokuveza uluntu

oluNtsundu njengolo lingakwaziyo ukuzilawula ngokuyimpumelelo (Sirayi 1985; Mandela 1994; Kwetana 2000). Ukongeza yayingengombandela nje wokuqonda into ekhokelela kubukhoboka ngokolawulo lwaseNtshona njengoko oko kwakubonwa njengendlela yokukhawulela imfuneko yokuzikhulula kulawulo lwasemzini. Ngamanye amazwi le nkqubo yolawulo ikholelwa kumgaqo othi ‘beka abantu kuqala’ khon’ ukuze kubekho intsebenziswano enokuqinisekisa ukuba uluntu lunakho ukuphuhla ngokuyimpumelelo. Le ngongoma yolawulo olungenazimpembelelo zaseNtshona ikwacebisa uvakalelo loluntu kwaye ibongoza abantu ukuba bancedise ukulwela umdla wabanye kunye noluntu ngokubanzi.

Ekuphononongeni ulawulo kumzi oNtsundu kusetyenziswa *Ubuntu* ubani angaphawula ukuba kwakwiminyaka yangaphambili, ulawulo yinto eyayiqinisekisa ukuba uluntu lunakho ukuphuhla phantsi kolawulo olucingela uluntu ngokubanzi kungacingelwa ziqu zabo baselulawulweni kuphela. Umbuzo ngezolawulo ubotshelelwe ngokusondeleyo phezulu nengxaki yentlonipho esinayo ngakuluntu nasekuhlaleni ngokubanzi. Ukuba kukho ukujongelwa phantsi kwentetho engolawulo olululo lwabantu abaNtsundu kwangaloo mqondiso wokulahla indlela ekulawulwa ngayo kumzi oNtsundu ingaba bayanyhashwa abo bantu (Mudimbe 1988; Mbembe 2002; Asamoah & Yeboah-Assiamah 2019). Ukuba kukho iintloni ngendlela ekulawulwa ngayo, ngoko ngokuqinisekileyo kufuneka kulwelwe obo buncinane bembeko obuyimfuneko ukuze kubekho ukusebenza okukuko koluntu. Ulawulo olungenazimpembelelo zaseNtshona, ngokukaWiredu (1995), lumele ngakumbi uhlobo lolawulo apho kufuneka kuqwalaselwe umdla neemfuno zabo bonke abantu ekuhlaleni.

Nangona siphila kwimihla apho kuthiwa kukho ulawulo ‘lwedemokhrasi’, kodwa kumzi oNtsundu akuyonto intsha leyo. Ngokwenene uxanduva lokuphendula kunye nokungafihlisi kuthethelela kanye ubukho ‘bedemokhrasi’ nolawulo olululo. Ukuphendula kuluntu nokwenza izinto elubala kubandakanya uxanduva lokuveza imisebenzi neziphumo zemisebenzi enjalo nokucacisa nokuxhasa abo baselulawulweni. UMogoboya (2011) ubalula ukuba kwantlandlolo abantu abaNtsundu babe kwazi ukulandela inkqubo yolawulo ebonakalisa ukuba kukho ukulandelwa kwemigaqo ‘yedemokhrasi’. Loo nto yenze ukuba abo baselulawulweni iikumkani, iinkosi namaphakathi, zithi zithathe izigqibo iziza kulungela uluntu luphela. Njengoko inoveli *Elundini loThukela* (1959) ibhalwe ngeenjongo zokudakanca indlela amaHlubi endulo ayephila ngayo (imbali ngesizwe sawo), iqulathe nendlela ulawulo olwaluthi lusebenze ngayo. Kungoko sibona uJolobe esizobela ukuba le nto ‘iyidemokhrasi’ yayithi ibe ngumba osingathwa njani. Usizobela ngale ndlela:

“Emva koku phakama ngokuphakama amadoda kwacaca ngeentetho zawo ukuba uluvo luphokele ekusamkeleni isimemo soncedo. Amaphakathi amakhulu akabanga saxhamleka. [Asuka ngokushwankathela umlomo wesizwe okhutshwe ngabameli baso. Indawo ekwangenwa kuyo emva kokuba kuviwene] yaba yeyenani lamabutho aya kukhutshwa”. (Ugxininiso lolwam) (Jolobe 1958:82)

Le ngcombolo ingentla yembali engendlela ekuthi kufikelelwe kwimviswano ngokuthathwa kwesigqibo kubhekiselwa kuyo ukuthi amaAfrika ebeseke izithethe ngokuhambelana nezinye izizwe eziphucukileyo zexesha lamaAfrika angaphambi kobukoloni. Ngenxa yoko kuyaphawuleka ukuba ulawulo lwaseNtshona lugxile ngamandla ekuqaqambiseni impucuko yaseNtshona. Ekwenzeni oko kuthi kugxilwe kwisakhiwo sokuziphatha apho kuthi kukhokele kwaye kugwetywe zonke iindlela zokulawula zabantu abaNtsundu kunye nentsebenziswano yabo. Isiseko soko siqandulela kwinto yokuba, abantu baseNtshona bathi bajonge indlela yokulawula yamaAfrika njengesekelwe kwintsoni nje okanye iinkolelo zonqulo (Mbembe 2002; Rafapa 2005; Mogoboya 2011). Ngokwengqiqo yaseNtshona, iinkqubo zolawulo zamaAfrika kuye kukholelwe ukuba azinaso isiseko ngenxa yesizathu sokuba ngenkqubo yobukoloni kwathi kwatshatyalaliswa ulawulo lwemveli.

Nangona iimfuno zaseNtshona kunye nezaseAfrika zokuba kuyintoni ukulawula zingafani, eAfrika ukuchazwa kwindlela yokulawula kukhuthaza ukusebenza kakuhle kwengcaciso kwimiba ebalulekileyo yesithethe samaAfrika kulandelwa imiqathango yobuntu. Iinkqubo zokulawula zinokufaneleka kwaye kukho into ethile ebalulekileyo ekufuneka izuzwe ngokujonga ukuba yeyiphi enokusebenzela abantu baseAfrika kwezi zimbini (Praeg 2000; Eze 2001; Khoza 2011). Nangona kunjalo iimbono zaseNtshona ngobuntu zinokusikhokela ukuqonda izibophelelo zemvelaphi ezinxulunyaniswa nengcamango yemveli yabantu yaseAfrika. Ngenxa yale ndlela zibaluleke kakhulu iimbono zemveli malunga neenkqubo zolawulo nangenxa yomnombo wabantu wamaAfrika.

Akuyomfuneko ukuba abantu bakhulele kwindlela yolawulo olungenazimpembelelo zaseNtshona kodwa banakho ukuqinisekisa ukuba benza naziphi na iinzame zokuqinisekisa ukuba inkqubo yolawulo yileyo ithi ivune umzi oNtshundu. Ulawulo olungenaziphene lunokuphucula ubomi bomntu oNtsundu kunokuba ibenze babe ngabafundi abangapheliyo soloko bethatha iimfundiso kwimpi yaseNtshona (Wiredu 1995; Mogoboya 2011; Asamoah & Yeboah-Assiamah 2019). Iimfuno zokuhanjiswa kweenkonzo kumzi oNtsundu ezijolio

kuphuhliso, ingaziinzame ezibonakalisa ukuba inene abantu bayakulangazelela ukuiqnisekisa ukuba *Ubuntu* abudodobali kwaphela. Ngaloo ndlela ulawulo luya kubuyiselwa ebantwini kwaye zonke iimfuno ziya kuqwalaselwa ngolwimi lwabo nakwindawo abakuyo. Xa sithetha ngenkqubo yolawulo kulandelwa *Ubuntu*, ulawulo luqondwa njengondlela yokuxhobisa nokukhuthaza umanyano kwaye wonke ubani abe ukulungele ukulandela imiyalelo ejolise ukuphuhlisa uluntu ngokubanzi.

Xa umzi oNtsundu unokulawula ngokupheleleyo ngaphandle kweempembelelo zaseNtshona ungakwazi ukuyila ngokutsha izicwangciso zentlalo. Ngokusekelwe kwiingcamango ezinjalo ezongeziweyo zokulawula, kunokwenzeka kuyilwe ngokwemigaqo yokuhambelana kwemiba yezentlalo nezopolitiko kunye nezinto ezibonakalisa umdla ekuphuhliseni intlalo yabantu abaNtsundu (Eze 2008; Khoza 2011; Asamoah & Yeboah-Assiamah 2019). Ngaloo ndlela imicimbi yoluntu kunye nezinto zemveli ziyakhuseleka, kuvakaliswa izimvo ezihambelanayo kwaye kukhuthazwa ukuvakaliswa kweembono ezahlukeneyo – nto leyo ebonakalisa ukuba onke amacala ayamanyelwa. Ukugcina umoya wobuntu kulawulo nakwezopolitiko kukhuthaza uluntu neenkokeli ukuba zibe zezo zizimiseleyo kwaye zilawule ngokuyimpumelelo oku kuya kunceda ukubonelela uluntu ngokweemfuno zalo (Wiredu 1995; Broodryk 2006; Fagunwa 2019). Kananjalo kuya kukhuthaza ukudalwa kwentsebenziswano phakathi koluntu nabo basemahinyeni olawulo kunye nokwakhiwa kwentembeko kumacala omabini ekuhambeni kwexesha.

4.4.3. IMPUCUKO KWINTLALO YABANTSUNDU

Impucuko yaseNtshona ibe nefuthe elihle nelibi kubantu baseAfrika. Impucuko yindlela yokuphila yalo naluphi na uluntu. Yona ibandakanya imiba ekhathazayo kuphuhliso lobuchwepheshe, ulwimi, inkcubeko, imfuno kwakunye nenkqubo yezontlalo-politiko yabantu. Siluluntu kufuneka sibe nokuthobeka kwaye sithobelane ukuze sivume ukuba asiyili zingxaki ezizodwa kweli lizwe izwekazi iAfrika, loo nto iza kukhokelela ekubeni kuthi kuvelizwe izisombululo ezitsha ngokupheleleyo nangona uluntu lusambethwe ziingxaki zamandulo. Kukho izinto ezahlukeneyo ezithintele ukukhula ngokupheleleyo kwemibono enokuthi xa ichazwa ngokuphandle itshintshe izenzo zexesha lamandulo nelangoku ngokubhekisele kwindlela ekusetyenziswa ngayo *Ubuntu*. USAule (1996:89) uphawula ukuba:

“Ubuntu, as it were, includes practices which govern the behaviour of the society accordingly and every member adheres to them subconsciously. [It is

the ultimate guarantee of the society's existence and continuity]”. (Ugxininiso lolwam)

Oku kucatshulwe ngasentla kuxhasa into yokuba xa uluntu luthe lwamanyana koko lukwenzayo ngezizathu zokuluphucula kuthi kubonakale ukuba kuphilwa ngendlela apha wonke ubani athi asebenzele ukuphucula intlalo ngokubanzi. Le nkcazelo isekelwe phantsi kwekhwelo lokuhlaziywa kweAfrika, iAfrika *Renaissance*. Uluntu olufuna impucuko nenkqubela phambili kufuneka luvukele oozwilakhe, abo bafuna ukonakalisa nokundlandlathekisa uluntu baze bebe ubutyebi babantu (Mudimbe 1988; wa Thiong’o 2005(b)). Oko kungatshiwo ukuba kubonakalisa ukuba lowo ngumAfrika wokwenyani nonjongo zakhe ikukuqinisekisa ukuba kukhawulelwana neengxaki ezinkulu zembali, ngxaki ezo zathi zenza uluntu oluNtsundu lube lolo lubonakala njengelo lungaphucukanga kuyaphi.

Xa kuthethwa ngempucuko kwizizwe eziNtsundu sithathela ingqalelo ikhwelo leAfrika *Renaissance*, ubani uyakuphawula ukuba omakukhokeliswe phambili ngumba wokuza neyona ngcaciso noqikelelo ukuba yintoni le nto iyimpucuko. Ekwenzeni oko kuyafuneka ukuba iingqondo zoluntu zingoyamani nempucuko kugxeleshwe leyo yaseNtshona kodwa kuqwalaselwe indlela izizwe eziNtsundu ezingaziphucula ngayo zisebenzisa oko kuyimveli kubo. Ibinzana elithi, ‘impucuko’, liye lachukumisa kakhulu ngenxa yocalucalulo lwaseNtshona kunye neengcamango zamakoloniya (Mafeje 1990; Benayo 2020). Abantu baseNtshona bakwenza kwabonakala ngathi yayingabo kuphela abantu abaphucukileyo ehlabathini baza bagxininisa ekugwebeni lonke izwekazi iAfrika nakwixesha lalo elidluleyo ngokwemilinganiselo yempucuko yabo yeenkulungwane ezimbalwa zakudala.

Kwimisebenzi yakhe yeprozi uJolobe ubonakalisa ukuba uphazamiseke kakhulu kukungavisisani phakathi kwabaNtsundu kwaye ukwaxhalabile malunga nemiqobo ekhoyo kwinkqubela phambili yentlalo nezopolitiko ethi ibe ithintela impucuko (Sirayi 1985; Kwetana 2000; Benayo 2020). UJolobe (1940:3-5) uchaza impucuko ngelithi:

“Xa sithabathela apha ke sifumana ukuba ukuphuculwa komntu kuthetha ukuveliswa komntu othile. Emntwini akuguqulwa nyama namzimba kuba oyena mntu kanye asimzimba wodwa, koko kujikwa ezo zityhulu ezinguyena mntu ngokwenene – umoya nengqondo, ukanti kuyaphawuleka ukuba ngokujikwa kwezi ndawo ziyintloko ...

Isizwe esisulungekileyo sifana nqwaa namanzi olwandle wona ayichwethayo ayikhuphele ngaphandle into ayibukulayo. Okusakhayo kusiqhubela phambili isizwe kuyabukwa siso. Bonke abanegalelo elihle kwaneempembelelo ezintle zokusiqhubela phambili isizwe baphucukile”.

Kwesi sicutshulwa singentla ekungathathelwa ingqalelo yindima uJolobe ayenzayo ekuqinisekiseni ukuba ikhwelo lakhe lokuqhubela phambili impucuko yenkcubeko lijongwa njengelo linganeziphumo ezincomekayo. Oku kuvezwa nguJolobe kwilivo lakhe “*Impucuko*” njengoko kucatshulwe ngasentla kungqina kanye oko. Ukongeza xa siqwalasela esi sicutshulwa singasentla akumangalisi ukuba isibheni sikaJolobe singathathwa njengesibhekise ekuqapheleni imeko yezentlalo kwixesha lobukoloniwali. NgokukaKwetana (2000) abantu abaNtsundu bathi bazibona benyanzelekile ukuba okuyimpucuko bakufanise noko kubizwa impucuko ngokwaseNtshona – oku kwenzeka xa izinto abazenzayo ekuhlaleni bathi bazoyamanise okanye bazithelekise nomgangatho wezo zaseNtshona.

Xa siqwalasela banzi indlela abantu ababe philisana ngayo ngokuqinisekisa ukuba kuthi kubonakale ukuba banentlalo ephucukuleyo, uMosert kuKwetana (2000:88) uphawula ukuba:

“What was important, as in all other aspects of Xhosa social code, was that the wholeness of the family, the chiefdom and the society be preserved, and [there was (nothing)... that was larger than the overwhelming instinct for maintaining the balances in the long-standing social harmonies...]”
(Ugxininiso lolwam)

Esi sicutshulwa singentla singoyanyaniswa naso nasiphina isizwe esiNtsundu apho abantu bathi bahambise phambili ubumbano nocwangco njengendlela ebonakalisa impucuko ekuhlaleni. Kwilivo lakhe elithi “*Ukuvuthwa kwegaga lepesika*”, uJolobe (1940:113-118) uphakamisa ukuba le nto ikukuphucuka kufuneka ibe yinto eyenziwa ngabantu ekubonakalayo ukuba bamxhelomnye. Ngokwenza njalo akusayi kubakho bantu batsalela kwicala elithile. Ukuba ke oko kuthe kwenzeka, loo nto iya kubangela ukuba umzi oNtsundu ungafikeleli ekubeni sifezekise iinjongo zokuba sibonakale njengesizwe esenempucuko nesizimeleyo.

“Amacebo okulungisa izinto ezonakeleyo asidli ngakuqonda ukuba anxulumene nengqobhoko naxa sukuba ehlangabezana nengxaki esibe siyithandazela. Loo nto idala ukuba sizifumane singamaqela achaseneyo ukanti injongo yethu ibe inye yona”.

Kwakweli livo linye uqhuba ngelithi:

“... koko iindawo ezisakhwalelayo zezi zokuba ingqondo yesizwe ifanelwe ukuba ibekwe phantsi kweempembelelo zalo, nokuba kubalulekile ukuba masiqwebe siphumelele sityebe ukuze sibe nakho ukuzifezekisa iinkalo esilangazelela ukuzifikelela, [**ukuze sizifeze neenjongo ezilungileyo esinazo zokwakha nokuphakamisa isizwe sethu**]” (Ugxininiso lolwam)

Oku kucatshulwe ngasentla kuyayingqina into esele ivakalisiwe nguJolobe into ethi, uJolobe ebe ngumntu obhala evakalisa ukukhathalela nokukhuthaza abantu abaNtsundu ukuba mabaqinise ekulweni izinto ezingabenza bazibone njengabo bangaphucukanga. Kukwaphawuleka koku kucatshuliweyo indlela uJolobe abonakalisa ngayo unxulumano phakathi koncwadi lwaseAfrika nentlalo yabantu abaNtsundu njengoko ingxam yalo ivakalisa amava neengxaki abathi bajamelana nazo (Kwetana 2000; Benayo 2020). Kungoko kumavo afana neli *Impucuko*, *Ukuvuthwa kwegaga lepesika* kukho izimvo eziphakamisa imigudu enokwenziwa ukuqinisekisa ukuba uluntu oluNtsundu linakho ukuvuselela ezona ziseko ziphambili zobuntu. Ngokuphandle, ‘ukuphucuka’ nokuphuhla ngokubanzi kuyinto exhomekeke kubantu abaNtsundu ngokwabo. Loo nto ithetha ukuba makungasongwa zandla kwenziwe iminqweno yoluntu ukubonakalisa ukuba ngenene impucuko yabantu abaNtsundu yileyo ibenza bafane ngokukodwa njengoko ibonakalisa iimpawu zobuntu. Kuba ukuba impucuko yaseNtshona yayinemvelaphi kwilizwekazi laseAfrika indlela echanekileyo yophuhliso lwengqondo iya kucaca kuphela xa siqala ukuqonda isiseko kunye nesikhokelo sophuhliso. Xa kujongwe ngolu hlobo ukwenziwa kwezinto ngokwala maxesha asikokulahla iindlela zokucinga zemveli kunye nokwamkela imikhwa yasemzini koko yinkqubo apho amaAfrika kunye nabo bonke abanye abantu bafuna ukufikelela kwikamva loluntu.

4.5. UQUKUMBELO

Ukuza kuthi ga ngoku kuyaphawuleka ukuba *Ubuntu* buthi buthethale phantsi kweemeko zale mihla ezisekelwe kwimbali yabantu abaNtsundu, mbali leyo ekusabonakalayo ukuba ineziphene zayo. Akuyonto yothusayo ukubona uthungelwano phakathi komanyano lwamaAfrika (*Pan Africanism*) neAfrika *Renaissance* kunye nobuntu njengefilosofi yokuphilisana nokuphuhlisa izizwe zabantu abaNtsundu. Zontathu ezi khonsepthe zithi zisebenze ngendlela apha eyenza ukuba umntu abe nakho ukubona indima eziyidlalayo ekuhlaleni ukuqinisekisa ukuba umzi oNtsundu asinguwo lowo uhlala ubonwa njengalow

ungenakho ukuziphuhlisa. Ukwakha nokuphuhlisa isizwe sesinye sezifundo abanazo ababhali nezifundiswa zesiXhosa kuquka kubo aba kujoliswe kubo kolu phando. Xa siqwalasela oko ngokuphathelele imiba ngelo xesha, uJolobe lo wayengumntu ongokwesiprofeto ngokwakhe esiba ngumfuziselo kuluntu. Yimiba leyo ekwabonakala ukuba iyimingeni eluntwini oluNtsundu kwaye ababhali abafana noJolobe babe zimisele ukuba bayilwe ngazo zonke izixhobo abanazo ingakumbi ezo zoncwadi.

Into eyenziwa nguJolobe kubhalo lwakhe lweprozi kukubhiyozela ukusinda nokulondolozwa kwenkangeleko yobuntu baseAfrika, nto leyo ebonakaliswa yimbono yakhe ehlala ihleli yombhali waseAfrika njengalowo ungenaso isakhono sokubhala enxulumanisa uluntu ingakumbi amaAfrika. Kwezi mbalo zakhe zeprozi, uJolobe ufumana amandla kumbono wokomelela kobuntu kumaAfrika obuthi bubonakaliswa ngoogxa bakhe njengoko benamava okuphila phantsi kolawulo lwamakoloniya bekunye naye kwintlungu yokundlandlathekiswa bephuma kuluhlu olubanzi lwamazwe ahlukeneyo. Ekuqwalaseleni ulawulo nobunkokeli bomzi oNtsundu kukho imfuneko yokucela umngeni kwindlela amazwe aseNtshona athi axoxe ngendlela amaAfrika asebenzisa ngayo ubunkokeli kunye nolawulo.

Ekuhlalutyeni indlela aveza ngayo intalo yakwantu kwinoveli yakhe *Elundini loThukela* (1959) nezincoko zakhe (*Amavo*, 1940), umphandi luxoxa ngelithi, uJolobe wayengayibethisi ngoyaba into yokuba sele kukho ifuthe laseNtshona kwindlela ekwenziwa ngayo izinto. Koko wayezama ukusikhanyisela ngendima edlalwa yindlela yokulawula, yokwenza umthetho nokuqinisekisa ukuba ubulungisa bufikelela kuye nabani na othe wabe udinga oko kusetyenziswa ulawulo lwendlela yabantu abaNtsundu. Kwa kolu phando, indima yeenkokheli zemveli iza kukhe ivelelwe kuqwalaselwe indima yazo ekuqinisekiseni ukuba *Ubuntu* kumzi oNtsundu abujonwa njengento eyatshabalalayo, koko budinga nje ukuvuselelwa. Le noveli nezincoko zikaJolobe zikwayingxelo yemisebenzi yamaAfrika mandulo, inkcazo yendlela yokuphila kunye neenzame ezinokwenziwa ukuphuhlisa umzi oNtsundu. Kwakhona zikwazoba indlela yokuzimela kunye nokuzithemba, konke oko kube kusekelezwe kwinkqubo eyiyo yokulawula nokubonakalisa ubulungisa kwabo basweleyo. Kwesi sahluko kuphindwe kwakrotywa kwinto yokuba ingqikelelo yangoku kunye nokusetyenziswa kweekhonsepthe zobulungisa nezomthetho zibonakalisa ukufuthelwa ngamandla yingqiqo yaseNtshona kwaye zitshotsh' entla.

ISAPHLUKO SESIHLANU UBUNTU KWIIMBALO ZIKA-W.W. GQOBA

5.1. INTSHAYELELO

Le ngxoxo nophichotho olulandelayo ngobuntu yileyo ijolise ekuphawuleni ngobuntu njengoko buvela kwiimbalo zikaGqoba. Ngokungathandabuzekiyo uGqoba, uSolilo noJolobe ngokolu phando ngabantu abathe banendima abayenzayo ekuqinisekiseni ukuba abantu abaNtsundu benza naziphi na iinzame zokuphuhlisa intlalo yabo. Oko bakwenza ukuba bakwazi ukuviwa, nokubonwa nokubamba uluntu into emmandla ikukuvakalisa ukuba kuthetha ukuthini ukucinga nokubonakalisa ukuba elowo nalowo ungumAfrika ozingcayo. Kwimbalo zakhe (izincoko nemibongo) kuyabonakala ukuba uGqoba ukhuthazwe yintlalontle (ekubhaleni kwakhe intlalo yabaNtsundu yayingentle kwaphela) nezopolitiko neemeko ezichaphazela ngqo imiba yesizwe ezifana nolawulo lweenkosi, imfuno, ukubala nje ezimbalwa. Ngaphandle kokuhubela phambili ingcamango ngomxholo othile, ubani uthi aqonde ukuba uGqoba lo wayekwilinge lokusebenzisa uncwadi njengesixhobo sokuphakamisa imiba ethile. Kuloo miba umbuzo womzabalazo wesizwe wangelo xesha uye unkqenqkeze phambili.

Utyekelo lwakhe lobuzwe nokuthand' isizwe esiNtsundu alupheleli nje kubantu abaNtsundu baseMzantsi Afrika kodwa lijolise ekwamkeleni amaqela abantu abaninzi ngaphakathi kwemida yezwekazi iAfrika njengoko abantu abaNtsundu babe sakuba ngabo baphila ubomi bentshontsho. Imifanekiso kaGqoba ngobuntu isekwe kwimixholo engekafakwa phantsi kwaleyo ingababhali ababhala ngolwimi lwesiXhosa. Phakathi kwezo zinto kunokukhankanywa isizwe esibumbeneyo soMzantsi Afrika (neAfrika ngokubanzi) ukuqonda inkcubeko, ukubuyiswa komhlaba kubantu abaNtsundu kunye nendima yobunkokeli bemveli kuMzantsi Afrika oqukayo. UGqoba uphendule kwimbali yobukoloniyali wawagxeka amanye amabango. Iimpendulo zikaGqoba kwimiba yentlalo-ntle esebenzisa amaphephandaba zibethelela umoya wombhali onoxanduva ngokwentlalo, esebenzisa uncwadi njengesixhobo sokuziphatha esizisa inyaniso ngemiba ebalulekileyo yoluntu kubaphulaphuli abanokwenza okuthile ngezo zinto ahlomla ngazo.

5.2. UGQOBA NOKUXATYISWA KWEENKOKELI ZEMVELI

Kwimbali yoluntu oluNtsundu umbuzo weenkokeli kunye nomgangatho wobunkokeli ube ngomnye wemiba ebaluleke kakhulu. Iimfuno zobunkokeli baseAfrika obunobuchule

bokuqonda nokukhawulelana nemingeni yehlabathi, nokuqinisekisa ukuba iimfuno neminqweno yoluntu iyafezekiswa ibaluleke kakhulu (Peires 1981; Soga 1989; Gyekye 1992; Mandela 1994; Wiredu 1995). Indima edlalwe bubunkokeli ngexesha lobukoloni, ixabiseke kakhulu, indlela ekwathi kwatshintsha ngayo ubunkokeli bemveli ngelo xesha. Olu phononongo lubonakalise unxulumano olucacileyo phakathi kwenkqubo yolawulo nokuxabiseka kwenkcubeko yemveli yaseAfrika, ubunkokeliobusesikweni boluntu. Kukwabobakaliswe ukubaluleka kwifilosofi yobuntu kunye nobunkokeli okanye ulawulo lwaseAfrika. Oku kuya kunceda kuhlaziyo lweengcinga kunye nokusebenza kobunkokeli bemveli kumzi oNtsundu njengoko kuye kwaboniswa ukuba umAfrika wokwenene ufuna intlalontle yoluntu ehlangeneyo kuluntu luphela. Ekuqondeni intlalo yaso nasiphi na isizwe, uSimon Weil kuBell (2002:67) uveza ukubaluleka kwentlalo nezinto ezingqonge intlalo leyo njengezo ezinendima ebalulekileyo kuluntu kwindlela eluphila ngayo kwakunye nendlela elusebenzisana ngayo.

“The human soul needs above all to be rooted in several natural environments and to contact the universe through them.

Examples of natural human environments are: a man’s country, and places where his language is spoken, and places with a culture or a historical past which he shares, and his professional milieu, and his neighborhood.”

Ezi ndawo zingqonge uluntu ziquka ezo zisekelwe ngokomfuziselo kwizithethe kunye nonxulumano lobuzwe. Konke oku kuthethela phezu kwento yokuba uluntu kufuneka lulandele iindlela zokuphilisana eziza kuthi ziqinisekise ukuba kuthathelwa ingqalelo kwezinto ezithi ibe zezo zemveli kweli tyeli, ukubaluleka kweenkokeli zemveli (Soga 1989; Appiah 1992; Metz 2007(a); Gyekye 2010). Ifilosofi yobuntu ingabonwa njengesixhobo esibalulekileyo senkcubeko nokuphilisana kwamaAfrika, ngaloo ndlela ibe sisiseko solawulo oluhambelana nendlela abantu baseAfrika abacinga nabaziphatha ngayo omnye komnye.

“Ideally, the Ubuntu philosophy and belief system ought to reflect the practice of leadership in the African context. ... public interest is an unending pursuit of the larger community’s needs rather than any private or sectional interests. In other words, it suggests the principle of utilitarianism view to offer “the greatest good for the greatest number”. (Asamoah & Yeboah-Assiamah 2019:309)

Njengoko *Ubuntu* buyifilosofi yamaAfrika kwakunye nendlela yokuphila ekhokelisa uluntu kufuneka ukuba iinkokeli zosekuhlaleni, iinkosi zibe nendima eziyenzayo ekuqinisekiseni ukuba uluntu luyaphuhla. Ke ngoko kuthi kubekho iingcamango ezicacileyo zokuziphatha njengoko iinkokeli zemveli zibonwa njengomlomo wesizwe. Ukongeza, le ngcombolo ingentla ikwaphakamisa into yokuba kukho isizathu esinamandla ngokunxulumene nokuziphatha koluntu ngokwendlela iinkokheli zemveli ezithi zikhokele ngayo eAfrika xa kuthelekiswa nezinye iinkcazo zethiyori ngokuziphatha kwihlabathi liphela. Ifilosofi yobuntu ithi incedise ekuphuhliseni nasekulondolozeni iindlela zokukhokela kujoliswe kwiinkosi.

Ingqiqo ngokubaluleka kweenkokeli zemveli ibe kukuba kuthi kubekho isivumelwano ngakuluntu ngendlela ekuthi kulungiselelwe ngayo ukukhawulelana nemingeni ejamelene nentlalo. Kuthi kube lula kuluntu ukuba luthathe inxaxheba kwiindlela ezikhuthaza ubumbano ekuhlaleni njengoko nayiphi na inzuzo iza kuthi isebenzele wonke ubani kwaye nentlalo yomzi oNtsundu ikwazi ukuphuhla (Peires 1981; Ncube 2010; Setlhodi 2018; Metz 2019). Indima yeenkokeli kwimiba enjalo kukunika isikhokelo kunye nokubonisa ukuthembela kwindlela ekusekwa ubumbano obuthi bubonise ukuba zeziphi iinkalo ekuhlaleni ezidinga intsebenziswano emmandla ukuzisa uphuhliso kuluntu kunye nobunkokeli obukhuthazwa bubuntu. UGqoba uxoxa ngelithi, phambi kwenkqubo yobukoloniya, iinkokeli zemveli zazixatyiswe kakhulu ngumzi oNtsundu njengoko imingeni ejamelene nesizwe zazithi zigqithe kuzo ukuze kufunyanwe isizombululo ngakuzo.

“The Chiefs were held responsible and under command for the good behavior of their people, but possessed the right of ruling them after their own manner, according to the native laws and custom”. (1873-1888/2015:216)

Eyona nto immandla ekubalulekeni nakwisikhokelo seenkosi, yindlela yokuziphatha yemveli yomzi oNtsundu nokubonakalisa ukubaluleka kobomi bomntu. Ukukhusela nokukhulisa ubomi bentlalo kuthi kulindeleke ukuba iinkosi zikwazi ukukhuthaza uluntu ukuba lukwazi ukuhlonelana. Ukukhuthazwa kolawulo lweenkosi kungabonwa njengomgaqo wokubonakalisa ukubaluleka kwendlela yokuziphatha yemveli yomzi oNtsundu (Peires 1981; Soga 1989; Ncube 2010; Metz 2007 (b), 2019). Ukuphila ngoxolo phakathi koluntu yimfanelo yokuziphatha emiselwe kuluntu kulandelwa isikhokelo seenkosi kwaye iyindlela yokukhuthaza ubomi obunenkqubela phambili. Ubunkokeliobusekelezwe kwiinkokheli zemveli buyintshukumo yobambiswano, esekelwe ekuzinikeleni kwintlalontle yabanye kwaye ingabonwa njengendlela yokuphilisana ukuze kuvelelwe zonke iinkalo ezidinga uphuhliso

(Adeofe 2004; Khoza 2011; Setlhodi 2018). *Ubuntu* bumalunga nokubonakalisa ulwamkelo lokuziphatha novelwano kwiimfuno kunye nentlalontle yabantu abaNtsundu, kulo mxholo intlalontle kunye nokuqhubela phambili koluntu behambisana nobunkokeli beenkokeli zemveli.

“It appears that although the chiefs have at times exercised despotic power to such an extent, [as to induce many to conclude that the will of the chief was law to his tribe, the power of making laws did not in reality, rest absolutely in the chief]. The chief himself was subject to the law in force, when he assumed chieftainship, and the natives are great conservative about their laws”.
(Ugxininiso lolwam) (Gqoba 1873-1888/2015:216)

Oku kucatshulwe ngasentla kungabonwa njengoko kuthethela phantsi kwento ethi, ithemba lokwakha ubunkokeli bemveli kunye nenkathalo kuluntu lomzi oNtsundu luxhomekeke ngokuyinxenye kwinkolelo kwinto enye okanye ngeendlela ekwabelwana ngazo ngobuntu anokuthi ubani abhenele kubo. Kwingcamango yolawulo lwemveli yoluntu ithetha ukuba abantu baphathwa ngesidima kwaye bayaxatyiswa. Iinkosi zithi zibe namalungelo athile angenakohluthwa ekufuneka akhuselwe kuwo igunya kodwa loo nto ingathethi ukuba kukhuthazwa ubuzilwakhe. Oku kubonakalisa into yokuba nangona iinkosi zazithathwe njengabantu abasisikhokelo ekuhlaleni, loo nto ayibenzi ukuba bangabi naziphoso. Ngaloo ndlela nazo zikwazi ukuba zibe nakho ukugxekwa apho zisilela khona (Peires 1981; Kaschula 1991; Mtumane 2000). Ubunkokeli bemveli buquka ukukholisa abachaphazelekayo kwaye kwenza ukuba kwakhiwe ubudlelane, ngaloo ndlela kukhuthazwa bonke abachaphazelekayo ukuba bathathe inxaxheba ukuze kubekho ukukholiseka kuluntu luphela.

Njengoko iYurophu yaqala inkqubo yobukoloni ali eAfrika, yaba ngumsebenzi woncwadi lwaseYurophu ukudala iintandabuzo ngeenkokheli zemveli zaseAfrika kunye nembali yayo, kwaye yenza ukuba kukhangeleke ngokungathi iAfrika ayizange ibe nankqubelaphambili ngakwimpucuko. Loo nto yachaphazela ukungathathelwa ngqalelo iinkokeli zemveli. Ukugqwethwa kwexesha elidluleyo labantu ababe lawula kwasebenza ekuthambiseni iingqondo nemiphefumlo yabantu abaNtsundu ngendlela yokubaphanyaza bazibone ngokungathi, inene indlela abazilawula ngayo yileyo ingasaxabisekanga (Adeofe 2004; Mogoboya 2011; Schoeman 2012). I-Afrika namhlanje ilwela ukukholisa abantu bayo kunye nehlabathi malunga nobuntu bamaAfrika ngenxa yomonakalo wengqondo owenziwe ubukhulu becala ngababhali baseYurophu ababe nobuhlanga.

Ingxoxo yophando ukuza kuthi ga ngoku ihambisa ithi: indima yobunkokeli bemveli ngokuphefumlelwa ziingcamango zobuntu kukukhuthaza intsebenziswano kuluntu ngokubanzi kunye nokuzinikela. Iinkokheli zemveli kufuneka zicinge ngenkangeleko yehlabathi efikelela kwinkalo zonke, kuquka kuzo ezolawulo, ezemfundo kunye nezentlalontle yabaNtsundu ezimiliselwe kwiinkqubo zaseAfrika. Ubunkokeli obufuthelwe bubuntu buthetha ukwamkela iingcamango, iindlela zokuphila kunye nobudlelwane obusekwe kumntu ngamnye apho uluntu luvuna lukhulu kwisakhono sokubambisana ngokwezentlalo (Ncube 2010; Schoeman 2012; Setlhodi 2018). Oku kwenzeka ngenxa yokuba *Ubuntu* bubonelela ngokunyamezelana kunye nendlela eya ekuzilungiseni. Iinkokeli zemveli eziphefumlelwe bubuntu zifuna uvelwano ukuze zixabise iindlela ezahlukeneyo zokuziphatha ezifunyenwe kwimo yentlalo kwiinzame zokuqinisa ukugcina abantu bemaneyene.

Ukuvelela le ndima ithi kufuneka kukho intsebenziswano ekubonakaliseni ukubaluleka kweenkokeli zemveli, kwilivo lakhe elisihloko sithi “*Ulaulo lwaba Ntsundu*”, uGqoba (Gqoba 1873-1888/2015:54-62) uvakalisa uthundezo apho kufuneka umzi oNtsundu kufuneka uzimele ngenkqayi elangeni ukuhlangabezana neningeni engolawulo apho kutshotsha izimvo zaseNtshona.

“... enziwa agqitywe lamayelenqe sabona sekute nyile lomteto njengoku ngenelwa ngamanzi endlwini

Yabona ke zialamu zakowetu, zibushuliswa zisenjwa njenje pofu besiko, siwabona, ababonayo, ukwenziwa kwalamagqebeqe, okunene asitetanga....

.....

Zonke ke ezondawo zifelwe nje, zifelwe, kukuba lomzi intsundu usuke okunene umane udumzela ukuteta pofu wonke uyakalaza ngento ngeto, uyayibona yonke lento yenziwayo, lembandezelo ingaka, uhleli tu. Unyanisile, mautete, mauhlangene uxele izikalazo zawo ku Rulumente, sipatwe ngoku fanayo ngako konke kaloku ... Ndipete ngelitimake sithi zininizi kangaka nje ezi zinto, make silinge sicele ukwenzelwa mbini”. (Gqoba 1873-1888/2015:54:58)

Kwesi sichatshulwa singentla into enokuphawulwa kukungakhathalelwa kweenkokeli zemveli ekuthathweni kwezigqibo. NgokukaGqoba, iimvisiswano zoluntu kufuneka ziqondwe zombini apho omabini amacala asekuhlaleni athi aqonde ukuba kufuneka omnye acingele abanye xa

kukho into ekufuneka yenziwe nejolise ukuphuhlisa uluntu. Ingxoxo yolu phano yileyo ihambisa ithi, ingcaciso kaGqoba yohlalutyo lwendlela ekubaluleke ngayo ukuthatha inxaxheba kwizigqibo ibonisa ukuba iinkokeli zemveli zinomdla zikwanegalelo elinokuba luncedo, kwaye kubonakala kakhulu xa *Ubuntu* (kwinguqulelo yakhe) buqondwa njengefilosofi enexabiso ekulondolozeni intetho ethi, ‘umntu ngumntu ngabantu’. Ngalo mba, uMsengana (2006) uxoxa ngelithi, ubunkokeli obusekwe kubantu buqondwa njengobo buzisa imvisiswano eluntwini, kwaye ke ithiyori yefilosofi ngobuntu ithi loo nto yenza izenzo zibe zezo zibonakalisa intlonipho ngakwiinkokeli zemveli.

Ubunkokelibemveli obufuthelwe ziimboni zobuntu ngokungathandabuzekiyo luhlobo olusekwe eAfrika lokukhokela, olumiliselwe kwimisebenzi eqhelekileyo kubantu baseAfrika. Ingachazwa njengobunkokeli obugxile eAfrika apho kukhuthaza ukuba kuqukwe wonke umntu ekuthathweni kwezizigqibo ezingentlalo yabo. Inkubeko ezuzwe njengelifa kunye nemilinganiselo kubantu baseAfrika zenze zibe semthethweni ezo nkokheli kwaye zinike iinkqubo zokuziphatha nentlalontle ngokuxhasa amaziko emveli ahlala ehleli akhonza izithethe zabantu abaNtsundu (Ncube 2010; Metz 2007 (b), 2019). Ubunkokeliobunjalo luphawu lobuntu kwaye luxhasa uthungelwano lwenkcubeko eyahlukileyo. Ezo mpawu zidala unxibelelwano ekuziseni ubudlelane obufanelekileyo phakathi kwabantu kwaye buya kwenza iinzame ezahlukileyo ekuqunisekiseni ukuba eneneni uluntu luyaphuhla njengoko ‘umntu ingumntu ngabantu’. Ukubonelela ngokuziphatha kubunkokeli kukuzibophelela ekuboneleleni ngeenkono ezilindelekileyo ezixhaswa ziinkqubo zobuntu, ifana nesiseko sobunkokeli baseAfrika ngelixa buphembelela ubudlelane kunye nobumbano obunjongo ikukuphuhlisa uluntu.

Injongo yolu phando ayikokuhlola nje *Ubuntu* njengefilosofi exabisekileyo kumzi oNtsundu kodwa ukubonisa indlela yokuziphatha yaseAfrika ebonakalisa ukuxatyiswa koluntu, kananjalo njengengxelo engokuhlonitshwa kweenkokeli zemveli. Njengoko besele kuxoxiwe ngasentla ukuba iinkokeli zemveli ziinkokheli ekufuneka zibonakalise ukunyaniseka, ikholelwe kananjalo ukuba ikamva leAfrika nabantu bayo lilele ekukwazini kwabantu baseAfrika ukuza nezisombululo kwiingxaki zaseAfrika. UNcube (2010) uxoxa ngelithi, ngumngeni kubo ukuba baqinisekise ukuba ubunkokeli bemveli ayiseyiyo imbali nje kuphela kodwa kwenziwa amalinge okuqinisekisa ukuba akukho kuthetha nje kukho amaphulo akhokelwa ziinkokheli okuphuhlisa iAfrika kusenzelwa amaAfrika. Ngokulo mba uKhoza

(2011) uvakalisa ukuba *Ubuntu* bungadlala eyona ndima iphambili ekwakheni, ekuphuculeni nasekulungiseni isimilo nentlalo kuluntu oluNtsundu lwaseAfrika ngokubanzi.

Kwisahluko sesithathu kuvakalisiwe ukuba izimo zengqondo kunye nezithethe zenkcubeko zibonelela ngesiseko senkqubo yolawulo lwentlalo abantu abathi baphile phantsi kwazo. Ukuba yinxalenye yotshintshiselwano ngendlela yokulola izimo zengqondo ngakwizithethe nenkcubeko yoluntu kukhokelela ekubeni iinkokeli zemveli zibe nako ukuqonda izinto ezisilelayo phantsi kobunkokeli bazo. Oku kuphunyezwa yimpembelelo xa iinkokeli zemveli zinakho ukusebenzisa amava azo kwezobunkokeli zisebenzisa iziseko zezithethe nenkcubeko (Mbiti 1969; Wiredu 2004(b); wa Thiong'o 2005(b)). Ngoko ke, ukuze kutshintshe indlela yokuziphatha kwabantu neenkokeli zemveli kufuneka kutshintshe inkcubeko (imilinganiselo, izithethe kunye neenkolelo) zoluntu jikelele. Inguqu kwezentlalo ifuna uhlehlengiso olusisiseko neenkqubo zokuziphatha ezineendlela ezizezinye ezinjongo zikukuphuhlisa uwawulo lwemveli.

5.2.1. UKUBA NGUMNTU ONTSUNDU – UM-AFRIKA

Umntu ngamnye ukuze aziqhenye ngobuyena kufuneka ayazi imvelaphi yakhe. Njengoko amaAfrika ayephantsi kolawulo lomakoloniwali, kubalulekile ukuba enze iinzama zokuzigocagoca ukuze aziqonde ngcono njengabantu abasangalawulwa yimpi yaseNtshona.

“What is an ‘African’? Where and how does one gain knowledge of his or her being? How does one define this very being, and to what authority does one turn for a possible answer?” (Mudimbe 1988: 153)

Kuyafuneka sikhumbule ukuba *Ubuntu* buvela kwindlela abantu ababe philisana ngayo phambi kwenkqubo yobukoloniwali. Ukudodobala kwabo kule mihla kufuneka kubalulwe ukuba kungokuchatshazelwa yindlela abantu abaNtsundu abathi babonakalisa ukungazithembi ngenxa yeemeko zemfundo, ezentlalo, nokungakhululeki ngezozoqosho (Mandela 1994; Msengana 2006; Letseka 2011; Mabovula 2011). Kwaye ukuba oku kuyinyani, le yokugqibela inokuchongwa njengendawo echasa ulungelelwaniso lwezinto ngokwendlela abantu abaNtsundu abanokuthi benze ngayo utshintsho ngokuqale baqinisekise ukubonakalisa ukuzithemba. Umntu oNtsundu unelungelo elilodwa, elinembali njengoko lingenakohlulelwa kwiAfrika eli lizwekazi lakhe nelizwe lookhoko bakhe, kwaye amaAfrika ewonke anekamva lokwenza iAfrika iqaqambe phakathi kwezizwe zehlabathi liphela.

Xa kuqwalaselwa umba wokuba ngumntu oNtsundu, ubani angaphawula ukuba zonke iinkalo zobudlelwane kumntu oNtsundu nomhlophe ngoku nakwixesha elidlulileyo, sibona iimpawu eziqhubekayo kwabamhlophe ukubonisa abaNtsundu njengabo bengenakuziphuhlisa ngaphandle kwenkxaso yangaphandle. UBiko (1978) uvakalisa ukuba imbangi yako yaqandusela kwatanci apho iimishinari zazibona zinelungelo lokuxelela abantu abaNtsundu ukuba mabenze ntoni na ngobomi babo. Kuloo nto abantu kwafuneka bazishiye ngasemva izinto eziyimveli kubo ukulungelelanisa izinto nomgangatho wabo baseNtshona. Ezo zinto zazingaqhelekanga kubantu bomthonyama kwaye zabangela ukruthakruthwano rhoqo phakathi kwabaNtsundu nempi yaseNtshona (wa Thiong’o 2005(b); Gordon 2008; Mona 2014).

UGqoba kumbongo wakhe, “*Ingxoxo enkulu yomGinwa nom-Kristu*” (1873-1888/2015:386-459) usikhumbuza into yokuba, abantu abaNtsundu kufuneka bahlale bahlale bakhumbule ukuba akufunekanga bazinikezele kwilizwe laseMlungwini. Ngaloo ndlela baza kube babonakalisa ukuba basazingca ngobuni babo nangona sekukho ukungenelela kwenkcubeko yaseNtshona.

*“Kaupeze mfondini, kauyek’ ukunaba.
Kaubuy’ izitende, ingcinga zingxute.
Uye kwezo mini, ulilela zona
Ukuba ngazo ke, watin’ u Ntsikana?”*

***Engeko umlungu, bungeko notywala
Esaxel ukuti, Lumkani ma-Xhosa!
Ngasempumalanga kuza imipanda.
Nasentshonalanga kuz’ ifatyazana.***

*Zombin’ ezo ndywala zitsolele kuni.
‘Ze nizicezele, lu kwekwe lwe xwili.
Ziza neshwangusha, nosala nenkwitshi.
Umgqepe, bubuti, noba ngamaswali.*

***Umhlab’ uyaqeshwa, umhlab’ uyahlehla
Utembis’ inkongo. Ku’fumbat’ umoya.
Ku’landel’ isanga, ku’tembis’ isitunzi,
Kutemb’ umshologu, ku’faml’ enkungwini”.*** (Ugxininiso lolwam) (1873-1888/2015:394)

Oku kucatshulwe ngasentla yindlela uGqoba azama ukwenza isilumkiso ngayo. Apho abonakalisayo ukuba ngenxa yezenzo zokungabonakalisi *Ubuntu* ngokwesilumkiso, umntu oNtsundu uya kuphelela sele eswele kwanto ngenxa yezinto yena mntu oNtsundu angazithathelanga ngqalelo. Kwezi zitanza zingentla okunye okuphawulekayo kukuphulukana komhlaba kubantu abaNtsundu – ingxoxo ingenziwa ngelithi, ukubuyiswa komhlaba kubantu

abaNtsundu yindlela yokubonakalisa *Ubuntu*. Oku kungenxa yokuba umhlaba ukwabonisa ubuni bomntu.

Abaphandi beefilosofi zaseAfrika umzekelo uMudimbe (1988), uRamose (1999) kunye no-wa Thiong'o (2005(b) bakavakalisa ukuthathelwa ingqalelo imveliso ngobuAfrika njengoko ivelisiwe okanye zikhuthazwa ngamaAfrika. Bathi bathathe umda wezwekazi iAfrika kwiingcaciso zabo yegama elithi, 'ukuba ngumntu oNtsundu eAfrika' 'kwifilosofi yamaAfrika' kuba bathatha intanda-bulumko yesiNtu njengegalelo lamaAfrika asebenzisa ifilosofi ngaphakathi kwesakhelo esiqwalasela nkqu nezithethe nembali yamaAfrika iphela. Umba wokuqwalasela unxulumano nothungelwano lweenkcubeko, ikwasetyenziswa ukufumanisa ukuba kuthethwa ukuthini 'ukuba ngumntu oNtsundu eAfrika' kwifilosofi yaseAfrika. Ngokwalo mgaqo, umsebenzi wefilosofi 'ngowaseAfrika' ukuba ujolisa ingqalelo yawo kwimiba ephathelele ithiyori okanye isiseko sengqiqo yobuntu njengoko iqondwa ngabantu abaNtsundu. Loo mbono enjalo ngokucacileyo enikezelwa nguGyekye (1992) xa exoxa ngelithi, Ifilosofi yobuntu iquka kuyo inkcubeko – nto leyo ekuphawulekayo ukuba abantu abaNtsundu bayabelana ngayo njengoko kumaxesha amaninzi zithande ukulandelwa ngokufanayo. Kuloo nginga yefilosofi, 'ukuba ngumntu oNtsundu eAfrika' kusekelwe kumava enkcubeko nembali.

Ukongeza ukuba ngumntu oNtsundu kunokubonwa njengenqanaba elandulela kulo naliphi na inyathelo elujolise ukubhangisa ukubaluleka kobuni bomntu. Ekwenzeni oko kukwenza umntu oNtsundu azikhumbuze ukuba unelungelo lokubandakanywa kwiinkqubo ezijolise ukuphuhlisa intlalo apho angazi kuvumela ukuba asetyenziswe kakubi: aze avumele ububi bugqube kwilizwe awazalelwa kulo (Biko 1978; Gordon 2008; Mogoboya 2011; Mafrika 2016). Uluvo lwezopolitiko olusekwe phezu kobuntu lolo luphawula ukuba siphila kwindawo enesimilo esenziwa ziinqobo eziqinileyo. Ihlabathi lentlalontle yoluntu libonelela ngesakhelo esichaza isimo sobomi obufanele ukuphilwa ukuze kubekho inkqubela kwezintlalo (Letseka 2011). Ngalo ndlela phantsi kweemeko zobuntu ukucinga ngokwezopolitiko kuya kubandakanya ukutolikwa kweengqiqo ekutshintshiselwana ngazo kunye neentsingiselo ezichaphazela ubomi bezopolitiko boluntu.

Xa kuthethwa ngokuba ngumntu oNtsundu eAfrika kufuneka kukhunjlwe ukuba njengamaAfrika, singabantu abambali yathi yanokungxengwa njengoko yathi yabhalwa ijolise ukuxhamlisa iimfuno zempi yaseNtshona. Akukwazeki ukuvumela nawuphi na umdla wabantu abaNtsundu ukuba uthintelwe ngenxa yeemeko zolawulo lwaseNtshona eAfrika (Appiah 1992;

Bell 2002; Asante 2003). Ngokubonakalisa *Ubuntu* ekubeni ngumntu oNtsundu, kufuneka kukhokeliswe iimfundo zabantu abaNtsundu ukukhuthaza iintetho zokuba, umntu banako ukuziphuhlisa xa bemaneyene. Ngokwenza njalo kuya kube kuphunyezwa ifilosofi yobuntu: umntu ngumntu ngabantu. Ezinye iingxoxo ziphakamisa ukuba ngenxa yefuthe lobukoloni, umntu oNtsundu wathi wabonwa njengalowo ungafanelwanga zizinto azalelwe kuzo, kwizwekazi lakhe iAfrika. Kumbongo wakhe, “*Ingxoxo enkulu nge mfundo: umzekeliso*”, uGqoba (1873-1888/2015:84-210) ukwavakalisa iimbono ezixhasa ezo ngxoxo.

“*Ababantu ba Pesheya,
Ngabaze kusibulala,
Basihluthe nomhlaba,
Asinawo namakaya*”.

Kwisahluko sesibini nesesithathu ivelelwe indawo apho kuxoxwa ngelithi, umhlaba yenye yezinto ezibonakalisa *Ubuntu* kwaye zikwaqinisekisa ubuni bomntu. Ukuzibona sele uphulukana nomhlaba owazalelwa kuwo, umhlaba wookhokho bomntu ngamnye yenye yeendlela le mpi yaseNtshona yathi yaqinisekisa ngayo ukuba umntu oNtsundu isidima sokuziphuhlisa ngezinto abanazo siyanyhashwa. Ngenxa yeenzame zokubonakalisa nokwenza iikhwelo lokubonakalisa ukubaluleka kokuba ngumAfrika, kwanyanzeleka ukuba kwenziwe amalinge ukutshabalalisa nokuzikhulula kwinkqubo yobukoloni eyakha isiseko apho ubuzwe nobuni babantu abaNtsundu bathi bajongelwa phantsi (Nkrumah 1970; Mudimbe 1988; Brown 2004; Wiredu 2004(a); Radebe 2019). Umzabalazo wokuzimela kwabantu abaNtsundu waziswa ngamava emizabalazo echasene nengcinezelo kunye nokuxhatshazwa okukhohlakeleyo okufunyanwa kubomi bemihla ngemihla. Inkululeko yesizwe sisiganeko apho intlalontle iphela ikhabana nenkqubo yabo bantu nembali yabo – oku kubonakala kwindlela abantu abaNtsundu ababe phila kwaye bephethwe ngayo ngexesha lolawulo lwamakolonilayi. Ngamanye amazwi inkululeko yesizwe yabantu ijolise ekubuyiseleni *Ubuntu* bembali yabo bantu, kukubuyela kwabo embalini njengoko yathi yatshatyalaliswa lulawulo lwamakoloni

UAsante (1998:178) uxoxa ngelithi, kubalulekile ukuba xa kuqwalaselwa umba wobuni bamaAfrika okanye babantu abaNtsundu kungalitalwa ngendlela abonakalisa ngayo *Ubuntu* ngokweenkcubeko zawo ezibonakalisa unxulumano oluthile. Oko kukuthi, indlela abantu abaNtsundu abenza ngayo izinto ibonakalisa ukuba bangcambu ziyondeleleneyo ngenxa yembali yabo.

“... fundamental mistake is to assume that there is some different order of hybridity in African cultures in the diaspora compared to African cultures on the continent. Indeed, all African cultures reflect, in either the recent or the remote past, evidence of hybridity, and to separate out the experience of Africans in the diaspora without appreciating their cultural roots in Africa is to construct a "mulatto consciousness" and impose it as an African consciousness.”

Lo mhlathi ucatshulwe ngasentla ungathathwa njengalowo ungqinelanayo nomphandi xa exoxa ngelithi, iingcamango zomanyano lwamaAfrika (*Pan Africanism*) xa kusiziwa kumba wokuzilanda njengomntu ongumAfrika, umntu oNtsundu zithi zibaluleke njengoko zigxininisa kwinto yokuba eyona nto ibalulekileyo ekuziqondeni njengomntu yimbali yeso sizwe, ubuni kunye nomlando wokubaluleka komhlaba kwilinge lokubonakalisa nokulondoloza *Ubuntu* (Appiah 1992; Bell 2002; Masola 2020).

5.2.2. UBUNTU NOKUZINGCA NGOKUBA NGUMNTU ONTSUNDU – *BLACK CONSCIOUSNESS*

Olu phononongo lobuntu kwiimbalo zikaGqoba luza kuxoxa kwakhona malunga ne-*Black Consciousness* njengesixhobo sokuqonda ngcono umntu oNtsundu. Ingxoxo iza kuphonononga kwakhona indlela abantu abaNtsundu abanokubonakalisa ngayo ukuzingca ngokuba ngabantu abaNtsundu kwiimbalo zikaGqoba. Kulo mhlathi uphando luza kuxoxa ngeengcinga zezopolitiko ngobuntu nokubaluleka kukaGqoba njengomntu ozakuzele ukuba abantu mababonakalise *Ubuntu* kwimeko yaseMzantsi Afrika neAfrika ngokubanzi.

Ukukhulula abaNtsundu kwingcinezelo ngokwasengqondweni kudala uluntu olunobuntu apho ubulungisa buphunyezwa ngokulinganayo kubo bonke abantu. Oku kunokuphunyezwa ngokusebenzisana nee-arhente ezikhoyo ezineenjongo ezifanayo nokuziqhelanisa ngokutsha neenkqubo zezakwalizwi ezinombono wokwenza inkolo ihambelane neminqweno yabantu abaNtsundu. Ukufezekisa oku makukusetyenziswe kuphunyezwe imigaqo kunye neengcinga zobulumko bomntu oNtsundu kunye nomanyano kubantu bomzi oNtsundu. Loo migudu yokuphunyezwa kwemigaqo nokumiselwa kwengcamango ezivuselelweyo zobuntu zezo kufuneka zikhokeliswe phambili ukuqinisekisa ukuba elowo nalowo uthi azingce ngokuba ngumntu oNtsundu. Ukuba ngumntu ozingcayo ngokuba ngumntu oNtsundu kuthi

kukhatshelwe zezinye iziseko kunye namava obomi nentlalo. Mafrika (2016:24) uphawula ukuba:

“The moulding of one’s consciousness is undertaken by one’s immediate human environment, the family, the neighbours, the community, the ethnic group, the nation as well as the struggles of the people concerned... Its life blood is the language, the socio-political and economic conditions and the struggles that are being waged at these mentioned levels”.

Oku kuxhonxwa nokubunjwa ngokutsha kwendlela yokucinga ngokuba ngumntu oNtsundu kujoliswe ekuqinisekiseni ukuba elowo nalowo uyakwazi ukwenza anakho ngeenjongo zokufundisa uluntu ngokusebenzela intlalontle yomzi oNtsundu. Oku kubunjwa nokuqiqa ngokokutsha ngokuba ngumntu oNtsundu yayithathwa njengeyona ndawo ibalulekileyo ngabantu abafana noBiko. Ukuze kukhawulelwane ngokufanelekileyo ngakwiinjongo zomzabalazo wenkululeko ngokwasengqondweni kwakuyimfuneko ukuphinda kutshintshwe indlela yokucinga ngabantu baseAfrika (Mandela 1994; Mbembe 2002; Mphahlele 2005; Gordon 2008; Mangcu 2012). Ngaloo ndlela bekuya kuba nzima kakhulu ukuba inkqubo yobukoloni ali ikwazi ukuthabatha nokulawula imo yentlalo yomzi oNtsundu, kungoko iingcamango ezifana nezo ze*Black Consciousness* zingabonwa njengezo zisabalulekileyo kule mihla siphila kuyo. Nangona kunjalo kunokwenzeka ukuzoyikisa iingqondo zabo ubalawulayo akunakwenzeka ukuba zilibaleke iinkumbulo zabo.

Isizwe esiNtsundu ke ngoko kubalulekile ukuba sense amalinge sokuzibuyisela kwisimo sangaphambili, phambi kwenkqubo yobukoloni ali kunye nokuqinisekisa ukuba isidima kunye nobuntu babo sinakho ukubuyiswa njengoko bazibona bengabantu abajongelwe phantsi. Likhwelo elo elaliza kwenza bakwazi ukubalisa nokulondoloza imbali yabo babeya kukhumbula yaye ekukhumbuleni babeya kwamkelwa njengabantu abanobuntu obungenakohluthwa. UBiko (1978:68) xa evakalisa ukubaluleka kwe*Black Consciousness* nendlela engaphuhlisa ngayo umzi oNtsundu uphakamisa ukuba:

“The philosophy of Black Consciousness, therefore, expresses group pride and the determination by the blacks to rise and attain the envisaged self. At the heart of this kind of thinking is the realisation by the Blacks that the most potent weapon in the hands of the oppressor is the mind of the oppressed. Once the latter has been so effectively manipulated and controlled by the oppressor as to

make the oppressed believe that he is a liability to the white man, then there will be nothing the oppressed can do that will really scare the powerful masters. Hence thinking along lines of Black Consciousness makes the black man see himself as a being, entire in himself, and not as an extension of a broom or additional leverage to some machine”.

Kwesi sicatshulwa singentla uBiko usikrobisa kwinto yokuba ukuba umntu ukhululekile ngokwasentliziyweni, akukho mntu wenza amatyathanga unokumbophelela umntu ebukhobokeni kodwa ukuba ingqondo yakhe ilawulwa kakhulu kwaye ilawulwa ngumcinezeli ukuze akholelwe ukuba ucinezelekile ukuba unetyala kumlungu, akusayi kubakho nto lowo ocinezelweyo anokwenza ukoyikisa abo basezikhundleni. UMafrika (2016) uphawula ukuba uBiko lo ngumntu owayeqhutywa ziingcinga zokuqinisekisa ukuba umntu oNtsundu akaziboni engulowo uchazwa ngabantu bokufika koko ibali lakhe ulibalisa ngokwakhe kuba iinkxwaleko zobukoloniyali zaziwa nguye buqu. Kwiimbalo zikaGqoba ezihlaziyiweyo kolu phando, ndingatsho ukuba naye ube ngumntu owabonakalisa ukuwukhathalela umzi oNtsundu njengoko wayethe gqolo ukuxoxa nokubhala ngezinto ezidla umzi oNtsundu. Ezo zinto zizinto ezaziqandusela kwimpi yaseNtshona ekungabonakalisi ntlonipho ngakubantu abaNtsundu.

Ukuvuselela izazela ngokuguqula nokutshintsha ukucinga ngakubantu abaNtsundu kumbongo wakhe, “*Ingxoxo enkulu yomGinwa nom-Kristu*”, uGqoba (1873-1888/2015:386-459) kunezitanza apho avakalisa ukuba abantu abaNtsundu kufuneka ukuba benze nawaphi na amalinge okuqinisekisa ukuba *Ubuntu* obugxile ekubiseni umntu oNtsundu kufuneka butshotsh’ entla. Oko kutshotsh’ entla akuthethi ukuba makunyhashwe amalungelo abanye, nto nje kufuneka benze amaphulo okubonakalisa ukuba bazimisele ekuguquleni imeko yentlalo yabaNtsundu. Uluntu kufunela lufune ukubuyisela kumntu oNtsundu ukubaluleka okukhulu ebesisoloko sikunika kubudlelane boluntu intlonipho ephezulu kubantu nempilontle ngokubanzi.

*“Umhlab’ yimbulu, unxib’ ezobuntu
Kanti unomsila, uzingel’ impuku.
Lizwe lasemzini, lidl’ ankonazana,
Linje nge nxánxósi, liposa mcingana.*

*Bangapi na wetu abamke kumdaka,
Bengenalw’ itemba, lingeko nekaya?
Begxotiwe apa, besasekemela,
Kwezint’ uti wena, zicim’ inqala?*

Ut’ umhlab’ uyole, uyol’ eyintoni?

*Ungenazingondo zanto zizinyanya?
Api mandulo, abant' bokuqala
Bemka kwenjenjani, baw'shiya ngazwi ni?*

*Bupi na Ubuntu, bupin' ubumnandi?
Kuhlutwa, kududwa, kuse migidini
Kubi kuxéliwe nakozintonjane,
Kubi kwalusiwe, ngamakandilile*

*Upi na umncono, wamanz' obubomi?
Kauxele kaloku sicaka sobelu.*

.....
.....” Gqoba (1873-1888/2015:394-396)

Koku kucatshulwe ngasentla ubani angaphawula ukuba likhwelo lokuba i*Black Consciousness* lolona bizo lulungileyo lokuqinisekisa ukuba umzi oNtsundu wenza imigudu yokukhawulelana nokungaxatyiswa kwabo kuquka amasiko nezithethe zabo. Loo nto ithethe ukuba akujoliswanga nje ekubeni abantu baseNtshona bathi bohluthwa amagunya okulawula koko kukhokeliswe iimfuno zabantu abaNtsundu iimfuno ekubonakala ngokungathi zibethiswa ngoyaba. Indlela ukubaluleke ngayo ukukhokelisa iimfuno zabaNtsundu kukuqonda abaNtsundu ukuba ukuze babonakale kakuhle ukuba i*Black Consciousness* asimdlalo wezopolitiko namandla, kufuneka basebenzise ingqikelelo yeqela abantu abaNtsundu nokwakha isiseko esomeleleyo saloo nto (Biko 1978; Mandela 1994; Gordon 2008; Mangcu 2012; Mafrika 2016). Kuyaphawuleka ke ngoko ukuba le khonsepthe yileyo inokuqondwa njengaleyo ibonakalisa ubuni babantu abaNtsundu. Kwakhona ikwazama ukunika ingqalelo kwinto yokucingisisa okubalulekileyo kombuzo wokongamela kwempi yaseNtshona.

Ikhwelo le*Black Consciousness* likwinqanaba apho lifuna kuthethwe ngenyaniso eyiyo njengoko uBiko (1978) eyibeka, intsingiselo ngembono abantu abaNtsundu abangaziphuhlisa ngayo, efuna ukuvuma ukuba inene kukho isidingo sokukugqulwa kwendlela umntu oNtsundu acinga ngayo ngentlalo emngqongileyo. Isiphumo sokuguqulwa kwendlela umzi oNtsundu owenza ngayo izinto yimbuyekezo kuba ngolo hlobo kuqaliswa ubudlelane obusesikweni – apho wonke ubani athi abe nendima ayenzayo ekuqinisekisen ukuba *Ubuntu* ngenene abuyonto yasendulo. Kwakhona kwinkqubo yokuthoba omnye umntu isidima ngokomphefumlo nakwiimbandezelo ezingathethekiyo, umenzi wobubi wayenyanzelwa ukuba angabi nabuntu, nto leyo eyenza ukuba abantu abafana noBiko bahlabe ikhwelo lokuba abantu abaNtsundu mabenze unako-nako wokuzihlangula ekubeni bangaziboni sele beswela kwanto (Gordon 2008; Mangcu 2012). Ungquzulwano lwabaNtsundu nolwempi yaseNtshona lukwimeko yefilosofi edlulisa intsingiselo ngokuchasana kweembono kunye nokuzikhulula

njengophuhlisa ingqondo kwicala labantu abaNtsundu. I*Black Consciousness* ayilonqanaba nje elidlulayo kwinkqubo yenguqu koko yingqwalasela yenyani apho inguqu ijoliswe khona. Kumbongo wakhe “*Ingxoxo enkulu nge mfundo: umzekeliso*”, uGqoba (1873-1888/2015:84-210) uphakamisa imiba eyahlukeneyo, ukusukela kwindlela imfundo ebunjwe ngayo, izinto ezithi zifundiswe ukuya kuqhina kwimiba engempatho ngakubantu abaNtsundu. Izimvo nge-*Black Consciousness* zivakaliswa kanye kwezo ngxoxo.

*“Hay’ intw’ imbi ukucenga,
 Kuduluswe ukutetwa:
 Zit’ inene zisaziwa
 Kufukanywe pezu kwazo.
 Yabonani sibadala,
 Siminyaka kuma gwangqa,
 Okunene ké sancoma,
 Sasisiba anelifa,
 Sakubona nale mfundo
 Tina ebesingenayo:
 Sakubona kwa nempato
 Yayingati iluluto:
 Sakubona ililiwa,
 Lab’esaba ukunukwa,
 Ukusikwa nokudliwa:
 Sakubona inekwápa
 Kwinkazana naku mtána,
 Yabonisa ukupíla,
 Yasihenda kwakupéla.
 Yayingati ipúngula
 Imitwalo yamakázi
 Eb’irolwa ngabafazi.
 Kanti, mawo, mawo, mawo!
 Siyeyela ngelemkóno:
 Kanti yimbila ngentloko,
 Sesitúka kukudala
 Sagunywayo ngamagwangqa.
 Xa ndilapo ke mawetu,
 Alusapo oluntsundu
 Intliziyo ibihlungu.
 Ababantu mhla bafika
 Kwakuyole ‘de kwancama,
 ‘De sancama amawonga,
 Akowetu, obunono:
 Sawushiy’ owetu’ umbuso,
 Sawucíta, inanamhla
 Sisabinza kwelokaya
 Ngezizandla ncakasana”.* (1873-1888/2015:144-146)

Ukuthathela koku kucatshulwe ngasentla, singaphawula ukuba phambi kwengcamango zikaBiko abantu abafana noGqoba benza ikhwelo le*Black Consciousness* elijolise ukuphuhlisa ngakumbi imfuneko yokusebenza kumaphulo okuqinisekisa ukuba ulutsha luyithathela ingqalelo into yokuguqula iindlela zokucinga. Olu camngco lukaGqoba ngezinto ngezinto iziseko zengcamango ye*Black Consciousness* zingoyanyaniswa njengezo zokuba umntu oNtsundu kufuneka ejonge kuye buqu ukuzisa iinguqu kwiindlela zogxa bakhe zokucinga. Oku kungenxa yokuba kukho izinto ezibonwa njengezo zinegelelo ekubonakaliseni umzi oNtsundu njengalowo ungena nkqubelaphambili. Yinto leyo i*Black Consciousness* igqale ekupheliweni kwenkqubo apho abantu abaNtsundu bathi bangazijongi njengezihlomelo kubantu abaNtshona njengoko bafika kwilizwekazi labantu abaNtsundu sele bekade beziphilela impilo yabo. Ngakulo mba weengcamango eziqhubela phambili i*Black Consciousness*, uMona (2014) noMafrika (2016) bavakalisa uluvo lokuba njengenkqubo yokucinga nokuphawula ubuni babantu abaNtsundu ababe phantsi kwedyokhwe yengcinezelo, inexabiso elikhulu lokuba inokuchazwa njengempendulo kwinto yokungaphuculwa kwentlala yabaNtsundu kwixesha lobunzima ezimbalini. Xa iingcamango ezifana nezo ze*Black Consciousness* zikwazi ukubonakalisa okuqhubekayo, inkqubo yotshintsho kunye nongquzulwano, loo mbono inokuba namandla ngokucel' umngeni iingcamango eziphambili zodidi olulawulayo – ukucel' umngeni inkqubo yobukoloniyali. I*Black Consciousness* kufuneka inikwe ingqwalasela njengenye yeefilosofi ezigxininisa *Ubuntu* kubantu abaNtsundu nakuluntu nje ngokubanzi.

Ngaphandle kwephulo wokulungisa ukohluthwa komhlaba kubantu abaNtsundu okuyimbali, umsebenzi wabantu abafana noBiko, Tutu nabanye wawungenakufezekiseka kungasetyenziswa ifilosofi yobuntu ukuze kubonakale ukubaluleka kokuzimela kwabantu abaNtsundu njengoko kwakucaca ukuba kukho iimbono ezingqubanayo phakathi kwabaNtsundu nempu yaseNtshona. Njengoko uTutu njengenye yeenkokeli zakwaLizwi, ezichasene nocalucalulo wancedisa ukuqinisa imfundiso yezakwaLizwi yenkululeko yabaNtsundu kwi*Black Consciousness Movement*.

5.3. UKUFUNDISWA NOKULONDOLOZWA KWEMBALI NGUMZI ONTSUNDU

Kuluntu lwaseAfrika ubugcisa bokubalisa nokuqonda imbali sisixhobo sokufundisa amalungu oluntu malunga nobuntu kusetyenziswa amabalana embali akhuthaza kanye into yokubonakalisa *Ubuntu*. Ngumsebenzi wengqondo othi ufune abo bawenzayo babe nesakhono sokuzoba imifanekisongqondweni ngembali yomzi oNtsundu. Abo baphulaphula amabali kunye nabanye abathe baweva loo mabali angembali abaliswa ngokuphindaphindiweyo

ngababalisi abohlukeneyo, bayakwazi ukuhlalutya bacinge baze bagwebe umxholo wokudlulisela kwisizukulwana esizayo, indlela ibali elo elithi libumbe ngayo mbali elithe ukuchazwa kwalo kunye nomyalezo walo.

“The crimes that the African continent commits against her kind are of a dimension and, unfortunately of a nature that appears to constantly provoke memories of the historic wrongs inflicted on that continent by others. There are moments when it almost appears as if there is a diabolical continuity (and inevitability?) to it all—that the conduct of latter-day slave runners is merely the stubborn precipitate of a yet unexpiated past.” (Soyinka in Bell 2002:72)

Imibuzo efana nalo othi kuthetha ukuthini ukuba ngumAfrika? Impendulo mhlawumbi ingasekubeni amaAfrika ayifunda kwaye ayigcina njani imbali yawo. Umntu uthetha njani ngomAfrika kwaye yeyiphi injongo ebalulekileyo ekuqondweni kwengcinga yobuntu kunye nokuqondwa kwembali yomzi oNtsundu ngendlela ethi ibaliswe ngayo ngabo – abantu abaNtsundu. UGerard (1971:51) xa kuthethwa ngendlela ekubunjwa nekulondolozwa ngayo ubugcisa bokugcinwa kwembali ngumzi oNtsundu uphakamisa ukuba:

“Art and beauty [of imbali] are subordinated to the expression, preservation, and communication of memories and values that are essential to the survival of the society and to its sense of collective identity”. (Ufakelelo lolwam)

Yinto eqhelekileyo kubantu abaNtsundu ukuba umntu adumise iqela lakhe ngokuthi azithuthe, ngalo ndlela abe ubalisa ibali losapho lwakhe okanye imvelaphi yakhe. Ezo ndumiso zithatha uhlobo lwembali yomlomo ngokuthutha iziduko zosapho lomntu olugqithiselwa kwisizukulwana. Olo lulwazi oluxatyiswe kakhulu kwaye luphathwa njengophawu lomntu. Kwintetho yakhe edumileyo: *“I am an Africa”*, uThabo Mbeki (1996) uyalubonakalisa olu nxulumano:

“Today, as a country, we keep an audible silence about these ancestors of the generations that live, fearful to admit the horror of a former deed, seeking to obliterate from our memories a cruel occurrence which, in its remembering, should teach us not and never to be inhuman again.

I am formed of the migrants who left Europe to find a new home on our native land. Whatever their own actions, they remain still, part of me.

.....

I am the grandchild of the warrior men and women that Hintsa and Sekhukhune led, the patriots that Cetshwayo and Mphephu took to battle, the soldiers Moshoeshoe and Ngungunyane taught never to dishonour the cause of freedom”.

Le mbali sikrotyiswa kuyo nguThabo Mbeki (1996) ingoyanyaniswa nokuba singumntu oNtsundu akufunekanga siyilibale imbali yethu, ubuhle nobubi bayo. Kwimiqolo yokugqibela sikrotyiswa kumagorha – iikumkani ezahlukeneyo zeziswe eziNtsundu zasemaZantsi eAfrika. Loo mbali ingafundisa isizukulwana esizayo ngamagorha athi enza unakonako ukuba singatshabalali zingatshabalali izizwe eziNtsundu. Olu phando luxoxa ngelithi, linyathelo lokuqala ekuboniseni *Ubuntu*. Luluvo oluphakanyiswa kolu phando ukuba umongo weengxoxo malunga nobuntu yindlela abantu, kule meko, abantu baseAfrika, ababona ngayo *Ubuntu* njengembono yehlabathi equka iimbono zabo ngokuziphatha kunye nokuziphuhlisa.

Xa kuthethwa ngokulondolozwa kwembali kusetyenziswa isixhobo sembali yomlomo, into ekufuneka iqwalaselwe yeyokuba ukukhulisa ukuxatyiswa kweendlela zobomi ezingaziwayo okanye eziphela ngokukhawuleza kuxhomekeke koko kulondolozwe ngokwembali yomlomo. Ngalo ndlela kuye kulondolozeke imiba ebalulekileyo yamava oluntu engabhalwanga phantsi (Peires 1981; Kaschula 1991; Saule 1996; Kunju 2017). Okuphawulekayo ngokukulondolozwa kwembali yinto yokuba kubantu baseAfrika, ulondolozo lwembali lunxulumene nendlela yabo yokuphila. Uninzi lwabantu baseAfrika babeka ixabiso elikhulu kwembali yabo kuba yeyona ndlela iphambili yokugcina nokuhambisa inkcubeko. Ikwayindlela yokudlulisela iimvakalelo kunye nezimo zengqondo. Kangangeenkulungwane yeminyaka abantu baseAfrika bebexhomekeke kwisithethe somlomo ukuze bafundise abaphulaphuli iziseko ezibalulekileyo zezithethe ezahlukeneyo kunye nokuziphatha ngendlela yokuphila. Imbali ithi ibe yileyo idluliselwa kwisizukulwana esizayo ngomlomo sinikela iingcaciso kwiimfihlelo zendalo iphela kunye nenjongo yobomi emhlabeni.

5.3.2. UKUBALULEKA KWEMFUNDO YEMVELI

Ubuntu yenye yeefilosofi ezinokusebenziseka kwiingcamango zehlabathi zomntu ngamnye. Imfundo yemveli iqondwa kakuhle njengengcamango yentlalo ehambisa unxibelelwano olusisiseko lobukho bomntu. Yifilosofi yamaAfrika engasetyenziswa ukuqinisekisa ukuba isizwe esiNtsundu sinako ukuziphuhlisa. Ukukhululeka nokuqiqa engqondweni

kwakubaluleke kakhulu kubantu baseAfrika. Kweli tyeli uphando luza kubonisa ukuba ababhali abafana noGqoba, kumelwe ukuba kubonakaliswe indlela ababonakalisa ngayo *Ubuntu* nokudibanisa imfundo nengqiqo yobuAfrika. Ukuba *Ubuntu* baseAfrika bube sisixhobo sangaphakathi kubantu baseAfrika, kufuneka isibonelelo ibe seso apho amaAfrika asenakho ukuthethathethana ngobomi bawo naphi na apho azifumana ekuyo naphantsi kweemeko ezahlukeneyo. UMafrica (2016:20) uvakalisa ukuba, amaAfrika eyephila ubomi apho ayephila impilo eyayilandela imigaqo ethile ngokukhokelwa yindlela ababefundiswe ngayo:

“Like any other human race, Africans had always conducted their lives in accordance with some pattern, some manner. There had always been some consistency in their life activities and, always, Africans were aware of themselves and their ways. This can best be seen in the education of their children”.

Le mfundo yemveli iqulethe lonke ulwazi lwabantu ekujoliswe kubo: abantu abaNtsundu – ifilosofi, imbali kunye nozobunzululwazi. Amabali afana neentsomi athi aquke ezona ngxelo zamandulo zabantu neziganeke ekucingelwa ukuba zabangela ubukho bendalo: indlela izinto eziyiyo kule mihla. Kwelinye icala imibongo efana naleyo ibalisayo neyingxoxo, egcinwe ngononophelo kwiinkulungwane, iqulethe iirekhodi zezenzo eziphakamileyo ezithethelela ingqiqo yesidima kunye nokuqhubeka kwesizwe. Ukongeza imibongo yendumiso nezincoko ezikubhalwa njalo iphakamisa ubugorha bamagorha, ekuvela kuwo amandla kunye nokoubonakalisa imbeko namandla oluntu. Ziindlela ezi ezithi zibonakalise ukubaluleka kwemfundo yemveli: kudweliswe nje ezimbalwa ekuza kugxilwa kuzo ekuphononongeni *Ubuntu* kwiimbalo zikaGqoba.

Ababhali abafana noGqoba, uSolilo uMqhayi noJolobe babalula ukuba abantu abahlala kulo kuluntu olwamkela *Ubuntu* baya kuphawulwa ngokuzinikela ekuphatheni abanye abantu ngobuntu, nto leyo ebandakanya ukubaphatha ngobulungisa. UBroodryk (2002) uthatha *Ubuntu* njengombono wehlabathi wamandulo waseAfrika ngokusekwe kwiinkqobo zemfundiso ngobuntu, inkathalo, intlonipho kunye nezinto ezinxulumene nokuxabisa imfundo – kweli tyeli leyo yemveli. Ukungqinelana nezi mbono zivakaliswe ngasendla, uphando luxoxa ngelithi, kufuneka kubekho ukukhuthazwa kobuntu njengemfundiso ebalulekileyo kuMzantsi Afrika ‘omtsha’, neAfrika ngokubanzi njengoko ilizwe lisazikhotha amanxeba obukoloniyali apho iimfundiso zemveli zathanda ukutywinwa zabonwa njengezo zingenankqubela-phambili.

Ukuvelela iinkxalabo anazo ngendlela ekubonakala kuxatyiswe ngayo imfundo yaseNtshona, uGqoba ubonakala enemibuzo azibuza yona ngegalelo layo ekuphuhliseni umzi oNtsundu. Oku ukukavalisa ngale ndlela:

***“Kanene utini, ngemfundo yonyana?
Uqay’sa ngezinto zingamatshijolo?
Afunde kwapela ubupinganisa?
Kwi ofisi zonke, ungev’ izililo.***

*Yabona mfondini ndinqand’ inyembezi
Ndakuzekazeka, ndizeka ezantsi
Ukuba kanene ungayap’ uyayo.
Izwe eli lonke’magad’ ahlabayayo.*

.....
.....

***Yiyo ke le mfundo ugwagwisa ngayo?
Bub’ obu gqobóka uqayisa ngabo?
Bub’ obu bukol’ undidinida ngabo?
Yile mirungwane, nisifunze ngayo?”*** (Ugxininiso lolwam) (Gqoba 1873-1888/2015:436-438)

Kwezi zitanza zicatshulwe ngasentla kuyaphawuleka ukuba uGqoba uvakalisa indlela apho kubonakala ngokungathi le mfundo yaseNtshona iza kuthanda ukukhokeliswa phambili kwinto yonke eyenziwayo. Kunjalo nje nezinto ekufuneka ibe zezo zenziwa kulandelwa ulwazi lwemveli zithande ukonganyelwa yingqiqo yemfundo yaseNtshona. Okunye ukwavakalisa iimbono zakhe zokutyeshela kwemfundo yemveli njengelinge elingenaziphumo ezihle kwaphela. Oku kungenxa yokuba izinto ezilulutho kumzi oNtsundu kungaphaphanywa sele zibonwa njengezo ‘zibuyisela isizwe esiNtsundu umva’. Ngeso sizathu kwezi zitanza zicatshuliweyo unemibuzo eluthotho ngendlela ekubonakala ngokungathi imfundo yemveli ithande ukutyeshelwa. Imfundo yemveli kwimeko yaseAfrika ayinakho ukwahlulwa kubomi boluntu ibe nguzimele geqe (Ntuli 1999; Higgs 2003, 2011). Yinkqubo yendalo apho umntu uthi afumana ubuchule, ulwazi kwakunye nengqiqo efanelekileyo ngobomi basekuhlaleni. Imfundo yemveli yileyo ekungaxoxwa ukuba iphefumlelwe ngumoya wobuntu njengoko ingxam yayo ijolise ekuhlangabezeni neemfuno zoluntu.

Indlela yokutolika ubomi bomntu oNtsundu ngokuqondwa kwemfundo yemveli iphuhliswe yaze yahlalutywa ngeendlela ezahlukeneyo ekuhambeni kwexesha. Ngokwenza njalo ithe yazinza nzulu kwiingqondo zabantu abaninzi bomthonyama baseAfrika abasuka kuluntu lwasemaphandleni. Lulwazi olulodwa lwemveli okanye lwengingqi olukhoyo noluphuhliswe malunga neemeko ezithile zabasetyhini kunye namadoda kwiindawo ezithile ezinabantu

ngokwesakhelo senkcubeko. Ulwazi nemfundo yemveli lelo lihlala lifunyanwa ngamava kwaye ligqithiswa ukusuka kwesinye isizukulwana ukuya kwesinye. Nangona abantu basemaphandleni benokuhlala ezidolophini basenokuhamba neenkolelo zabo ze bakwazi ukwenza izinto abaqhele ukuzenza ngelixa bebehlela emaphandleni (Chimbi & Jita 2022; Mkosi *nabanyel* 2023). Umongo wolwazi lwemveli ngakokusingqongileyo kuyo yonke intlalo, inkcubeko, uqoqosho, indalo kunye neendlela zokucamngca eziya kulandelwa. Enye ingxoxo abathathinxaxheba nabo bajongene nezemfundo nendlela ekuyilwa ngayo ikharithulam abajongene nayo ngelixa beyondelelanisa imfundo yemveli naleyo yaseNtshona kukutshintsha iindlela zabo abasele beziqhelanise nazo zokufunda nokufundisa. UChimbi noJita (2022) bawujonga lo mngeni njengoza kwenza abathathinxaxheba baziqhelanise nekharithulam yezikolo zala maxesha, nokwenza uqhelaniso lwendlela yokufundisa nokufunda ulwazi lwemveli kwiimeko apho kugquba ukusetyenziswa kolwazi nemfundo yaseNtshona. Iingxoxo eziphakanyisiweyo ukuza kuthi ga ngoku ziphakamisa ukuba kufuneka kubekho amaphulo aqinisekisa ukuba kuthi kufikelelwe kwisigqibo sokuba kuyondelelaniswe imfundo yemveli naleyo yaseNtshona kwikharithulam yezikolo. Nangona kunjalo uMkosi *nabanye* (2023) baxoxa ngelithi, oko akunakufezekiswa ngenxa yokunqongophala koqeqesho lootitshala kunye neengcinga zabo malunga nokufundisa imfundo yemveli nje ngokubanzi.

Njengoko kwisahluko sokuqala nesesibini besele kucacisiwe oko kuqulathwe kwimfundo yemveli nendlela ezithi zancedise ngayo ekubonakaliseni *Ubuntu*, ingalulutho ke ngoko ukubonakalisa kweli tyeli ukuba uGqoba njengomntu obehlela esenza ikhwelo lokulondolozwa kolwazi nemfundo yemveli uvakalisa mbono zini ngayo. Kumbonga wakhe, “*Ingxoxo enkulu yomGinwa nom-Kristu*”, uGqoba (1873-1888/2015:386-459) uvakalisa inkxalabo yakhe ngendlela ekuthe kwabonakala kutyeshelwa kwaye kujongelwa phantsi ezinye zezinto ezibonwa njengezo ziyinkqubo yemfundo kuleyo yemveli. Oku kungenxa yefuthe lwenkolo yobuKristu.

*“Tina maqaba, sakufa sivile.
 Izwi lika Tixo kade lifikile.
 Sixakiwe nini, kuba ninxa zonke.
 Niko naku Tixo. Kuti, nigalele.*

*Siti sakwalusa, naluse kwa nani.
 Senza intonjane, niyayenza nani.
Sixentsa intlombe, sixentswa nanini
*Sizek’izitembu, niyashweshwa nani.**

*Imitshato yenu, yeyetu kwapela.
 Onke lamasiko asema-Xoseni,*

*Nemka nawo nina. Asesikolweni.
Niwenza ngohlob'olutung'amabenya.*

*Yinkohliso yodwa, nobumenemene.
Amasiko etu, anxietywa ilokwe,
Ukuz'anaqondwa naditi maqaba.
'Ze nabafundisi, babe nagqobóka.*

Iti intonjane, kutiwe yipati.

.....
.....
.....

*Uti manditini, mfondini wakw'etu?
Pikis'ezondawo, wayek'amagwevu
Nigqobok' emini, kuhlwe nizincúka,
Nisezintini, nisel' imipanda". (Ugxininiso lolwam) (1873-1888/2015:420-422)*

Kwezi zitanza zicatshuliweyo ngasentla, uGqoba uvakala njengomntu apha okwazama ukubonakalisa ukuhananisa kwabo bangamagqobhoka ekwenzeni kwabo izinto. Ekwenzeni oko ubani angaxoxa ngelithi, xa kuqwalaselwa imiba engezithethe nenkcubeko ejolise ukuba yileyo equlathe imfundo yemveli, kuyaphawuleka ukuba le mpi ikhokelisa inkolo yobuKristu yenza onke amalinge okuqinisekisa ukuba ibonwa njengaleyo ingelolutho ekuphuhliseni uluntu ingakumbi oluNtsundu. Ngakumba wemfundo noncwadi lwemveli, uMaseko & Vale (2016) ingxoxo yabo ihambisa ngelithi, oku kutyeshelwa kwemfundo yemveli kungenxa yezimvo zeemishinari ezazivakalisa ukuba loo mfundo ayinakho ukungqamana naleyo yeemishinari ngenxa yezizathu zokuba isekelwe phantsi kwenkolo yobuKristu. *Ubuntu* njengefilosofi yamaAfrika bunokuxhasa indibaniselwano yemfundo yemveli naleyo yaseNtshona ekufundeni nasekufundiseni. Olu nxulumano phakathi kwabantu ekuhlaleni yinto engasetyenziswa ukuqinisekisa ukuba ikharithulam esekwe phantsi kweengcamango zobuntu yileyo ikhawulelana neyantlukwano eluntwini.

Ulwazi lomlomo lwadlala indima ebonakalayo kubomi bemihla ngemihla bomAfrika kwaye lwaluyindlela yokufundisa ebalulekileyo ekuboneleleni ngeengxelo zemvelaphi yoluntu kunye nemizekelo yokulondolozwa kolwazi. UAdeyemi noAdeyinka (2003: 432) babalula ukuba phambi kwenkqubo yobukolonyali, imfundo nolwazi lwemveli lwaluyinto ebaluleke kakhulu kubantu abaNtsundu. Bakwavakalisa ukuba ngaloo ndlela wonke ubani ekuhlaleni wayethatha inxaxheba kwindlela eqhutywa ngayo ekudlulisweni kolwazi njengoko lwaludluliswa ngomlomo – loo ndlela yayiqinisekisa ukuba isizikulwana ngasinye siyalufumana olo lwazi okanye loo mfundo.

“With few exceptions, if any, traditional educational practices in pre-colonial Africa were predominantly utilitarian. ... It was a participatory kind of education in which people learned through imitation, initiation ceremonies, work, play, oral literature etc”. (UAdeyemi noAdeyinka (2003: 432))

Lo mhlathana ungentla uyakuxhasa oko kuphakanyiswe kwisahluko sokuqala nesesibini apho kuvakaliswe ukuba, ukulondolozwa kolwazi nemfundo yemveli yenye yeendlela zokuqinisekisa ukuba *Ubuntu* njengefilosofi yamaAfrika bunakho ukusetyenziswa ukuphuhlisa umntu oNtsundu. Ngoko ke, imfundo yemveli kufuneka ibe yileyo isetyenziswa ngokuthathela ingqalelo zonke iindlela ekuqhutywa ngayo kwimeko yentlalo ethile. Ngumba lo impi yaseNtshona ethi iwubethise ngoyaba nangona ubaluleke ngeyona ndlela (Adeyemi & Adeyinka 2003). Ngenxa yoko, imfundo kwimeko yeAfrika yahlulwa ngokubaluleka okuyanyaniswa nembumba ngokuhambelana nentlalo yoluntu, kunye nobudlelwane bayo obusondeleyo nobomi bentlalontle yoluntu. Ngezo zizathu, ifilosofi yobuntu eyadala imeko-bume efanelekileyo yolondolozo lwemfundo yemveli yathi yabhangiswa yaze yathathwa njengaleyo ingenanzuzo eluntwini ngexesha lolawulo lwamakolonilayali.

5.3.3. UNXULUMANO PHAKATHI KWEMFUNDO YASENTSHONA NALEYO YEMVELI YAMA-AFRIKA

Ukuba impucuko nenkcubeko yaseNtshona ngakwezemfundo iphenjelelwe ziingcamango zobukoloniyali, kwaye iYurophu ngokwayo inesakhiwo sobuhlanga, ngoko kufuneka ubani angothuki akufumanisa obo buhlanga bubonakaliswa kwiintetho zendlela okugqithiswa ngayo ulwazi nokuqinisekisa ukuba ulongamelo lwaseNtshona luyagcinwa ingakumbi kwindlela ekuqhutywa ngayo kwezemfundo. UHeleta (2016) uphawula ukuba ulawulo lobukoloniyali lwalufuna naziphina iindlela zeengcamango apho yonke into eyinkqubela phambili nkqu nemfundo ichazwe kwaye ilungelelaniswe nomgangatho wamazwe aseNtshona. Kule nkqubo imfundo phantsi kolawulo lwamakoloniyali yadlala indima ebalulekileyo, yokukhuthaza nokunyanzeliswa kwendlela yokucinga apho 'iindlela zokucinga', ukugqithisa ulwazi kunye neembono zehlabathi zigxile kwinkangeleko yaseNtshona. Ngaloo ndlela, enye yezona ziphumo ezitshabalalisayo zobukoloniyali kukungathatheli ngqalelo imfundo yemveli kunye njengoko inkuthazo yayikwindlela yemfundo nolwazi lwaseNtshona njengoloo lwehlabathi (Masolo 1994; Ntuli 1999; Heleta 2016; Maseko & Vale 2016; Hlatshwayo 2022). Imfundo yobukoloniyali eAfrika ingakumbi eMzantsi Afrika yakhuthaza ukongamela kwabamhlophe kunye nokubona iAfrika njengelizwekazi elingenakuba namfundo esekelwe kulwazi lwayo.

Imfundo nkqu kwimihla esiphila kuyo isabonakalisa ubukhulu becala iimbono zehlabathi ezithande ukubethisa ngoyama ulwazi lwemveli lwamaAfrika ngokwezemfundo (Adeyemi & Adeyinka 2003; Heleta 2016; Maseko & Vale 2016). Ngenxa yeso sizathu, uninzi lwemixholo efundiswayo ngeAfrika igxelleshe ikakhulu kwiingcamango zaseNtshona. Ulwazi ngeAfrika oluveliswe ngamaAfrika luthi lubethiswe ngoyaba ubukhulu becala. UMkosi nabanye (2023:150) ngokubhekise kwimbali ngemfundo yamaAfrika okanye imfundo yemveli baphawula ngelithi;

“This practice is dated back to the periods before the adventure of colonial rule, especially in Africa: were there are strong ties with the people's language, history within a territory that is indigenous to them. These practices have a strong socio-economic and governance and provide an environment that is known to be indigenous and acceptable by all the communities as home to them”.

Oku kuchatshulwe ngasendla nguMkosi nabanye (2023) luluvo lokuba imfundo yemveli asiyonto yayizolo kodwa ineminyaka ngeminyaka isetyenziswa ngabantu abaNtsundu. Ngoko ukubonakala ngokungathi ayisakhathalelwanga kukungabonakalisi buntu njengoko ololwazi luqulathwe kwimfundo yemveli lunganefuthe ekuphuhliseni umzi oNtsundu. Nangona kukho iimbono ezibethabethanayo ngendlela imfundo yaseNtshona ethe yongamela leyo yemveli, uGqoba kumbongo wakhe, *“Ingxoxo enkulu nge mfundo: umzekeliso”* (1873-1888/2015:84-210) uvakalisa ukuba zikhona izinto ezintle ezinokukhethwa kwimfundo yaseNtshona. Ukwaphawula ukuba kufuneka uluntu oluNtsundu luzibhence ekulahleni imbo ngophoyiyana kwaye kuthathelwe ingqalelo oku kuvakaliswa nguGqoba kwizinto ezinokuncothulwa kwimfundo yaseNtshona.

*“Kona kwizinto zemfundo,
Ndizikankanyil’ ezonto,
Ezo bazi tetelwayo,
Ngabatanda izigxéko
Babe shiya inyaniso,
Ngokuqútywa kwale mfundo.
Sihlanngene kulengxoxo
Masicane inyaniso: –*

.....

.....

Niyashiywa, niyasala,

*Nilibele kukugxéka!
Ezinteto ngale mfundo
Mazimise, zenze tsolo,
Zingabuti amabibi
Ziqapuse ezontuli.”* (1873-1888/2015:118: 122)

Kwakulo mbongo uGqoba uqhuba ngelithi:

*“Ungaya ap’ utandayo,
Kusetyenzwa ngale mfundo,
Ngayw’ apa sibambeneyo:
Umnt’ omnyama ntlanganiso,
Xa sicána inyaniso,
Kutiwa yefunekayo,
Leyo iphakamileyo:
Yona, yona inyaniso,
Lon’ ikéte lomuvuzo,
Ayivuzwa ngentsebenzo,
Yenga tandabuzekiyo.*

*Nit’ imfundo yenzanina,
Nombulelo ngowanina,
Sasancedwa mhla wupina,
Nitinina ngalipina?
Oluhlanga olumnyama,
Nilusola kutenina?*

*Fan’selana umnt’ omnyama
Efundile isimanga
Sel’esoma isidwandwa,
Ukunyuswa kuyinqaba,
Intw’ ekoyo kukutiywa.”* (1873-1888/2015: 130-132)

Ukuvakalisa iimbono ezibonakalisa inkxaso ngakwimfundo yaseNtshona kungabonwa njengendlela yokwamkela ukuba zombini imfundo yaseNtshona naleyo yemveli zinendima ezingayenza ekuphuhliseni isizwe esiNtsundu. Olu nxulumano nolungelelwaniso lwemfundo yaseNtshona naleyo yemveli lolo luthande ukungabonisi ntshukumo emandla ngenxa yezikhundla zabo baseNtshona kumaziko ezemfundo ezikhethekileyo kwixesha elidlulileyo nabo babona ngasonye nabo. Abaninzi basacinga ukuba iinkqubo zolwazi lwaseNtshona zenza isiseko kwiindlela ezisesikweni zokucinga ngezemfundo (Adeyemi & Adeyinka 2003; Department of Education 2008; Maseko & Vale 2016). Konke oku kungesizathi sokuba, ulwazi nenkqubo yemfundo yelizwekazi iAfrika ingxam yayo isekelwe kulwazi nenkcubeko yaseNtshona. Oku kubethelele inkcubeko yobamhlophe ingakumbi xa kuqwalaselwa inkqubo yezemfundo. Iphulo lemfundo yaseNtshona eAfrika njengoko sisazi yenzelwe ukuguqula iindlela zokucinga zabaNtsundu. Ngoko ingxoxo ingahambisa ngelithi, kubekho ukuhuqa

iinyawo kwabasemagunyeni ukwenza imigudi yokutshintsha indlela izinto eziyiyo ngakwezemfundo – ukwenza ulungelelwaniso lwemfundo yaseNtshona naleyo yemveli.

Ukulungelelanisa ulwazi lwemveli nolo lwaseNtshona ekufundeni nasekufundiseni kunye nokukhawulela neemfuno zokubonelela ngesikhokelo sokuxhasa inkqubo yokufundisa ngemiba etshis’ ibunzi nesematheni eMzantsi Afrika, naseAfrika: nkqu nehlabathi nje ngokubazi, likhwelo ekusabonakala kusahanjwa ngonyawo lwelovane. Iinzame zikarhulumente xa kuqwalaselwa uMzantsi Afrika zokumisela ukusetyenziswa kolwazi lwemveli njengommandla womxholo kwikharithulam yezikolo namaziko emfundo ephakamileyo azikavelisi ziphumo zilindelekileyo (Ntuli 1999; Maseko & Vale 2016; Chimbi & Jita 2022; Hlatshwayo 2022). Oku kusenokuba kungenxa yokuqheleniswa nekharithulam yobukoloniyali ethintele ukufakwa kolwazi lwemveli ngesityholo sokungahambisani nezobunzululwazi. Ukongeza *Ubuntu* njengefilosofi yokuguqula nokuhlaziya ezemfundo ifanelekile kuba inokukhokela abathathinxaxheba kwindlela yokunceda abafundi noluntu baqonde imfuneko yokwamkela umoya wokumanyana, ukwabelana ngezimvo, nokubethelela isakhono sobulungisa, nokusebenzisa ulwazi lwemveli yaseAfrika kwezemfundo.

UMkhize noNdimande-Hlongwa (2014) baxoxa ngelithi, ukuza kuthi ga ngoku kuyaphawuleka ukuba kusasilela ukusetyenziswa kolwazi lwemveli kwezemfundo njengesixhobo esinokuncedisa ekulungelelaniseni imfundo kunye neemfuno zoluntu ingakumbi abaNtsundu. Bakwaphawula ukuba kufuneka kubekho ugxininisa ngendima ebalulekileyo yophuhliso noyondelelwaniso lwemfundo yemveli naleyo yaseNtshona eAfrika kunye naseMzantsi Afrika. Abo bangabaxhasi be*African Renaissance* kwimfuno yolwazi lwemveli bagxininisa uphuhliso olululo kwikharithulam yokufuna nokufundisa eqhelekileyo ingakumbi kwinqanaba lemfundo esezantsi njengoko iza kuqinisekisa ukuba abafundi nabathathinxaxheba baziqhelenisa nendlela ekusetyenziswa ngayo ulwazi lwemveli kwezemfundo (Maloka 2001; wa Thiong’o 2005(a); Ndwandwe 2015; Fagunwa 2019). Eyona ngxoxo iphambili kwezi nzame zolungelelwaniso lwemfundo yemveli naleyo yaseNtshona luluvo lokuba *Ubuntu* njengoko buqulathe ulwazi nemfundo yemveli yabaNtsundu kufuneka bube sisiseko senguquko kwezemfundo. UNGewu 1995 (ngokucatshulwe nguMadolo 1998:32) uphawula ukuba:

“Olu hlobo lwemfundo [yaseNtshona] alubuphuhlisanga Ubuntu bomfundi kuba lwenze umfundi oNtsundu wazidela, ezeya ukuba akagqibelelanga

ebuntwini bakhe. ... Esona siseko sibalaseleyo sale mfundo yayikukucinezela umntu oNtsundu nokumenza umphambukeli kwilizwe lakhe.”

Ikhwelo lokuba *Ubuntu* njengefolosofi yamaAfrika isetyenziswe kwinkqubo yezemfundo ngeenjongo zokuyondelelanisa leyo yaseNtshona naleyo yemveli, likhwelo elijolise ekuboniseni indlela iifilosofi zemveli zaseAfrika ezinokuchazwa ngayo njengesiseko senguqu kwezentlalo nezemfundo yomAfrika kwizwekazi liphela. Ngamafutshane, ukuyondelelanisa imfundo yemveli naleyo yaseNtshona inganeempembelelo zokuqinisekisa ukuba inkcubeko yaseNtshona enjongo ikukongamela leyo yamaAfrika ngakwimfundo inakho ukuguqulwa njengoko ulwazi nemfundo yemveli ziza kube zisetyenziswa ngeenjongo zokuvala loo mfanta wenziwa yindlela yokucinga ekhokelisa iimfuno zaseNtshona. Ngakulo mba, uAdeyemi noAdeyinka (2003) baxoxa ngelithi, inzuzo ingaphaya kokuqonda kulungelelwaniso kwenkqubo yemfundo yemveli kunye neyaseNtshona njengoko iza kongeza kwiinzame eziqhubekayo zokuvelisa imfundo engenazimpembelelo zaseNtshona. Ngamanye amazwi baphakamisa ukudityaniswa koko kulungileyo kwimfundo yemveli yaseAfrika kunye nemiba eluncedo yemfundo esesikweni yohlobo lwaseNtshona.

5.3.4. ULANGAZELELO LWEMFUNDO ENGANAZIMPEMBELELO ZASENTSHONA

Iingxoxo ngezemfundo eAfrika ekupheleni kwenkulungwane yamashumi amabini yileyo ebubungqina bentlungu nendlela ekwadodobala ngayo *Ubuntu*, nokuzingca kwenkqubo yemfundo ejolise ukuphumeza iminqweno yaseNtshona. Apho kwaphawuleka ukuba izidingo zabantu baseAfrika zibethiswa ngoyaba. Ziingxoxo ezi ezazijolise ukukhawulelana 'nabazabalazi bemfundo abangxwelerhekileyo' abazabalaza ngokuchasene nezinto ezininzi ezingayinzuzo enkulu ekuphuhliseni isizwe esiNtsundu (Biko 1978; Chinweizu *nabanye* 1983; wa Thiong'o 1986; Adeyemi & Adeyinka 2003; Heleta 2016). Kweli phulo lwemfundo ezimeleyo kungenxa yembonakalo yokutshatshela kweengcamango zaseNtshona kwezemfundo. Ulangazelelo lwemfundo engenazimpembelelo zaseNtshona lukwajonge ukwenza igalelo kwisantya sembuyekezo yobuntu kwezemfundo.

Kwesi sigaba sophando ingxoxo ihambisa ngelithi *Ubuntu* njefilosofi yaseAfrika, nanjengenkqubo yolwazi lwaseAfrika, bunokubonelela ngefiosofi eluncedo ekwakhiweni kolwazi oluxhobisekileyo oluya kwenza uluntu lwaseMzantsi Afrika, neAfrika iphela ukuba luthathe inxaxheba kwimfundo yalo ukuvezekisa iminqweno yophuhliso. Okubalulekileyo kweli khwelo lwemfundo engenazimpembelelo zaseNtshona yinto yokuba ekukhawuleleni

umngeni wendlela eyiyo imfundo kweli kukuqukwa kolwazi ngendlela ezintsha. Oku kuvakaliswa nkqu liSebe lezeMfundo:

“... reorientation away from the [colonial and] apartheid knowledge system, in which curriculum was used as a tool of exclusion, to a democratic curriculum that is inclusive of all human thought” (Department of Education 2008:89).

Oku kucatshulwe ngasentla kuthethela phezu kwento yokuba emva kwenkqubo yotshintsho kwezopolitiko kweli, akuzange kubekho tshintsho ukusukela ngoko, inguqu nemizamo ayizange iguqulelwe kulo naluphi na utshintsho olubalulekileyo kubume kunye nemixholo ekuthi kugxilwe kuyo kwimfundo yeli. Kubalulekile ukuqonda ukuba, ikharityhulam ixubene ngokungenakuhluzwa njengoko uyondelelwaniso lungahlangabezani nezidingo zabaNtsundu ingayinkcubeko, ubuni okanye iilwimi ezisetyenziswayo (Mkhize & Ndimande-Hlongwa 2014; Maseko & Pale 2016; Hlatshwayo 2022). Lonke olu tshintsho lungezizathu zokuba phantsi kwenkqubo yobukoloni, abantu abaNtsundu kwilizwe labo lokuzalwa babe ngaxatyiswanga ingakumbi xa kujoliswe kwimfundo. Kwimfundo ababe yifumana, kulindeleke ukuba bafunde 'ukuthetha kakuhle' kwaye bafumane izakhono nolwazi olugxile kwingcamango zehlabathi ezizezo zaseNtshona. Ngaloo ndlela baya kubavumela ukuba bangene kwindawo yokufuna imisebenzi besebenzela impi yaseNtshona, bangaxhotyiswa ngokwanaleyo ukuguqula ngokusisiseko imeko ekhoyo kuluntu kunye nokuziphuhlisa.

Ukubhala nokuxoxa malunga nenguquko kwinkqubo yezemfundo kweli ekupheleni konyaka wama2000, kujoliswe kugxininiso lokuba isiseko sombuzo weembono kunye noqhelaniso olufunekayo lubhekiswe kuyo nayiphi na ikharityulam ukuqala kumabanga aphantsi uya kuthi ga kwimfundo ephakamileyo. Ngakulo mba, u-wa Thiong’o (1986:84) uxoxa ngelithi: iingququ ezenzeka kwezemfundo kufuneka ibe zezo zibonakalisa, *“relevance to our situation ... [and the] contribution towards understanding ourselves”* (nangona ebhala ebhekisa kwimeko yaseKenya, ndiyacinga ukuba oku kungqamelene nemeko yeli, neAfrika ngokubanzi). Kolu phando ingxoxo ihambisa ithi, imixholo yezemfundo ibalulekile kwaye ibaluleke kakhulu xa ikharityhulamu yaseNtshona isaqhubeka ukongamela. Loo nto ichaza ukuba kusekho igalelo lokuqonda ihlabathi ngeliso laseNtshona njengolwazi olufanelekileyo nolusemthethweni kuncwadi kunye nendlela yokufunda nokufundisa eMzantsi Afrika. Kwintshayelelo yombongo wakhe: *“Ingxoxo enkulu nge mfundo: umzekeliso”* (1873-1888/2015:84-210) uGqoba uvakalisa indlela ekufuneka abantu abaNtsundu bathi gqolo ukuzibuza imibuzo ngendlela ekuqhutywa ngayo imfundo. Kwalapha uGqoba ukwavakalisa

isingqala anaso ngendlela ethi imfundo yaseNtshona etyekezele ngaphandle izinto ezibalulekileyo eziqulathwe yileyo yemveli.

*“Ehla gxebe mnta ka bawo,
Uqwelile kule ngxoxo:
Ute kóna wakufika,
Kweli qétsu lamagwangqa
Elite labonakala,
Kokwenziwa kweli bala
Loluhlanga lwabamnyama, –
Wandifeza, wandigqiba.
Ute kóna wakungena
Kweli sheyi nolu lunya
Lwemfundo eyinkongo,
Ndaziva ndinesinqala!
Intliziyo ibuhlungu,
Yinkohliso yamagwangqa,
Amabandla apesheya.
Kuyi nkohla, kuyi nkinga,
Sesifane samafiko,
Ukuxoxa sikohliwe:
Ukuteta sipélelwe.” (1873-1888/2015:132-134)*

Koku kucatshulwe ngasentla ubani angaphawula indlela uGqoba athi avakalise ngayo iinkxalabo zokuxatyiswa kwemfundo yaseNtshona. Oko kungenxa yendlela ekubonakala ngokungathi loo mfundo ijolise ukungathatheli ngqalelo izidingo zabaNtsundu kuba ibonwa njengebamfamekisayo. Imfundo enganazimpembelelo zaseNtshona kufuneka ibe yileyo igxile kwindlela yokuelisa iimbono zehlabathi ezingqiqo yazo zezo zilandela kwaye zifuthelwe lulwazi lwemveli lwamaAfrika. Kulo lonke olu tshintsho olujoliswe kwindlela ekubunjwe nekusekwe ngayo imfundo kubalulekile ukuba iphawulwe into yokuba akusilo yelenqe lokukhabela ngaphandle abo balulutho ekulondolozeni ulwazi lwemveli. Uwa Thiong’o (1986) wongeza ngelithi, iYurophu ayinakuhlala ihleli iyileyo ivakalisa iimbono neengcamango ngemfundo nolwazi ngamaAfrika.

Linkqubo zemfundo zokufunda nokufundisa xa kujongwe eMzantsi Afrika kuyaphawuleka ukuba zisaqhubeka ukusebenzisa kwiimbono zeNtshona ngendlela okuduliswa ngayolwazi. Zithi zijongele phantsi kwaye zityeshele iifilosofi zemveli ezinjengobuntu njengezo zingenakusetyenziswa kwinkqubela phambili kwezemfundo. Ngasentla sele zidakanciwe izizathu ezibonakalisa ukuba ikhwelo lokusebenzisa *Ubuntu* ngeenjongo zokuzakuzela imfundo engenazimpembelelo ingalelo linegalelo ekuqinisekiseni ukuba imfundo ifikelela kuzo zonke iinkalo apho kuza kuthi kujoliswe ukugrumba nqu nembali ekukholelwa ukuba

yileyo yabhalwa imfamekisa abantu abaNtsundu. UMkosi *nabanye* (2023:151) xa kujoliswe kwimfundo ekhokelisa phambili iingcamango zobuntu kwiinkqubo zokufunda nokufundisa baxoxa ngelithi:

“An Ubuntu curriculum allows for the possibility of positioning teaching and learning in the South African context and calling for the participation of all as opposed to apartheid forms of education, for example, which denigrated non-whites in the country.”

Le nkcazelo ingasentla ingoyanyaniswa nengxoxo ethi, imfundo yaseNtshona eAfrika yenza ukuba kubekho igcuntswana elithatha izigqibo ngakubantu abaNtsundu. Ezo zigqibo zazithande ukuba nomkhethe njengoko nemfundo yayijolise nje kwabo bamhlophe bahlale besezikhundleni (Biko 1978; Maseko & Vale 2016). Olu langazelelo lwemfundo engazimpembelelo zaseNtshona, ngokukaGqoba ingayimpendulo nkqu nasekuqondeni imbali yomntu oNtsundu ekuphawulekayo ukuba ngokubhalwa yimpi yaseNtshona yathi yabonakaliswa njengaleyo ingenakusetyenziswa ukuqhubela phambili isizwe. Ukukhawulelana nale meko, apho imfundo ithande ukuyilwa ngokulandela imigaqo-nkqubo zaseNtshona, kubalulekile ukuba ikhwelo leAfrika *Renaissance* kwimo yemfundo ibe likhwelo elisetyenziswa ukukhuthaza bonke abathathinxaxheba ababalulekileyo nabanotshintsho eAfrika bamkele imbono yehlabathi yemveli yamaAfrika kunye neengcambu imfundo yesizwe sabo. Oku kuthetha ukuba zonke iikharithyulam zemfundo eAfrika kufuneka zibe zezo zigxila kwiindlela eziza kuqinisekisa ukuba iAfrika ibonakala njengezwekazi elinokukwazi ukuvelisa nokuyila imfundo ikhokelisa iimfuno zomntu oNtsundu, kwaye ngenxa yoko kube kusekelwe kwimveli kunye nokuqhelaniswa kokubaluleka kwemfundo yemveli (Biko 1978; Adeyemi & Adeyinka 2003; Oliphant 2008; Mkosi *nabanye* 2023). Ukusilela ekwenzeni oko kungongeza kwiingxoxo ezivakalisa ukuba, ilifa lobukolonyali kweze mfundo lisavakala yiloo nto kusaphawuleka ukuba abo basemaphandlela bachaphazeleka ngamandla njengoko imigaqo-nkqubo ejolise ukutshintsha ezemfundo ingathathelwa ngqalelo (Department of Education 2008).

Ngokwezi ngcamango zefilosofi, intlalo kunye nezopolitiko ingxoxo ingatsho ukuba ukubaluleka kweenkqubo zemfundo yemveli yaseAfrika kwithiyori yezemfundo, uqhelaniso kunye nophando kufuneka zigxile kwiindlela zokusebenzisana apho ifilosofi yobuntu inokuba sembindini wezo ngxoxo. Ngamanye amazwi ukuba siyakwazi ukuthetha ngemfundo yemveli nokusetyenziswa kwayo ukubonakalisa ukuba akunyanzelekanga imfundo ibe neempembelelo

zaseNtshona, ubani angaxoxa malunga neendlela ezingasetyenziswa ukuthathela ingqalelo iinkqubo zemfundo yemveli njengoko zijolise ekujongeni iimfuno zoluntu lwaseAfrika. UHiggs (2003:19) uxoxa ngelithi:

“People cannot be empowered if they are locked into ways of thinking that work to oppress them. Nor can people be empowered if they do not have access to those indigenous forms of knowledge which provide them with their identity as persons”.

Oku kuphakanyiswa nguHiggs (2003) kungqina into yokuba abantu kufuneka bakwazi ukusebenzisa naziphi na iindlela zokuqinisekisa ukuba imfundo okanye ulwazi olugqithiswayo lolo luza kwenza ukuba kubekho ukulondolozwa lwezinto ezilulutho kubo. Esikubonayo kukuba imfundo yemveli inganendima eyenzayo ekulondolozeni *Ubuntu* nasekuqinisekiseni ukuba abantu abaphulukani nobuni babo.

5.4. UQUKUMBELO

Ubuntu neengcamango ze*Black Consciousness* ngaphandle kwamathandabuzo ziyathungelana ngeembono zokuba umntu oNtsundu kufuneka aphakame azimele ekuqinisekiseni ukuba wenza amaphulo okuzisa uphuhliso kwintlalo yakhe. Oku kuphenjelelwa yinto yokuba phantsi kwenkqubo yobukolonyali onke loo malinge ayethathwa njengalawo angelolutho, lawo abuyisela umva isizwe. Ngoko ke kwesi sahluko ngokukhokelwa ziimbalo zikaGqoba ngakwimiba ethi ephakanyisiweyo kuyaphawuleka ukuba noko ikhona indima esenkulu enokudlalwa zingcamango ze*Black Consciousness* ukuvuselela izazela zoluntu ekubuyiseleni *Ubuntu* eluntwini. Enye into kukubaluleka kwemfundo yemveli akubonakalanga ngokungathi sele ibethiswa ngoyaba mva nje. Kuphakanyiswa le ngxoxo phantsi kweenkxalabo zokuba, ukuba kusaqhutywa ukungathathelwa ngqalelo kwemfundo yemveli, imfundo esekwe kulandelwa leyo yobukolonyali iza kuqhuba itshotsh’ entla njengoko nendlela imfundo eyiyo iza kube ingatshintshi koko iqhuba ukutyekhezela ngaphandle leyo yemveli.

Ekuqwalaseleni indima yemfundo yemveli lilinge lokubonakalisa ukuba inendima enkulu engayenza ekuguquleni ukufunda nokufundisa apho ulwazi luza kuthi lugqithiswa kulandelwa iziseko zemfundo yemveli yamaAfrika. Inkqubo neengxoxo ngezemfundo eMzantsi Afrika nkqu naseAfrika ngokuqinisekileyo imele idinga le nkululeko kwiingcamango zaseNtshona njengoko ezo ngcamango zithi zisetyenziswe ukucamngca ngehlabathi kungaqwalaselwanga iimbono zaseAfrika.

ISAHLUKO SESITHANDATHU UQUKUMBELO NGOKUBANZI NEZINDULULO

6.1. INTSHAYELELO

Izahluko zangaphambili ibizezo ziphonononge inkqubela phambili yabantu baseAfrika, *Ubuntu* babo – njengefilosofi enokusetyenziswa ukuzisa uphuhliso njengoko bubonakalisiwe kwiimbalo zikaGqoba, ezikaSolilo nezo zikaJolobe. Ngoku kucacile ukuba amaAfrika ekuhambeni kwexesha, aphuhlisa iinkqubo eziya kuqhubela phambili ubomi bawo kwiindawo ngeendawo, ngokwengqondo, kwezentlalo, kwezopolitiko, kwezomthetho kunye nezonzwadi. AmaAfrika ayengabantu abamanyeneyo kuloo migudu.

Into ekubaluleke iqatshelwe kubantu njengeifilosofi yaseAfrika bungabonwa njengefilosofi eyahlukileyo namhlanje ubukhulu becala buyimpendulo kwimeko yexesha lenkululeko kwinkqubo yobukoloni. Xa kujoliswe koku, kufuneka bucingelwe njengefilosofi yaseAfrika ekhutshwa yintlungu yabaNtsundu, ukuthotywa, ukuswela kunye nokutshatyalaliswa kobantu ekuhlaleni ngenxa yempi yaseNtshona. Loo nto ithi ikhokelisa umfuziselo wokungazithembi kwabantu abaNtsundu ekubeni ingaba inene *Ubuntu* busenendima obunokuyenza ukuphuhlisa intlalo yabantu abaNtsundu. Kungoko kuye ukuba uphando luphonononge *Ubuntu* aba babhlali bakhankanyiweyo phathi babubonakalise kwiimbalo zabo. Oko kungazithembi akuthethi ukuba intlungu kunye nokuthotywa kuhlala kubonakaliswa ngokucacileyo ekubhalweni kweefilosofi zaseAfrika, nangona ngamanye amaxesha kusiba njalo (Biko 1978; Mafrika 2016).

UMphahlele kuGaylard (2004:268) uphawula ukuba:

“... the African begins with the community and then determines what the individual's place and role should be in relation to the community.... Man finds fulfilment not as a separate individual but within family and community”.

Oku kucatshulwe ngasentla kungoyanyaniswa nengxoxo ibikhokeliswe olu phando, ngxoxo leyo ihambisa olu hlobo, indlela aba babhlali bakhethiweyo kolu phando abathi babonakalise ngayo *Ubuntu*. Yenzelwe ukukhuthaza uluntu ukuba luzicingele ngakumbi, kwaye luthathe amanyathelo okuziphuhlisa namathuba okuziqhubela phambili. Imbali yesi sithathu ngokubhala ngobuntu kunye nokuphuhlisa isizwe esiNtsundu yileyo ijolise ukuvuselela izazela eluntwini luphela ngendima omaluyenze ukuqinisekisa ukuba *Ubuntu* abudodobali kwaphela.

6.2. IZITHINTELO

Olu phando lwenziwe ubukhulu becala kuhlalutywa uncwadi olusele lukho kakade njengoko uphando ibe luhlalutywa lwefilosofi yoncwadi olukhoyo. Ngoko ke, kukho imfuneko yokuba umphandi angapheleli nje ekuphononongeni uncwadi ngefilosofi yobuntu, kodwa okona kubaluleke ngakumbi kukwenza uvavanyo nomgangatho ojolise kwimpembelelo yendlela ekusetyenziswa ngayo *Ubuntu* njengesixhobo sokuphuhlisa isizwe esiNtsundu.

Ekujongeni izithintelo zophando, umntu kufuneka aqaphele ukuba xa ujongana nohlalutywa lwawo naluphi na uncwadi kuya kuhlala kukho amaxesha apho kufuneka aqonde intsingiselo yombhali ngemvelaphi yakhe (Mafrika 2016; Mazwi 2017). Ulwazi ngokomxholo lubaluleke kakhulu. Ngakulo mba uApte (1985: 128) uqaphela oku kulandelayo:

“A major drawback of textual analysis based on published collections... is that the contextual information is often lacking, so that it is difficult to relate the analyses to external historical events and to sociocultural reality”.

Njengoko kuxoxiwe kwisahluko sesibini, zonke iindlela zophando zinezithintelo kunye nendlela yokusetyenziswa kobuntu njengesixhobo sokutolika ubomi nendlela yokuphilisana kubantu abaNtsundu inazo ezo zithintelo. Kwakhona, ngenxa yokuba le ndlela yokusebenza ixhomekeke kwimpembelelo endiyichaze ngayo ifilosofi nengcamango yobuntu kunye nethiyori yecircular criticism ngakwezenkolo ngokufuthelwe b*Ubuntu*, kunokwenzeka ngokufanayo ukuba ukuqonda okwahlukileyo kwengcamango yobuntu kunokuvelisa ithiyori eyahlukileyo yokuqonda inkolo yakwantu. Ngoko ke olu phando lukwabonise ukuba ithiyori yecircular criticism ngendlela esetyenziswe ngayo kolu phando ijoliswe ekuqwalaseleni indlela inkolo eqondwa ngayo ngamaAfrika neemfundiso eziphambili ezichongiweyo zobuntu.

Njengomphandi, kuyafuneka ukuba kubekho intembeko kwindlela ulwazi olugqithiswa ngayo – ngaloo ndlela kukubonakalisa ukuba akukho kukhetha icala. Umdla ngobuntu kolu phando ubonakalisiwe ukuba kukho ubunzulu ekuqondeni ngobuntu njengefilosofi yokuphuhlisa umzi oNtsundu. Ukuze kungabikho mkhethe ngendlela *Ubuntu* obuqondwa ngayo, kolu phando kuvelelwe iinkalo ezahlukileyo zaba babhali bakhethiweyo, ekwenzeni njalo kubonakaliswe indlela *Ubuntu* abathe babubonakalisa ngayo kwiinkalo ezahlukeneyo njengoko bengababhali abangcamango zahlukileyo. Ngaphezu koko kwinkqubo yokuhlalutya, kuzanywe kangoko ukwenza isigwebo ngeengcamango zokuba *Ubuntu* abusetyenziswa ngendlela eyiyo kule mihla siphila kuyo. Endaweni yoko kuphonongwe iindlela zokubuqonda ingakumbi kwintlalo

emeko yezopolitiko nolawulo zisephantsi kwenguqu. Ukuhlolwa koncwadi sisicwangciso sokwandisa ukuthembeka kweziphumo kunye nokuqinisekisa ukuba *Ubuntu* ekuxoxwa ngabo bobo bungqinwa nkqu naluncwadi lwaba babhali. Nangona kukho izithintelo ezithile ekwenzeni olu phando, ndikholelwa ukuba lukwazile ekuvelela indlela entsha yokuqonda utshintsho kwindlela ekuqondwa ngayo *Ubuntu* njengesixhobo esibonakalisa umzi oNtsundu njengalowo unokukwazi ukwenza amaphulo okuqinisekisa ukuba ngulowo unakho ukuziphuhlisa – ngokwezopolitiko uya kuthi ga kwezoqoqosho.

6.3. IZINDULULO

Izindululo zolu phando zezo zijolise ekuqondeni *Ubuntu* njengesixhobo sokuphuhlisa nokwakha isizwe esiNtsundu ngokutsha kusetyenziswa isiseko sefilosofi yobuntu – umntu ngumntu ngabantu. Izindululo ziza kungqamana nengxoxo ephambili ibiqhuba kolu phando apho kuye kwaxoxwa ukuba *Ubuntu* buthande ukudodobala njengefilosofi enokusetyenziswa ukuphuhlisa isizwe esiNtsundu. Okokuqala, zinzame zini ezinokwenziwa ukubuyisa *Ubuntu* eluntwini? Okwesibini kuyaphawuleka ukuba imfundo yaseNtshona ibe nefuthe kwindlela izifundo eziqhutywa ngayo eAfrika nkqu naseMzantsi Afrika, kukho ikhwelo lokuba imfundo mayibe yileyo ingenazimpembelelo zaseNtshona. Okwesithathu kuxa bundawoni *Ubuntu* njenge*discourse* emva kwenkqubo yobukoloniyali – uMzantsi Afrika njengomzekelo. Okokugqibela, umphandi uza kuphawula ngaba babhali bekujoliswe kubo kolu phando njengabo badlale indima ekuqinisekiseni ukuba iziseko zobuntu ziyalondolozeka njengoko babengababhali ababhale bevelela zonke iinkalo zobomi.

6.3.1. UW. W. GQOBA, UJ. SOLILO NOJ.J.R. JOLOBE NJENGABABHALI ABABENAMAPHUPHA NGELIZWE LOMZANTSI AFRIKA

I. KUW.W. GQOBA

Ekuphononongeni nasekuhlalutyeni indlela *Ubuntu* obubonakaliswe ngayo kwiimbalo zikaGqoba, kuyaphawuleka ukuba akanelanga nje ngokubhala ngezinto ezichaphazela umzi oNtsundu koko nokubaluleka kokulondolozwa kolwazi lwemveli ingakumbi xa kujoliswe kwezemfundo. Uqhagamshelwano lwakhe nabantu abaNtsundu ngexesha awayebhala ngalo lubonakalisa ubugcisa bakhe ngakwezopolitiko kunye nemingeni awahlangabezana nayo kwiindlela zakhe zokubonakalisa *Ubuntu*. Ngokucacileyo bubuntu baseAfrika obutyhalelwe phambili ngobukrelekrele nobukroti kwicala lakhe obuye bamphakamisa njengentloko yomzabalazo wenkululeko yaseMzantsi Afrika neAfrika nje ngokubanzi.

Enye into ekufuneka ithathelwe ingqalelo yindlela uGqoba avakalisa ngayo ukuxatyiswa kweenkokeli zemveli. Kolu phando le nkalo ithe yavelelwe ngeenjongo zokugqamisa nokuxoxa kwelokuba iinkokeli zemveli ngokobuntu bokwenene kufuneka ibe ngabantu abahlonitshwa ngendlela apha ebonakalisa ukubaluleka kwendima yazo ekuhlaleni. Emakuqatshelwe kukuba ekufikeni kwempi yaseNtshona, abantu abaNtsundu kwakusele kukudala beneenkqubo zabo zokulawula nokugcina ucwangco kwintlalo yabo. Ngoko ke uGqoba kwezi mbalo zakhe uhlaba kanye elo khwelo lokuba ulawulo oluneempembelelo zaseNtshona lolo luthi lujongele phantsi indima yeenkokeli zemveli.

Kumbongo wakhe “*Ingxoxo enkulu nge Mfundo: umzekelo*” uGqoba uphakamisa ukubaluleka kwemfundo yamaAfrika enganzimpembelelo zaseNtshona. Oko kuza kukhokelwa kukusebenzisa iinqobo zobuntu ngokuthi kuqinisekiswa ukuba kwimfundo leyo ziyabandakanywa ngendlela efanelekileyo. Imfundo ingayibopha ingqondo kanti iyakwazi nokuyixhobisa ngokuba ikwazi ukuzikhulula ngelinye ixesha ukuba umntu uyayinqwenela (Mahlasela 1973; Biko 1978; Sirayi 1985; Saule 1996; Gqoba 1873-1888/2015). Ke ngoko amaAfrika kufuneka aphile ngokuphinda azifundise ngokujonga ilizwe lawo ngengqondo evulekileyo ekhokelisa *Ubuntu*. UGqoba, ingxoxo ingahambisa itsho ukuba wagcina ingqondo yakhe ivulekile kubantu abaninzi awayesebenzisana nabo ebomini bakhe. Oko ikukuqinisekisa ukuba zithi ziphunyenze ezinye izindululo ngokujolise kwindlela imfundo ethi iqulunqwe ngayo.

II. *KUJ. SOLILO*

Imibongo kaSolilo yimibongo eqwalasela imiba ebanzi nexananazileyo ngokubhekise kwindlela amaAfrika athi aphile ngayo nendlela ekungaqinisekiswa ukuba *Ubuntu* abudodobali de bulibaleke ukuba bubaluleke kangakanani. Ukwagxile ekubhaleni ejolise ikakhulu imiba engobuni bomntu oNtsundu. Abanye bangathanda ukuphakamisa amanqaku amathathu ahlukeneyo ogxininiso lwezopolitiko olwenziwe nguSolilo kubomi bakhe kwezopolitiko, ukuphuhlisa uluntu kunye nezobunkokeli.

Ubuntu kule meko buxoxelwe phantsi kwayo kolu phando, bunomda wembali, njengoko bubonakalisa imbali yabantu baseAfrika, nto leyo ebonakalisa ukuba bubungqina bobomi bentlalo kunye nobumoya baseAfrika. Abantu abafana noSolilo njengoko kuxoxiwe kolu phando bubaluleke kakhulu ekubaliseni imbali yaseAfrika nkqu leyo yoMzantsi Afrika (Mahlasela 1973; Sirayi 1985; Mona 2014; Opland kuGqoba 1873-1888/2015; Benayo 2020). USolilo buqu angangabi ngulowo uyibalisa ngokupheleleyo imbali yobuntu yoMzantsi Afrika,

kodwa uvakalisa izimvo ezinqwenelekayo ekwakhiweni ngokutsha kwelizwe uMzantsi Afrika nelizwekazi iAfrika. Ke ngoko ukufezekiswa kobunye kunye nokufunyanwa komlinganiselo weendlela wokuziphatha ongumzekelo kubonwa njengezandulela kwimfezeko yabaNtsundu ekufumaneni inkululeko kunye nokubonakaliswa kwenkolelo neengcinga zesiNtu. Imibongo kaSolilo iqulathe iinkqubo ezisemgangathweni zenkolelo neengcinga zomzi oNtsundu kwaye zibonise iindlela uluntu ezinokuzisebenzisa ukubuyiswa nokuvuselelwa kobuntu eMzantsi Afrika nakwizwekazi iAfrika.

Eyona nto icace gca ngoSolilo ziinjongo zakhe njengoko kubonakala ukuba ikhwelo lakhe ngakwinkululeko yabantu abaNtsundu ibiyinto ethe gqolo ukuyiphakamisa. Bubuchule bakhe nokuthobeka kwakhe okubalaseleyo, phezu kwazo nje izikhundla eziphakamileyo awayenazo kwiimbutho zasekuhlaleni okwamenza wabalasela ngakumbi. Intlonipho enzulu ngakubantu, ukulangazelela ngokunzulu imvisiswano kunye nokuncamathela okuqinileyo kobulungisa ngakumaAfrika, kuye kwanika abantu baseAfrika ukwaneliseka ngokomoya okwakusoloko kufunwa. USolilo ke ngoko angabonwa njengomzekelo kwiinkokeli ezininzi zaseAfrika nabo bakumaziko emfundo ephakamileyo.

III. KUJ.J.R. JOLOBE

Ubuntu kwiimbalo zikaJolobe bubonakaliswe njengelinga lokuvuselela izazela zabantu abaNtsundu ngokubhekisele kwindlela abathi babonakalise ngayo inkathalo omnye komnye. Ekukhupheni iinkcazo ezahlukeneyo zengqikelelo yobuntu, olu hlalutyo ngakwiimbalo zikaJolobe luphinde lwachaza imvelaphi yembono yehlabathi kunye nophuhliso lwembali yobuntu noqhagamshelo lwabo ekuyilweni kokuziphatha. Uphando luveze indlela ithiyori yokuphuhlisa uluntu oluNtsundu kunye iimbutho ezisebenzisa umanyano oluvele kwimigaqo yobuntu njenge-*etymology* yokwakheka yokuziphuhlisa, esekwe kumbono wehlabathi wanamhlanje waseAfrika.

Olu phando luthe kananjalo lwanikezela isishwankathelo sezicelo ezahlukeneyo zobuntu ebomini ezizezi: ulawulo olululo lwentsebenziswano, uphuhliso lwezemfundo kuluntu lwaseAfrika, kunye nemvelaphi ethile ekuqondweni kwembono yehlabathi yaseAfrika ngobuntu, ukubaluleka kwale filosofi ekusebenzeni eminye yemingeni ebalulekileyo yengqikelelo yobuntu behlabathi, kunye nethiyori yokuziphatha iyonke yobuntu behlabathi kwimpumelelo yoluntu lwaseAfrika.

Kweli tyeli, olu phandi luza kubabopha ngekhonkco aba babhali ngokuqwalasela izinto eziphambili ababe gxile kuzo. Kwizahluko ezingentla kuxoxwe kophelwa ngokubaluleka kwendima yaba babhali ekuhlaleni njengoko kubonakala kuncwadi lwabo. Uncwadi lwaba babhali luvelele onke amacandelo ezentlalo: ezemfundo, ezentlalontle, ezenkolo, ezenkcubeko, ezembali, kwanezinto zezopolitiko nolawulo lwesizwe. Kwinqanaba lobunkokeli, emva kokuphengulula imisebenzi yoncwadi kaGqoba, uSolilo noJolobe: olu phando luxoxa ukuba kule mihla yangoku iinkokeli zaseMzantsi Afrika neAfrika ngokubanzi zingafunda lukhulu kwezi ndedeba. Ngaloo ndlela, iminqweno namaphupha wabo engokuphuhla nokuqhubela phambili kwabantu abaNtsundu ingabe ithathe inyathelo elihle eliya ekufezekisweni kwayo. Xa oku kusezingqondweni zabantu ngokusondele kuncwadi lwesiNtu kunika ingqiqo yomntu kwisakhelo senkcubeko kunokuba anyanzelise isakhelo senkcubeko yakhe kwisicatshulwa esivela kwenye inkcubeko. Iinjongo zeethiyori ezifana naleyo yobuntu engcambu zayo izezo ze*Afrocentricity*, amaAfrika kufuneka athathele ingqwalelo iinkcubeko zawo, iinkqubo zolawulo kunye neendlela zokufikelela ekuphenduleni iingxaki kufuneka zinikwe ilungelo elililo

6.3.2. UBUNTU NEMFUNDO EZIMELEYO KUMAMAZIKO EMFUNDO EPHAKAMILEYO

Kukho ingxoxompikiswano enkulu ngendlela emakufundiswe ngayo kumaziko emfundo ephakamileyo nakumabanga aphezulu. Le ngxoxo-mpikiswano ingakwindlela ekuthi kubunjwe okanye imixholo ethi kugxilwe kuyo kwimfundo, ukuqala kwimfundo esisiseko ukuya kuthi ga kuleyo iphakamileyo. Intsusamabandla yoku ingakhonjwa kuguquko lwemo yezopolitiko, ezoqoqosho, ezentlalo kwizwekazi iAfrika nkqu nehlabathi ngokubanzi. Oyena nqontsonqa kule ngxoxo-mpikiswano yindlela iKharityhulam eyiyo apho lubonakala ukuba iilwimi zesiNtu zoMzantsi Afrika azinikwa qonga nangqalelo eyiyo xa kufundwa kufundiswa (Ntuli 1999; Badat & Sayed 2014; Blackwood 2014; Heleta 2016; Moelofsen 2015; Maseko & Vale 2016; Le Grande 2018). Ikhwelo lelokuba kufuneka iingququ kwindlela iKharityhulam eyiyo apho kuza kuthi kunikwe inqwalasela kwindlela ekusetyenziswa ngayo iilwimi zesiNtu zoMzantsi Afrika, ingakumbi kwizifundo zobunzululwazi nobuchwephestsha.

Olu phando kwisahluko sesine nesesihlanu siqwalasele ukuba ekufezekiseni nokunconywa kweenjongo zomgaqosiseko kunye nemigaqonkqubo ngakumbi ubulungisa, umthetho, ezentlalo kunye nezemfundo. Nangona kunjalo, kukho impikiswano ukuba njengesiphumo somgaqo-nkqubo, iingcango zemfundo zihlala zingafikeleleki kuninzi lwabemi boMzantsi

Afrika. Ezinye izicwangciso ezingundoqo zokuqhubela phambili ubulungisa bentlalo zichongiwe. Ukusilela ukwenza iinguqu nokungxamiseka kwinkqubo yemfundo yaseMzantsi Afrika kukuchasa iimbono zomgaqo-siseko njengoko ichaphazela kakhulu abantu abahlelekileyo nabajongelwe phantsi. UHlatshwayo *nabanye* (2021) bathi inkqubo yezemfundo kufuneka idlale indima enempumelelo ekulungelelwaniso ngokutsha lwezopolitiko, lwentlalo noqoqosho kunye nezorhulumento. Bakwavakalisa ukuba loo nto inganefuthe kwindlela *Ubuntu* obuqondwa ngayo ekuqinisekiseni ukuba indlela iKharithulam eyiyo ingakwazi ukukhawulelana nezidingo zasekuhlaleni nokuqinisekisa ukuba uphuhliso ayisilophupha kuphela kodwa luyaphunyezwa. Isakhelo esijolise kubuntu sinokuba yinjini yenguqu ngakumbi ukuba kukho indlela ecacileyo ngakwimigaqonkqubo kunye neKharithulam ejolise ukukhawulelana nemingeni engokusetyenziswa kweelwimi zesiNtu kumaziko emfundo ephakamileyo.

Into ephawulekayo kukuba ngexesha lokuzimela urhulumente omtsha wayecace gca ukuba ilifa lobukoloni ali lalingenakuba sisiseko sokwakha uMzantsi Afrika 'omtsha' – apho imfundo ifikelela kuye nabani na oselungelweni. Oku kuchazwe kwashwankathelwa kakuhle nguHlatshwayo (2022) xa elumkisa ukuba ukugcina nokwandisa inkqubo yemfundo yobukoloni ali nokulindela ukuba yenze isiseko esifanelekileyo sokusekwa kwemfundo engqamelene nezidingo zoluntu, ingakumbi abo bangathathi ntweni asibobulumko kwaye akukho ngqiqweni kuba akukho ndlela yokuba iKharithulam yobukoloni ali yenze imisebenzi ehambelana nefilosofi yobuntu. Nangona kunjalo umbuzo ungavela usithi, ingaba ootitshala nabahlohi banenkxaso noqeqesho lokunikezela ngokwaneleyo le njongo yokuguqula iKharithulam ukukhawulelana nendlela yokusebenzisa *Ubuntu* ngendlela ekhuthaza inguqu (Ntuli 1999; Letseka 2011). Ngamafutshale lo ngumba wophuhliso olubalulekileyo wokusebenzisa iziseko zobuntu nezo zolwazi lwemveli ekuqinisekiseni ukuba iimpembelelo zemfundo yaseNtshona azidodobalisi *Ubuntu* kwinkqubo yezemfundo.

Ingcebiso ephakanyiswa lolu phando yeyokuba kukho imfuneko yokuba 'bonke abathathinxaxheba' (urhulumente, imibutho yoluntu, iingcali kwezemfundi) kuphononongwe kwakhona inkqubo yezemfundo ngenjongo yokuyilungelelanisa neemfuno zoluntu, ingakumbi abaNtsundu apho kuza kujoliswa kwiindlela zokuqinisekisa ukuba banakho ukuziphuhlisa. Ukwamkelwa kwefilosofi yobuntu kuya kunceda ekukhuthazeni ugxininiso lokusetyenziswa kweengcamango zobuntu kunye nokuyalela ukuba zeziphi iziphumo ezifunwayo, emva kwenkqubo ejolise ukuguqula imo yezemfundo. Ukuba ithiyori yobuntu yobulungisa

kwezentlalo yamkelwa njengophononongo kunye nesakhelo sokuvuselela imfundo ingakumbi eyemveli, oku kuya kunciphisa kwaye kuthintele abo bakurhulumento ngokulandela iimfuno zabo zomntu ngamnye – ngokuchaseneyo ngendlela yokucinga efuthelwe b*Ubuntu*, ngeendleko zoninzi lwabantu baseMzantsi Afrika.

Nje ukuphawula ngemiba emibini, xa sithetha ngeenguqu ekumele zibe ziyenziwa kwikharithulam eMzantsi Afrika, kufuneka senze njalo siqwalasela iindlela le **mimandla** ilandelayo:

- Okokuqala kufuneka kuqwalaselwe umba wokongeza imixholo emitsha kwikharithulam ekhoyo. Mixholo leyo eza kuqwalasela imiba engokuphuhliswa kwabantu abaNtsundu.
- Okwesibini kukucinga ngokutsha iindlela zokufunda nokufundisa, ezo ndlela ibe zezo ziza kwakha ngokutsha ngobuntu kumaziko emfundo ephakamileyo zenze utshintsho olusisiseko.

Olo tshintsho kufuneka ibe lolo luqhutywa ngamandla ukusetyenziswa kweelwimi zesiNtu zakweli. Ngakwabo baneenkxalabo ngomgangatho wemfundo, uHeleta (2016:5) uvakalisa ukuba:

“Decolonised curriculum will not neglect other knowledge systems and global context”.

Kunjalo kuba kuza kuba kusalindelekile ukuba iiYunivesithi zeli zivelise abaphandi, abafundi abakwizinga lokuhlangabezana nemingeni ejamelene nehlabathi nje ngokubanzi. Ukubonakalisa ukubaluleka kweenguqu kwezemfundo nokuqinisekisa ukuba kuthathelwa ingqalelo imfundo nolwazi lwemveli ekufundeni nasekufundiseni, uHiggs (2011:10) uphawula ukuba:

“... the decolonisation of education in Africa, cognisance also needs to be taken of the other commonality revealed in African indigenous knowledge systems that speaks to the transformation of education in Africa, namely, the African ethic of Ubuntu.”

Ukongeza kwimfundo ephakamileyo kuMzantsi Afrika ‘omtsha’ apho imfundo ingenazimpembelelo zaseNtshona kufuneka ivumele ukufikelela ngokulinganayo, ukulingana nokubandakanywa kwabo bonke abathathinxaxheba. *Ubuntu* bunganendima obuyenzayo

njengemfundiso yokufundisa ngokwenkcubeko nangokwentlalo kwizifundo zemfundo ephakamileyo. Olu phando lubonakalise ukuba lunganegalelo kwiingxoxo eziqhubekayo malunga neenguqu zokufunda nokufundisa kwimfundo ephakamileyo yaseMzantsi Afrika. Akuzi kubalula ukufezekisa umanyano loluntu ngaphandle kokungenelela okulungiselelwe ukukhuthaza ukuhlalisana nokubonisana phakathi kwabathathinxaxheba abamvelaphi zahlukeneyo, *Ubuntu* bungasetyenziswa ukukhuthaza intsebenziswano.

6.3.3. IMIGUDU YOKUBUYISA ISIMO SOBUNTU ELUNTWINI

Kwizahluko ezingentla kuphawuliwe ukuba abaphandi abaliqela baxoxa ngelithi kukho ubunyani kwinto yokuba kukho unxulumano ekubonakaliseni *Ubuntu* ngokuxhomekeka kwethu omnye komnye. Ngaloo ndlela sifikelele kobona buntu bethu bugqibeleleyo. Ngenxa yoko inkcazo yobuntu njengaleyo ibonakalisa inkathalo ngakubanye ifuthelwe yile ngcinga – yokuba *Ubuntu* bubukho bethu obukhoyo bokubambana kwethu nabanye.

Le mibuzo iphakanyiswe apha ngasentla iyinkxalabo ngendlela ekubonakala kudodobala ngayo *Ubuntu* kwaye ijolise kwimigudu engenziwa ukuqinisekisa ukuba oko akusayi kwenzeka. Okuqaphelekayo njengoko kubonisiwe kolu phando yinto yokuba bakhona abaphandi baseAfrika abavakalisa ukuba ingqikelelo yobuntu isetyenziswa ngokufanelekileyo kwimimandla yasekuhlaleni, kwezolawulo nakwezomthetho eAfrika kwilwimi nakwiinkcubeko ezahlukeyo. Enyanisweni kukho ukuvuma ukuba kwiilwimi neenkcubeko ezahlukeyo kukho ukwahluka ngendlela ekuqondwa ngayo ifuthe lobuntu ukuphuhlisa intlalo (Ntuli 1999; Asante 2003; Dolamo 2013; Mugumbate & Nyanguru 2013). Apho kukho ukuvumelana kwisiphakamiso sokuba le ngcamango ingaphambi kokufika kwabantu baseYurophu kwaye apho isetyenziswe khona, ibhekiselele ekubeni kuthetha ukuthini ukuba ngumntu. Kwiinkcubeko ezahlukeyo kukho iindlela ezahlukeneyo ekusetyenziswa ngayo le ngcamango. Olu uphando lugxile kwindlela esetyenziswa ngayo *Ubuntu* eMzantsi eAfrika neAfrika nje ngokubanzi. Esi sisizathu sokuba xa kusetyenziswa indlela ye*Afrocentric*, njengomxholo obaluleke kakhulu.

Omnye umba ngulo weendlela zokucinga zaseNtshona eziye zanyanzeliswa kwiinkqubo zolwazi lwemveli yaseAfrika kunye neendlela zokuziqinisekisa ukuba zithathwa njengezona ziphakamileyo. Inxalenye yenkqubo yolwazi lwemveli yaseAfrika ibe kukukwazi ukugcina oko kwaziwa nokugqithiswa ngembali nolwazi lomlomo. Ulwazi lugqithiselwa ukusuka kwesinye isizukulwana ukuya kwesinye ngamabali, iingoma, kunye nezenzo zenkcubeko –

amasiko nezithethe (Gerard 1971; Mafrika 2016). Into yokuba usetyenziso lwefilosofi yobuntu ‘ayibhalwanga’ ngokwemigangatho yaseNtshona, akufuneki ijonge phantsi ukubaluleka kwayo kunye nobunyani bayo, xa ihlalutywa ngokwembono yolwazi lwemveli. Kwiinkqubo zolwazi lwemveli kukho iindlela zokuqinisekisa ukuba imbali nolwazi oluthile luyalondolozwa ngendlela eyiyo. Into engabizwa ngokuba yithiyori yokubonisa ukunyaniseka kwembali ngokulandela i*Afrocentrism* olu phando luxoxa ngelithi ibisoloko isetyenziswa kwiinkqubo zolwazi lwemveli ngeenjongo zokuqinisekisa ukuba kuthi kulondololwe ulwazi lwemveli (Madolo 1998; Mabovula 2011). Into ebangwayo inokuqinisekiswa ngeendlela ezahlukeneyo njengoko abantu bephila iimpilo ezahlukileyo kodwa kulandelwa iziseko zobuntu ezingqameneyo. Zonke ezi yayiziindlela zokunxibelelana okanye zokufundisa nokugcina ulwazi, imbali yomlomo nantoni na exabisekileyo ibiya kuba yindlela enye yokunxibelelana. Njengesinye isindululo solu phando, kubalulekile abantu bathi gqolo ukukhunjuzwa nokukhuthazwa ngokubaluleka kokulondolozwa kolwazi lwemveli njengesixhobo sokuqinisekisa ukuba *Ubuntu* buhlala buyifilosofi yokukhulisa isizwe esiNtsundu.

Ukukhusela nokuvuselela ifilosofi yobuntu eluntwini uRamosé (1999), uTutu (1999) noLestseka (2011) baxoxa ngelithi, ifilosofi yobuntu ibalulekile kwaye sisixhobo semfundo esinamandla esiye sasetyenziswa kwiinkulungwane ezininzi ngabantu abaNtsundu baseAfrika ukufundisa, ukukhokela nokugcina *Ubuntu* obuhle. Intsebenziswano nobudlelwane phakathi kwabantu abaNtsundu baseAfrika, ibikhe yakhutshelwa ngaphandle kwaye yacinezelwa kumabakala emfundo asesikweni kulungiselelwa izidingo zaseNtshona, ke ngoko kubalulekile ukuba uluntu ngokubanzi luqinisekise ukuba iimpawu zobuntu zivuselelwe.

6.3.4. UBUNTU EMVA KWENKQUBO YOBUKOLONIYALI – UMZANTSI AFRIKA NJENGOMZEKELO

Kuxoxiwe ukuba ubukoloniya kunye nocalucalulo eMzantsi Afrika nakumanye amazwe aseAfrika ngokubanzi aye anefuthe elibi kangangokuba iphulo lembali lenkululeko laliqhutywa ngumnqweno wokubuyela kwixesha langaphambi kobukoloniya. Impembelelo ethob' isidima yala mava ngobukoloniya yaphumela kumzabalazo wezopolitiko wokuzimela geqe njengenxalenye yohambo lokuzikhulula kwidyokhwe yobukoloniya. Ngale ndlela *Ubuntu* bubonwa kwaye butolikwa njengento ecacileyo ukuba kuthetha ukuthini ukuba ngumAfrika (Ramosé 1999; Mugumbate & Nyanguru 2013; Mafrika 2016; Mwipikeni 2018). Ke ngoko, kolu phando kuvakaliswa uluvo lokuba ingcamango ngefilosofi yobuntu kufuneka iqondwe njengaleyo eguquguqukayo ngenxa yokutshintsha kwamaxesha kwaye. Oko

kuguquguquka kufuthelwe ngamava embali yabantu basemaZantsi eAfrika aya kuthi amisele ukutolikwa okuthe ngqo kwentsingiselo yawo nkqu namazwe aseAfrika iphela. Ugxininiso olunikwa kwiinkcazo ezahlukeneyo zengcamango ngokungathandabuzekiyo luya kuxhaswa ngamava abantu abaphila ngawo.

Oko bakubhalayo kuhambelana nendlela amaAfrika aziva ngayo nacinga ngayo ngezintlo ezibachaphazelayo. Uncwadi lwabo aba babhali bachongelwe olu phando kungaxoxwa ngelithi, lukwixesha elidlulileyo laseAfrika (phantsi kwenkqubo yobukoloniwali) kwixesha langoku kunye nekamva lesizukulwana esizayo. Oku kuyinyaniso nangokubhala kwesi sithathu kunye namava obomi aso njengoko kubonisiwe kule thisisi.

Kufuneka siqonde ukuba ubulungisa kwintlalo kufuneka buzinziswe kujoliswe ekuguquleni iimeko yezentlalo-qoqosho, yezopolitiko kunye nembali. Njengoko uAsante (2003) noBroodryk (2006) becebisa kubalulekile ukuba iziseko zobuntu zibe sisikhumbuzo ukuba singoobani njengabantu njengoko oko kuza kwenza kulungelelaniswe indlela iingcamango zobuntu ezithi zihambalane nokuqinisekisa ukuba uphuhlisa yinto efezekisekayo. Ukongeza konke oku kuya kube kwenziwa phantsi kwengcamango yokuba *Ubuntu* njengefilosofi yamaAfrika bunakho ukubuhoya nobume bethu bembali, ngakumbi imbali ubukoloniwali kunye nendlela entsha yokubonakalisa ukuba xa abantu bemaneyene banakho ukuhlangabezana nemingeni abathi bajamelane nayo.

6.4. UQUKUMBELO

Yonke imigudu yaba babhali bakhankanyiweyo kolu phando ibikukugxininisa kwiimfuneko zokujongwa kwakhona nzulu kweAfrika noko kuyingqongileyo kuqwalaselwe iinkqubo zokuzifundisa kunye nokuqonda *Ubuntu* kuluntu lwaseAfrika, ubunjani babo, iimfuno kunye neendlela zokuphila. Kuphawuliwe kolu phando ukuba ukhukhawulelana nenguqu kwezobulungisa, umthetho kunye nezemfundo kubalulekile ukuba ifilosofi yobuntu ibe yinto ‘eshunyayelwa umhla nezolo’ ukuze iingcamango zayo zingatshabalali kwaphela. Ekuqwalaseleni imo yezemfundo, ukukhuthaza ikharithyulamu egxile kwifilosofi ebonakalisa *Ubuntu* njengomxholo wefilosofi engazisa utshintsho kwindlela yokufunda nokufundisa, ootitshala nabahlohlali nabathathinxaxheba kwezemfundo, kufuneka baxhotyiswe ngolwazi neemfundiso ezisisiseko zobuntu kunye neendlela zokukhulisa ukubandakanyeka kwidemokhrasi, intlonipho ngakuluntu nasekufundiseni kumagumbi okufunda nokufundisa.

Oku kuqandusela kwinto yokuba imfundo kwixesha lobukoloniya nkqu nasemva kwalo iye yakekelela kulwazi oluveliswe noluxhasa izimvo zaseNtshona.

EAfrika ngokungathandabuzekiyo kukho iingxoxo kumaqonga ahlukeneyo malunga nokuyilwa nokwenziwa kwemigaqonkqubo yexesha elizayo kunye nesikhokelo ekufuneka sithathelwe ingqalelo xa kusiziwa kumba wemfundo kwaye uninzi lufuna iindlela ezintsha zokujongana nomngeni apho imfundo isaqhuba ukulandela leyo yayisekwe ngamakoloniya. Kuphawuliwe kolu phando kwisahluko sesihlanu ukuba ootitshala okanye abahlohli nabathathinxaxheba kufuneka balithathele ingqalelo igalelo elikhoyo lefilosofi yaseAfrika kuba inokwenza uguquko lwethiyori yezemfundo njengoko iza kube ilandela iingcamango zobuntu. Ngenxa yoko uphando lucebisa ukuba amaziko emfundo aphakamileyo aseAfrika zibandakanye ifilosofi yobuntu kwiikharityhulam zawo njengendlela yokuphucula ukuqonda kwabafundi ngobudlelwane bentlalo nokukhuthaza iAfrika kuphuhliso nokuvuselelwa ngokutsha kwayo. Olu phando lukwagxininisa ukubaluleka kwefilosofi yobuntu njengekhonkco lokubumba ubuAfrika, ukukhuthaza iinqobo ezisemgangathweni ezibalulekileyo kulwakhiwo loluntu. Ukudibanisa ifilosofi yobuntu kwimfundo ephakamileyo kubalulekile ekukhuliseni ukuqonda okunzulu kokutshintsha kwentlalo nokuxhobisa abantu ukuba bathathe inxaxheba ngokubonakalayo kuhlumo olupheleleyo lweAfrika.

Ukuqhuba olu phando kuthe kwasetyenziswa indlela ekhwalitheyithuvu enjongo zayo Ikukuhlalutywa nzulu komxholo ngokuzoba imithombo ebalulekileyo ebandakanya iincwadi kunye namanqaku eejenali ukumisela ngokwahlukileyo *Ubuntu* njengesizathu sokwakheka kweendlela zokuphuhlisa abantu abaNtsundu kwiAfrika yanamhlanje. Olu phando luveliswe ngokuvavanywa kwaye lwaphuhliswa ngohlalutyo olunzulu nolubalulekileyo lwezinto ezikhoyo kuncwadi oluqwalasela ukubaluleka kobuntu kwimihla esiphila kuyo.

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