

Inkolelo yokuphila ungunaphakade e-Alkabulan [Afrika]: Umnyombo wesakhiwo sendilinga/iqhugwane/ uguqasithandaze*

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Ngokufingqiwe

Ukuqhoqhobalwa kwezwekazi i-Alkabulan ngamazwe aseNtshonalanga kubonakala ekukhiqizweni komnotho kanye nolwazi ezikhungweni zemfundo ephakeme. Lokhu kubonakala lapho ulwazi, nezilimi kanye nendlela yokubuka ngeso laseNtshonalanga kuphoqelekile futhi kugcizelelwa kwizifundo zobuchwepheshe. Lesisimo sinomthelela ekutheni abantu base-Afrika kanye nabafundi kwizikhungo eziphakeme bazibandakanye kumbhedukazwe obizwa ngokuthi i-*#Ushintsho kuhla lokufunda [#Curriculum Transformation]*. Leliphepha limayelana nokubuyekezwa kwezindlela zesintu zokuhlaziya kanye namasu okumele asetshenziswe ezikhungweni zemfundo ephakeme eNingizimu ye-Alkabulan. Lokhu kuzokwenziwa ngokuba kubhekwe indlu yendilinga yona eyisakhiwo esiphambili e-Alkabulan njengesu lokuzibuyekeza kokuzazi kwabantu abamnyama.

Isingeniso

Ukuqhoqhobalwa kwezwekazi i-Alkabulan ngamazwe aseNtshonalanga kwenze ukuthi abantu abamnyama bangazazi futhi bazenyeze. Umkhankaso woshintsho wabafundi wohlu lokufunda wenze ukuthi abafundi, osolwazi nothisha ezikhungweni zemfundo ephakeme kanye neminyango yezemfundo kahulumeni baqale ukubhekisisa ukubuyekezwa kwendlela yokufundisa. Imfundo egxile kumagugu namasiko ase-Alkabulan yinto ebalulekile kakhulu.

Uguquko empliweni yabantu abamnyama luyinto eyohlala ilindelekile noma kungeyona into elula ngoba abantu basuke sebeze bajwayela lokhu abakufundisiwe ilabo abacindezeleyo. Ushintsho kulengabadi yaseMazansi ne-Alkabulan enye yezinto ezingungqaphambili ikakhulukazi uma kuziwa ekwamukeleni futhi nasekusetshenzisweni kolwazi nezilimi zakhona lapha, ukuthi ziyalingana nolwazi oluqhamuka kwamanye amazwe anjengaseNtshonalanga.

* Lomsebenzi wethulwa kwinkomfa yonyaka i-*Decolonisation and Re-Africanisation: A Conversation*, ukusukela ngomhlaka ka 6 ukuya 8 kuNcwaba 2018, eNyuvesi yaseNingizimuyAfurika, eTshwane, eNingizimuAfurika.

Njengoba umkhankaso wabafundi obizwa ngokuthi i-“#Ushintsho kuhla lokufunda”, futhi njengoba sizama ukuqonda ngoshintsho nenqubekela-phambili emkhakheni wezemfundo ephakeme lokhu kuhambisana nombono ka-Chinua Achebe encwadini yakhe enesihloko esithi – *Things Fall Apart* (1958), lapho wayegcizelela khona ukuthi ushintsho luyingxenye yendalo yomuntu. Lokhu futhi kwaphinde kwagcizelelwa uNyamnjoh (2014:10) lapho echaza khona ukuthi nakuba kubalulekile ukuhlonipha amagugu namasiko futhi kubalulekile nokuqonda imigudu abantu abayisebenzisayo kanye nezingqinamba, nemibuzo emisha eqhamukayo lapho imibuzo emidala ingasekho eqophelweni elifanele. Ngamanye amazwi, lokhu kuchaza ukuthi kumele kwenziwe izinto njengoba siqhubeka nempilo, kambe umshanelo omdala nakuba ukwazi ukusebenza kahle kodwa angeke ushanele kahle njengomshanelo omusha endaweni entsha.

U-Achebe umema bonke abafundi ukuba bacabange isimo sokuphila futhi ukuba babe yingxenye ngezinto umuntu azenzayo okungelula ukuthi akhethe kuzo. Uphinde achaze ukuthi uyaqonda ukuthi “impilo yakhe igcwele ushintsho” olumenza abone isimo nangendlela abona ngayo futhi kwenza kujule kakhulu “ukuchaza ukuphila futhi nayo yonke into eyigugu kithi”. Uphonsa inselelo yokuba ngumuntu futhi nokuba ngowase-Alkabulan, nomake ini enye akukona nje ukuzibandakanya nokuba ingxenye yabantu, indawo kanye nezindawo umuntu akazijwayele, ikakhulukazi izindawo nabantu umuntu asazohlangana nabo noma asazobabona. Ingakhoke u-Achebe echazwa uNyamnjoh (2014:11) ngokuthi waye wacela ukuthi kumele kube khona ukuzwelana nokunakekelana lapho esithi khona:

“...akunzima ukuzibandakanya nomuntu onjengawe, umuntu wakwamakhelwane ofana nawe. Okunzima kakhulu ukuzibandakanya nomuntu ongamboni, okude kakhulu kunawe, ohlukile ngokwebala, odla ukudla okwehlukile. Uma uqala ukwenza lokho ilaphoke umsebenzi obhaliwe wenza khona izimanga.”

Ugcwalisela futhi uNyamnjoh lapho ngokuthi, ngaphandle kwesimemo sokulaxaza izinto zesikhathi esidlule namhlanje, ngamanye amazwi isimemo sokusebenzisa ubuciko ekuhlanganiseni okwedlule ukuzama ukwenelisa isikhathi esizayo. Ngamanye amazwi u-Chinua Achebe uma echaza ekusebenziseni kwakhe isaga esithi – Lapho izinto zihlukana phakathi -*Things fall apart* emibhalweni yakhe ushiye inselelo yokucabangisisa izindaba eziqondene namandla, ezombangazwe nobudlelwane futhi nezingqinamba ekuqinisekeni ukuthi izinto aziqhubeki zehlukane phakathi emizamweni yethu yokuba sibe futhi ngabase-Alkabulan kulo mhlaba ohlala ushintsha (2014:11).

Le ndlela yokwenza igcizelela ukuchithwa kwemibhalo egcwele amanga, incazelo engelona iqiniso, nokuphikwa kanye nokushiwoyo okungelona iqiniso ngabantu base-Alkabulan, “okwenze umonakalo omkhulu ekwazini ubuyena bomuntu” lapho imibhalo nokufunda ngendlela yaseNtshonalanga kanye nenhla neMelika noma ukuphuma e-Alkabulan sekujike kwaba yikho inkomba yentuthuko. Ngamanye

amazwi sekuwuphawu lokuzihlangula, nentuthuko, nokwamukeleka futhi igxathu lentuthuko. Lokhu kuchazwa kabanzi uSchipper njengoba kuchaza uNyamnjoh (2014:130) mayelana nokucindezelwa kolwazi lwase-Alkabulan kanye nabamnyama lapho ethi khona:

“Indlela yokubuka nokwenza kuyahambisana njengesandla nesandla: uma abantu abansundu babengebona abantu abaphilayo, ngakhoke sasingekho isizathu sobugqila futhi ‘ondlebezikhanyilanga’ babengeke bakwenze ukukhohlakala njengoba babedalelwe ukubenza, isibonakaliso, ukubusa ngaphezu kwendalo. Izindlela zokubuka ezenziwa ngeminyaka – *nineteenth-century* eziphathelene nokucwaswa ngokwebala incikene nezinhloso zeqeqebana elizuzileyo ngazo.”

Ukuphila emhlabeni onamagugu namasiko kanye nezakhiwo zawo futhi noxhumana namanye amazwe omhlaba kwenza kungabi lula ukuzibuyekeza noma ukuzazi kwabantu abamnyama. Kanti-ke uma isikhathi sempilo siguquka kwenza ukuthi ushintsho kwindlela yokubuka kanye nokuhlaziya kube into engephikiseke; nakuba izimfundiso zaseNtshonalanga zenze ukuthi iningi labase-Alkabulan baphile impilo embaxambili.

Ukuze lomkhankaso wokukhululwa kolwazi lwesintu ubonakale, kumele kugudlulwe ulwazi lwaseNtshonalanga lubekwe eceleni, kufakwe ulwazi lwendabuko phakathi kwezemfundo. Isibonelo, uma kufundwa kumele kufundwe ngolimi lwendabuko futhi kusetshenziswe ulwazi olukhiqizwe khona lapha ezwenikazi i-Alkabulan. Ekuchazeni ukubaluleka kwalolushintsho ezikhungweni zemfundo ephakeme, leli phepha lizodingida ngokubaluleka kwamagugu namasiko esintu mayelana nesakhiwo sendilinga.

Isiko namagugu

Ngokubhekisisa amagugu namasiko abantu abamnyama kuyacaca ukuthi angamasiko anesisusa futhi yonke into eyenziwayo ixhumene nempilo kanye nendalo yonkana. Mhlawumbe lokhu kwenza kubekhona imibuzo ikakhulukazi mayelana namasiko, indalo kanye nezakhiwo. Kungaba yinto ebalulekile ukubheka ukuthi ngabe amasiko kumele yini abandakanywe nezakhiwo. Kokunye kungavela ukuthi amagugu namasiko ayinto ethakaselekayo ukuze kuphele ububha kulwazi kokungazazi kwesizwe esimnyama. Lokhu kugcizelelwa uZungu benoSiwela (2017:75) lapho bethi:

Isiko lichaza inqolobane yolwazi, impilosenzeko, izinkolelo, izincazelo, ukwehlukana ngokwamazinga, inkolo, umumo ngokwesikhathi, ukhlobana ngokwezendawo, imicubungulo-micabango yomkhathi kanjalo nezinto eziphathekayo kanye nezitholwa yiqoqo labantu ngokwezizukulwane ngokuzijuba komuntu ngamunye noma kweqembu.

Beqhubeka belandisa bathi isiko liyigama elijwayelekile kubantru abamnyama futhi liphinde libadide abanye abantu (Zungu benoSiwela, 2017:76). Ngamanye amazwi isiko liyigugu kunoma isiphi isizwe njengoba kuyilo elihlanganisa abantu futhi liyinqubo abaphila ngayo, abalawula ngayo impilo ngendlela abaphila ngayo. Ukwengezelela kuNyembezi noNxumalo njengoba kuchaza uZungu noSiwela (2017:75), bathi isiko liyigama elichaza umkhuba owenziwayo; inqubo ejwayelekile elandelwayo yisizwe; indlela yempilo elandelwayo eqokothiswe yaba nesigqi somthetho – “okuthi lapho umuntu eyeqa imithetho okufanele ayigcine avelelwe ishwa, yena, noma umndeni wakhe, noma nanaso sonke isizwe sakhe – kube kuya ngokuthi isimiselo sakhe besisikhulu kangakanani ekufezeni lokho obekufanele ukwenziwa”.

Ukugcizelela ukubaluleka kwesiko ekuqondeni nokwazi ukuchaza isimo sempilo nezakhiwo kanye nendalo empilweni yomuntu, uZungu noSiwela (2017:76) bathi:

Isiko libalulekile ngoba lisikhumbuza ngemvelaphi yethu. Lisinika ubuthina kanti lingabulunga ubuntu bomuntu kanjalo nendlela abuka ngayo impilo. Ligqugquzela ukuziphatha ngendlela lifenyise amachilo. Amasiko asisiza ukuba sichaze izinkolelo zethu zezenkolo, nalokho esikubona kubalulekile. Isiko ligcina ubudlelwane emphakathini bumile. Isiko libalulekile hhayi kuphela kumuntu ngamunye kepha iqoqo labantu. Isiko lilungisela umuntu ngamunye ukuthi akwazi ukuphilisana neqoqo. Impilo yeqoqo ingaba ngehlwempu, engenabumnandi nemfishane uma kungekho mithetho ebekwe amasiko. Ukubumbana kweqoqo kuncike esisekelweni sesiko.

Izizwe zonke emhlabeni zinendlela ezakha ngayo ngokwezinkolelo nesimo sendalo eziphila ngaphansi kwaso, lokhu kwenza ukuthi abantu abamnyama bagxile ekwakhiweni kwendlu yotshani eyindilinga. Lokhu kugcizelelwa nguNdandani (2015:100) noNaude (2007:221) lapho bethi abantu abamnyama sekudlule iminyaka engaphezu kwamakhulu eminyaka begxilile ekwakheni indlu yotshani yendilinga sekungathi ilona kuphela uhlobo lokwakha uphahla lwendlu. Uma sikhuluma ngendlu yotshani eyindilinga, kumele siqonde ukuthi ixhumene nomlando wabantu abamnyama emhlabeni wonke ngaphambi kokuthi isetshenziswe ezinye izizwe.

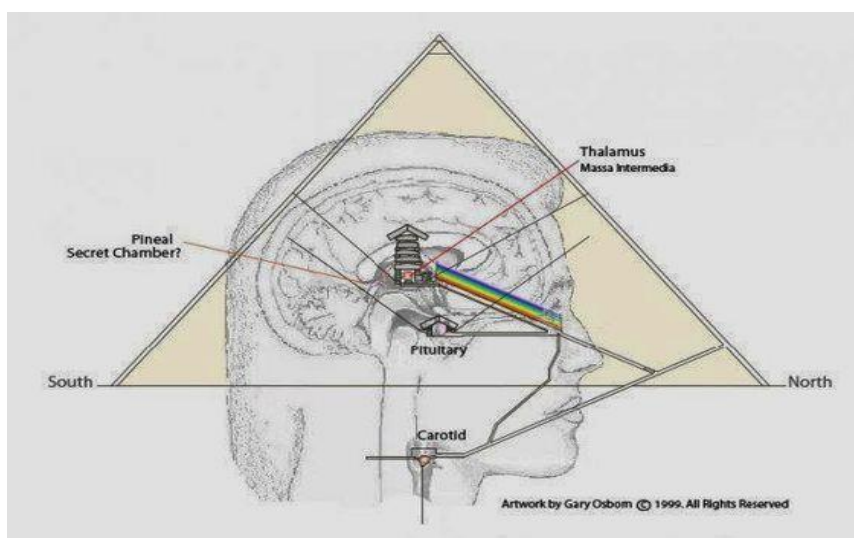
Uhlaka lokucwaninga

Ukuze kucace bha okuchazwayo kuleli phepha, uma kucwaningwa kuzosetshenziswa uhlaka olugxile kwizinhlobo ezimbili eziyizakhiwo zamandulo zase-Alkubulan ezaziwa njengesakhiwo sikanxantathu – *pyramid* esitholakala eKhemu/eGibhithe [Kemit/Egypt] kanye nendlu yotshani eyindilinga noma iqhugwane ephinde ibizwe ngogucasithandaze phecelezi i-*hut/rondavel*. Lendlela yokucwaninga ithathelwe kwisiko lamandulo elilandelwayo e-Afrika uma uzama ukuqonda ngabantu bakulendawo nangesisusa kanye nezakhiwo zabo, uyachaza u-Heeren (1832: 94) uthi:

Nakuba i-Nile ilandela umzila wayo ngaphezu komkhawulo weGibhithe, kanye nezakhiwo zomlando nabahlali ... Amazansi namaphethelo eGibhithe awumkhawulo nje wezombangazwe; yonke lendawo esukela eMeroe noma lapho i-Nile ichithela khona umthwalo kuMediterranean kubukeka sekungathi ingumhlaba ngokwayo ongaxhumene nengxenye yomhlaba wonke ... Labo onkulunkulu ababedunyiswa eMeroe babedunyiswa ngisho kwizindawo ezisemazansi namaphethelo ... imidwebo efanayo ezakhiweni, imisebenzi yokubaza efanayo, kanye nemidwebo ... imibhalo efanayo; nemibhalo yezithombe efanayo...

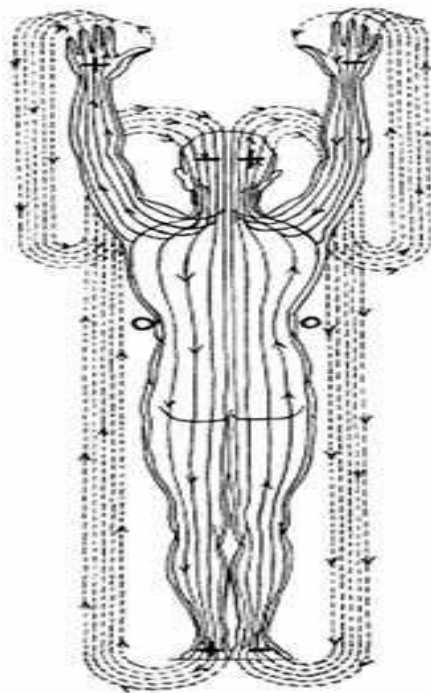
Uma sikhuluma ngempilo yomuntu, siyesichaze iziqu ezimbili ezihlangene zenza into eyodwa, okuwuphefumulo kanye nalapho uhlala khona, emzimbeni. Uma sikhuluma ngokuphila komphefumulo, isakhiwo esinxantathu sichaza kabanzi lokho. Lesisakhiwo siwuphawu oluyigugu elikhulu emlandweni wabantu abamnyama ikakhulukazi uma kuza kwindabuko yabo. Kodwa angeke sichazwe kuleliphepha. Okunye ukuthi isona kuphela isakhiwo esikhulukazi esiyindida uma kukhulunywa ngokwakhiwa kwaso futhi isona esidala emhlabeni wonke. Ukuqonda ngalesi sakhiwo kuyabadida labo abangenakho ukuqonda ngamasiko namagugu esintu, lokhu kubonakala lapho abanye besichaza njengeliba lasebukhosini. Kodwa iqiniso liyakhombisa ukuthi lesisakhiwo akulona iliba kodwa liyisibonakaliso esichaza ukuphila okungunaphakade – *immortality* futhi namandla angcwele obunye kwiziqu zintathu – *holy trinity*. Lamandla empilo aziqu zintathu achazwa njengobaba, umama kanye nengane. Ngamanye amazwi lesisakhiwo sichaza ukuzibuyekeza komphefumulo womuntu noma ukuzizala okungenasiphetho. Ngaphezu kwalokho uhlaka lwalesisakhiwo lubonakala umhlaba wonke futhi lubonakala kakhulu ezwenikazi i-Alkabulan, kwizakhiwo zakhona.

Isibonakaliso 1: Umboniso wekhanda lomuntu kunxantathu wesakhiwo



Uma ngichaza kafushane ngomboniso ongenhla, uchaza indlela okumele ilandelwe umuntu ngamunye ukuze umphefumulo wakhe ufikelele ekuphileni okungenamkhawulo. Uchaza izigaba ezintathu lapho okumele amafutha afinyelele khona ukuze akwazi ukudlulela noma ukufinyelela ekuzazini okuseqopheleni eliphezulu, noma umphefumulo wakhe ukwazi ukudlulela kwesinye isigaba sokuphila. Ukuze lencazelo ifinyelele futhi igcineke kuwowonke umphakathi wase-Alkabulan namaphethelo, bonke abantu ababenobudlelwane noma benenkaba khona, ngalesikhathi kuhanjwa kugcwalwa umhlaba wonke emandulo, isizwe ngasinye sawathatha amanye amagugu namasiko alapho ababesuka khona bawenza futhi bewatolika ngendlela ehambisana nendawo nesikhathi abakuso.

Isibonakaliso 2: Imimoya ephilayo emzimbeni womuntu



Uma sichaza ngokuphila komzimba womuntu, indlu yotshani yendilinga – uguqasithandaze, iyona echaza ngaloludaba. Loluhlobo lwendlu lutholakala cishe kuwo wonke amagumbi ezwekazi i-Alkabulan. Lesisakhiwo sinomlando futhi siqukethe amasiko namagugu abantu abamnyama, njengoba kunendlela nemithetho elandelwayo kuyo. Uma kuchazwa ngendlu yendilinga e-Afrika, iye ichazwe njengesakhiwo esifaniswa nomzimba womuntu, wona osebenza ngemimoya emibili – owesinxele [*negative*] kanye nowesokudla [*positive*]. Lemimoya iphinde ichazwe ngokobulili, okusho umama nobaba. Ngamanye amazwi ukuze impilo yomuntu iphile kumele kubekhona ukulingana kwemimoya ukuze kubekhona ukuthula nenqubekela-phambili. Lokhu kubonakala ngemithetho elandelwayo uma kuhlalwa kulendlu eyindilinga, yona efaniswa nalemimoya yokuphila uma kusetshenziswa lesisibonakaliso esingenhla njengoba sibheke phambili.

Uma ngichaza kafushane, kuyaqondakala ukuthi umuntu wesifazane uhlala ngasesandleni sokunxele kube sekuthi owesilisa yena ahlale kwesokudla. Ingakhoke uhlaka lwalesisakhiwo luhlanganisa indilinga kanye noxande. Ngamanye amazwi lesisakhiwo sichaza owesilisa kanye nowesifazane okusho ubunye kwisibili. Ngaphezu kwalokho, maphakathi nendlu kukhona insika kanye nendawo yokubasa umlilo. Ngamanye amazwi lokhu kuchaza umgogodla kanye nokuhlangana kwababili – indoda nowesifazane kuvele owesithathu, umntwana. Uphawu lomntwana luwusi noma intuthu eqhamuka uma kubaswe umlilo futhi ichaza ukukhuphuka kwamafutha acwebileyo emzimbeni womuntu, wona enza ukuthi umuntu afinyelele ekuboneni okudlulele noma okungabonwa kanye namandla okwedlulela komunye umkhathi. Ngamanye amazwi konke lokhu kufezekisa amandla eziqu zintathu.

Okunye okubalulekile ngendlu uguqasithandaze ukuthi indlela elandelwayo uma umndeni uhlezi kuwo – abesilisa, abesimame kanye nabantwana, uma ungaphakathi kwendlu abesilisa bahlala ngasesandleni sasekhohlwa omame nabantwana bahlale ngakwesokudla. Lendlela yokuhlala ichaza amandla kwiziqu zintathu nokuzalana okungenasiphetho.

Ukwengeza kulokho esekushiwo, indlu enguguqasithandaze ichaza isakhiwo somuntu ophilayo njengoba enemimoya – *energies* emibili emphilisayo emzimbeni wakhe, okungowesinxele – *negative*, nowesokudla – *positive*. Lemimoya imelwe owesilisa – *negative* nowesifazane – *positive*. Lezizakhiwo zikhethwe ngoba zikhulumisana ngqo ngokubaluleka kwezakhiwo, amasiko namagugu kanye nokuchaza izimfihlo ngolwazi lwase-Alkabulan. Zombili ziveza inselelo yokukhululwa kolwazi lwabantu abamnyama ukuze baziqonde kangcono esimweni abakuso.

Injulalwazi yaseKhushi

Lombhalo uzosebenzisa injulalwazi yaseKhushi, echazwa ngokuthi yinjulalwazi eqwashile njengoba ibheka ngeso elibukhali futhi iwuphawu lokuzibuka kabusha nokukhuleka kwabantu abamnyama umhlaba wonke. Sizozala ngokuchaza i-Alkabulan [Afrika] ngendlela yendabuko yalelizwe. Le injulalwazi izoba umhlahlandlela ekuqondeni ukubaluleka kolwazi lwabantu abamnyama, futhi ibuye isize ekuletheni ukukhanya kulabo ababukela phansi injulalwazi yabantu abamnyama.

Injulalwazi yase-Alkabulan ithi konke kuqala kulelizwekazi ngisho ulwazi imbala, futhi akukho nokukodwa okusha ngaphansi komthunzi welanga. U-Akhan (13011/ 2011:6) uchaza athi ekuqaleni umhlaba, ingxenye yomhlaba engama 71% yayigcwele amanzi kuthi ingxenye engama 31% ibe ngumhlaba owomileyo, okuyilapho okhokho bethu base-Afuakanu – Afrika bafunda khona ukuthuthukisa umhlaba futhi baqopha, ukubhala nokudweba nangezithombe. Babefunde ngqo kuMdali u-Abosom, uNkulunkulu weSilisa noWesifazane, ilapho imimoya yokuDala umkhathi, ulimi kanye nezindlela zokubhala zamandulo zaseKeneset naseKamit – intuthuko

yamandulo yabantu abamnyama baseKhushi noma eNubia kanye naseGibhithe kwiminyaka engaphezu kwezi 40 000 zeminyaka (Akhan, 13011/ 2011:6).

Eqhubeka echaza uthi, ngolimi lwamaKanana aphinde abizwe ngama-Phoenicians noma amaKanana, uhlobo lokudumisa Lowo odunyiswayo u-*Al* noma-*El* obizwa ngegama lika *El-Gabal* wayebizwa ngoBaba Omkhulu noma iKhehla noma uMdala noma uNkulunkulu noma yena oMkhulu (*Al, El*) Wasentabeni (*Gabal/Gebel*) (Akhan, 13011/ (2011:6). Wayehlangukiswa no-*Aten* (kuchaza unkulunkulu weLanga), ngoba ukuphuma nokushona kwelanga phakathi kwezintaba eKamit yilapho abantu baseKanana abasuka khona ngezikhathi zamandulo. Ngamanye amazwi u-*Aten* uphuma ngaphezu kwezintaba zasempumalanga ezibizwa ngoBakhau, eKamit futhi ashone ngaphansi kwezintaba zasentshonalanga ezibizwa ngoManu, eKamit. Ukwengeza, u*Ra* (*Al/El*) osebenza ngo-*Aten* unobudlelwano nalezi zintaba lapho u-*Aten* ephuma noma eya kunina.

Kafushane, uphawu lwentaba luphinde lubhekiswe kwintaba yokuqala noma umhlaba ophakeme. Ngamanye amazwi uKa noma uKait ilapho u*Ra* noma u*Rait* aqala wehlela khona ukuzodala umhlaba wokuqala wase-*Asaase* (okusho mhlaba wonke – *Earth*) (ibid.). Enye yezincazelo zegama elithi Qa noma Ka ngolimi lwaseKamit, *lichaza umhlaba ophakeme lapho uMdali wendalo aqala wama khona*. Ukwengeza, uma kukhulunywa ngencazelo yoMdali wendalo, u*Ra* yigama lowesilisa kanti u*Rait* yigama lowesifazane.

Iningi labantu abamnyama alisazazi imvelaphi yalo. Lokhu kwenziwe ingcindezelo yabemizwe yona efike yabaphoqa ukubafundisa ukuthi balahle amasiko nokholo lwabo, okwenze ukuthi bazibone sebona kungathi owesilisa mkhulu kowesifazane. Amasiko abawalandelayo abenza baqhudlane, bazinyeze ngobulili babo futhi baganane ubulili obubodwa. Ukuphila okungunaphakade kubantu abamnyama kuba into enzima ngoba amagugu asedicilelwe phansi, osekugcine ngokuthi babe yinlekisa, baphelelwe nesithunzi ngendlela abaziphatha ngayo efukanyelwe yisiko labezizwe. Kumele bayosebenza bathole imali njengoba baphucwa umhlaba ukuze bakwazi ukuziphilisa ngoba yonke into isiyadayisa, ngisho ukudla nendawo yokuhlala. Abavunyelwe ukudumisa uMdali noma ukwenza amasiko abo ngendlela yokhokho babo. Ukwengeza, bathathwa njengezigqila njengoba nababusi abamnyama imbala nabo behlomula ngengcindezelo njengoba kuyibo abathulisa abantu uma bevukwa uhlevane, bengahambisani nokucindezelwa kwabo.

Injulalwazi yaseKhushi igcizelela ukubaluleka kokuzazi wena, umlando kanye nendabuko yomuntu omnyama kwiZwekazi i-Afrika, okuyindlela yokuzikhulula engcindezelweni yabemizwe njengamanje kwezemfundo nolwazi, ikanye nesikompilo, emnothweni kanye nendlela yokuxhumana emhlabeni. Echaza uMthembu (2015:145) uthi:

...indlela yamandulo yokubuka ngesolaseKhushi ephinde ibizwe ngobuTopiya. Iyindlela ehlanganisile egqugquzela ukuthuthukiswa kwendlela ehlanganisayo ikakhulukazi uma kuziwa kulwazi lwendabuko umhlaba wonke nezikhungo zakhona. Indlela yokubhekana nezingqinanamba ezinjengobubha kolwazi oluphathelene nokuthuthukiswa kweAfrika, okunjengomhlaba, ezombusazwe ikakhulukazi ekukhululweni futhi nokuvuselela ulwazi lwendabuko umhlaba wonke kulesisikhathi sokubumbana komhlaba wonke... Lendlela iqhakambisa indlela eyodwa eqondile ekucwaningeni izingqinanamba izwe elibhekene nazo... Lendlela ingabuye ibaluleke kakhulu uma labo abayimiphakathi ebicindezelwe benikwa ithuba futhi nezindlela zabo zolwazi ezifaka umnotho wendalo onjengomhlaba nabantu...

Ngokwenza kanjalo sizobe sisaqhuba nesiko lase-Afrika lokubheka lapho usuka khona ukuze uqonde lapho uya khona. Lokhu kugcizelelwa u-Heeren (1832: 101) lapho ethi:

Lapho sebesungule umbuso ngaphandle kwendluzula, ngobuhlakani beqophelo eliphezulu nentuthuko exhumene nokholo. Bona abaseGibhithe babekusho lokhu uma bechaza ngezimpande zemvelaphi yentuthuko yabo, babebhekisa konkulunkulu babo ikakhulukazi u-Osiris, Isis no-Ammon.

Ukuphila okungunaphakade e-Alkabulan

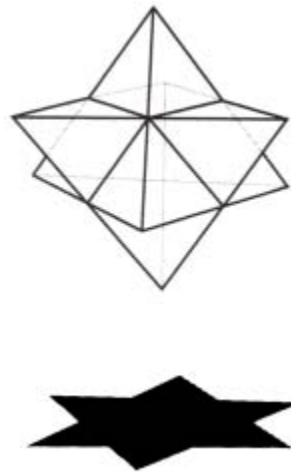
Uma sikhululma ngempilo enganamkhawulo, kumele siqonde ukuthi e-Afrika kunenkolelo ethi yonke into ixhumene, ngakhoke, iyodwa indlela yokuphila futhi noMdali womhlaba munye. Kodwa ziningi izindlela lapho isimo esisodwa singatolikeka. Ngamanye amazwi ziningi izindlela zokutolika isimo njengoba zingeke zaqedeka ukubaleka. Kukhona izimo ezithile abantu abaningi abavumelana ngazo ezibizwa ngokuthi izigaba zomcabango. Ngamanye amazwi ngenkathi siwa ekuthandelekeni komcabango, siye salahlekelwa ukubusa umcabango. Uma sifinyelela kwisigaba sesithathu somcabango, izinto eziye zashintsha ukusunguleka komuntu futhi nangendlela esiziphatha ngayo kwisimo sokuphila. Okubaluleke kakhulu yindlela esiphefumula ngayo umphefumulo. Umphefumulo, ngamandla empilo kulomhlaba njengoba umphefumulo ubalulekile kakhulu ukwedlula umoya, amanzi, ukudla noma ini, futhi indlela esiphefumula ngayo emzimbeni inamandla okwenza kushintshe ngendlela esabisayo ukubuka isimo esiphila kuso.

Emandulo ngaphambi kokuhlaselwa ngabacindezeli e-Afrika, sasiphefumula umphefumulo ohlangene ngqo namandla kagesi ajikeleza umzimba womuntu wonke njengoba kubonisiwe kwisibonakaliso 1. Ngakhoke lonke uhlobo lwamandla luwumdwebo ongqwele, yingakhoke kumele sixoxe ngohlaka lwenkanyezi esabunxantathu enamacala amane asasakhiwo esiwunxantathu – *a triangular pyramid* esiphinde saziwe njengenkanyezi kaDavide – Isibonakaliso 3 ngezansi. Lezi zinkanyezi ziqhamuka uma udweba umugqa kusukela enkabeni yesikokelo ngasinye

kuzo zonke izindilinga eziyisikhombisa. Lezi zindilinga zitholakala esinyeni sawo wonke umuntu ophilayo futhi zihlala kuye impilo yakhe yonke.

Kumele futhi siqonde ukuthi kulabonxantathu, unxantathu obheke phezulu umele owesimame kubesekuthi obheke phansi wona umele owesilisa. Ngamanye amazwi kusho ukuthi ngokubambisana kwale mimoya emibili, ukuphila okungunaphakade kuyenzeka. Uma sibona isithombe kwisibonakaliso sesithathu, sibona umdwebo ohambisana nesithunzi, lokhu kusho ukuthi umphefumulo womuntu ubanesibonakaliso sawo – isithunzi. Ukuze ubonakale umphefumulo, sibona umzimba womuntu. Ukuze umzimba uqhubeke nokuphila, kumele imimoya ihlangane ukuze kube khona umntwana, yena ogcwalisela umgomo weziquzintathu umunye.

Isibonakaliso 3: Izinkanyezi ezisanxantathu ezihlangene ngokuphambana



Indaba yokuphila ungunaphakade iwudaba olujule kakhulu, kakhulukazi uma ubheka izindlela ezilandelwayo ukusukela emandulo. Ukuphila ungunaphakade kuhambisana nokufeza umgomo wendalo nendlela okumele ilandelwe empilweni. Kuchaza indlela yokuziphatha komuntu ephila, enjengohlobo lokuziphatha nokudla akumele akudle, imifino nokunye. Uyagcizelela u-Heeren (1832: 101) lapho ethi:

Ngokwendabuko yabo, eGibhithe kwakuhlala izinhlanga zendabuko, ezaziphila ngaphandle kokulima noma zingenambuso onguhulumeni, zaziziphilela ngezithelo njengoba inhlabathi yayikhiqiza kanjalo ... lapho izakhiwo zakhona kwakungamaqhugwana ambalwa akhiwe ngomhlanga.

Uyengezelela uNaude (2007:220) lapho evuma, bese echaza kanje:

Indlu eyindilinga yotshani yendabuko akumele ithathiswe njengento yokusetshenziswa njengenye yezinto ezisetshenziswa enqolobaneni yokugcinwa komlando namagugu kodwa kumele iqondwe mayelana

nomlando wempilo. Lezizakhiwo zendabuko zinomsuka kuhlaka lwempilo oluthizeni, 'zisebenzile' futhi zizoqhubeka 'nokusebenza' ngoba kunezimo-mnotho ezibandakanyekayo. Indlu yokuhlala eyindilinga imayelana nenhlalo eyindilinga futhi nesabundilinga eyayiyingxenywe yabo. Indlu eyindilinga ngenye yezehlakalo zendawo yokuhlala, njengoba uhlaka lwayo lumayelana nendlela umuntu kanye nezakhamuzi bechaza ngayo 'indawo' yabo (inhlalo yokuhweba kanye nendlela yokubusa) kuleyondawo encanyana kanye nobubanzi besimo sempilo abayiphilayo. Izindawo zokuhlala ezindala lapha ... e-Afrika bezivele ziyindilinga. Ubuntu ... isibaya sezinkomo, izinkundla kanye nezakhiwo zokuhlala nazo zaziindilinga. Kungumphumela wendlela 'yokwakha-indawo' – ngokukhomba indawo ngokubethelela isikhonkwane emhlabathini.

Ushintsho olwenziwe yimbangela yengcindezelo yezizwe zaseMpumalanga kanye nezaseNtshonalanga kwenza izinto zishintshe, ikakhulukazi isimo sempilo njengoba kwenza ukuthi abantu bashintshe izindlela zabo zokuphila. Encwadini kaHeeren ethi *Reflections on the Politics, Intercourse, and Trade of the Ancient Nations of Africa* (1832) uchaza kabanzi ngendlela ababephila ngayo, yokubusa kanye nenkolo yabantu bezwekazi i-Afrika emandulo. Ukholo nezimfundiso zabezizwe okwaba yingcindezi kwabaholela ekutheni bangabe besakwazi ukuqonda ukuthi ukuphila nokufa akwehlukene, kuyahambisana. Ngamanye amazwi kuchaza ukuthi abakwazi ukufinyelela kwimpilo engunaphakade, bagcine impilo yabo iphela ngokufa. Lokhu kugcizelelwa uBaloyi noMakobe-Rabothata, (2014:24) lapho bethi:

Abantu base-Afrika abakubuki ukufa nokuphila njengezigaba ezimbili ezahlukene, kodwa babona kukhona ukubambisana okunokuxhumana okukhona phakathi kwale mimoya emibili yokuphila ... umuntu wase-Afrika ngokokuqonda ngokokhololwakhe komphakathi ombili okowabaphilayo kanye nabasebedlule ...

Baphinde bagcizelele umonakalo owenziwe umthelela wokholo kanye nezimfundiso zabezizwe lapho bethi:

Ukuqonda ngokufa kwabantu base-Afrika ngeso laseYurophu naseMelika, impilo ibonakala inezigaba ezicacile, eziqala kokuchamuselwa futhi okuphela ngokufa. Ngakhoke ukufa kubika ukuphela kwesigaba sokuphila. Ekufeni, umufi uyagcina ukuphila. Ngokwehlukile, ngokubona ngendlela yase-Afrika, ukufa kuqondakala njengenhlenganisela futhi njengendlela yokuthuthuka okungapheziyo kwempilo engahlukene nemixhantela yokuxhumana phakathi kwemikhathi yababonakalayo nalabo abangabonakaliyo. Abantu abaphezi ukuphila uma sebedlulile ngokomzimba, kodwa badlulela kwisigaba sokuphila kwizwe lemimoya lomphakathi wabaphilayo asebedlulile ... Kumuntu ongumsinsi wase-Afrika, ukufa kubika esinye isigaba sokuthuthuka empilweni sona esingahlukile kunokuthuthuka empilweni kanye nakwizigaba zempilo.

Kumuntu ongumsinsi wase-Afrika, ukufa ngukudlulela noma ukukhulela kwesinye isigaba sokuba umuntu. Asebedlulile bakhuphukela kwisimo sokuphila okuyinhlanganisela yabaphila ungunaphakade futhi behambisana nenhlanganisela yemimoya (Baloyi noMakobe-Rabothata, 2014:24).

Indlu eyindilinga/ uguqasithandaze

Impilo nezakhiwo zaseAfrika ezinye izinto eziqhubeka nokuba iyindida ikakhulukazi kubantu abaningi, ngishonabo abantu bendabuko njengoba behluleka ukuyiqonda futhi nokuthi isho ukuthini futhi iqonde kuphi. Kungakhoke uma ukhuluma ngempilo kanye nenhlalo yabantu base-Afrika, izakhiwo kanye noma ini eyakhiwe e-Afrika ithathelwe kwindalo njengoba nendlu uguqasithandaze ulandela kulowomgudu wendalo. Lokhu kufakazwa u-Heeren (1832:89) lapho ethi: "The subjects mostly relate to the domestic life of the Egyptians; the human figure is consequently very frequent. Everything else is faithfully copied from nature, and therefore, it is fair to conclude that these are also." *Lezi zinto zimayelana nempilo yokuhlala kwabantu baseGibhithe; isibonakaliso somuntu yinto ehlala ibonakala njalo. Yonke into ithathelwe kahle kwindalo futhi kungaba iqiniso ukugcina ngokuphetha ngokuthi nalezi zinto ngokunjalo.* Uthi uNaude (Naude, 2007:230) indlu yotshani, njengoba iphinde yaziwe kanjalo abayaziyo, kuncane okushiwo ngomlando wayo futhi nendima esiyidlalile kwizakhiwo zendabuko emazansi ne-Afrika. Uyaqhubeka athi kumele ichazwe kabanzi, ixhunyaniswe nendlela yokuphila eyindilinga yase-Afrika. Umbuzo oqhamukayo mayelana nalesisakhiwo ukuthi kungani siqhubeka sakhiwa futhi sivuselelwa?

UNaude uyaqhubeka athi kumele ixoxwe lendaba yokuthi kungani lesisakhiwo esijwayelekile silokhu sakhiwa ngokuphindelela, mhlawumbe ezindaweni ezahlukene kukhona izinto ezingacaci ngesakhiwo lesi futhi ezixakayo ukuzixoxa futhi mhlawumbe ziyaziwa (2007:233). Ingakhoke kubalulekile ukucacisa ngalesi sakhiwo njengoba kuyisona sakhiwo esithandwa kakhulu ngabantu abamnyama njengoba sekudlule amakhulu eminyaka beqhubeka nokusakha sengathi ilona kuphela uhlaka lokwakha indlu (Ndandani, 2015:100).

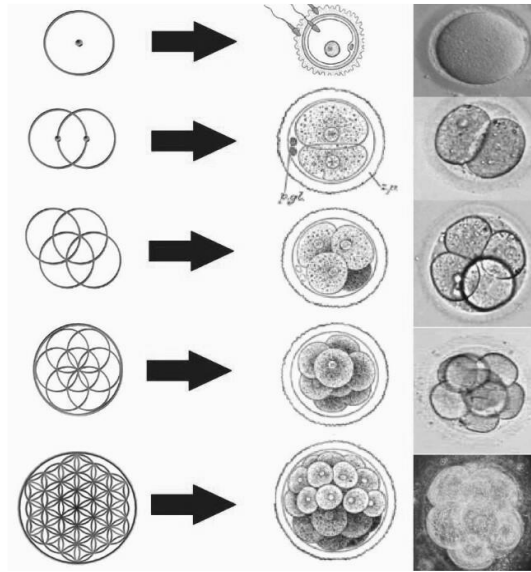
Isibonakaliso 2: Indlu uguqasithandaze nendlu yendilinga



Mhlawumbe ukuzama ukucacisa kabanzi lesisimo sendlu eyindilinga, kuzomele siqale ukucacisa ukuxhumana kwayo nesakhiwokazi sikanxantathu – *pyramid* esitholakala eGibhithe futhi loluhlobo lwesakhiwo kanye nendlu yendilinga cishe kutholakala kuwo wonke amabalazwe omhlaba (Naude, 2007:221). Noma isakhiwokazi sikanxantathu – *pyramid* singancikaniswa nesakhiwo sendilinga – uguqasithandaze kodwa leliphetha angeke likwazi ukuchaza ngaloludaba kabanzi lapha. Mhlawumbe ukucacisa kancane nje ngokuxhumana kwalezizakhiwo, ukuthi zombili lezizakhiwo zimele noma zichaza into eyodwa – ukuphila okungenamkhawulo kwezingxenye zombili zokuphila komuntu. Ngamanye amazwi isakhiwokazi unxantathu sona sichaza ngendlela okumele ilandelwe ukuze umuntu azuze ngokuphila okungenamkhawuko komphefumulo wakhe uma esedlulile empilweni yasemhlabeni. Kubesekuthi indlu uguqasithandaze wona uchaze ngendlela okumele ilandelwe ukuze umzimba womuntu uphile ngokungenamkhawulo, uphila lapha emhlabeni. Ukuchaza kafushane, ukuxhumana kwesakhiwo sendilinga nempilo engenamkhawulo, isibonakaliso 1 ngezansi sizosetshenziswa ukucacisa loludaba.

Kumele sikuqonde ukuthi ukuphila okungapheziyo kunezigaba ezinhlanu. Ukuze siqonde kabanzi ngalokhu, kumele sisebenzise umfanekiso wesihlahla sona esilandela izigaba ezinhlanu: imbewu, isitshalo/isihlahla, imbali, isithelo sona esimumethe imbewu – isigaba sokuqala. Ukwengeza, kumele sazi ukuthi noma isiphi isitshalo nanoma yini ephilayo iqala ngokuba yimbewu noma iqanda lona elivame ukuba indilinga. Lesisigaba silandelwa ukukhula kwesitshalo, kuthi sona silandelwe ukuqhakaza kwembali yona ephenduka ibe isithelo sona esiqukethe imbewu.

Isibonakaliso 1: Indlela yokudala yendalo



Isithombe sitholakale: Pinterest

Ukuchaza kafushane ngesakhiwo sendilinga kumele siqonde ukuthi lesisakhiwo siqetheke izimfihlo ezimayelana nokuqhubeka kwendalo okungapheziyo, njengoba besekuchaziwe ngaphambilini ngu-Heeren (1832:89) lapho ethi “yonke into ithathelwe kahle kwindalo futhi kungaba iqiniso ukugcina ngokuphetha ngokuthi nalezi zinto ngokunjalo”. Uma sichaza isibonakaliso sokuqala ngendlela yezimfundiso zaseKhemu noma eGibhithe, sizochaza ngokufingqiwe izigaba ezilandelwayo uma uchaza isisusa sendalo, njengoba indilinga eyodwa ekuqaleni ichaza usuku lokuqala uma kudalwa, njengoba kwaziwa ukuthi e-Afrika kuyakholelwa ukuthi ekuqaleni ngaphambi kokuba kube khona indalo kwakukhona uLizwi. Yena wayekhona kuqala umhlaba ungenalutho.

Ukuchaza lesisibonakaliso kafushane ngizoqala ngokuchaza kusukela endilingeni eyodwa ngasenhla. Uma ngiqala ngokuchaza ngokuphila okungenamkhawulo komuntu lapha emhlabeni, kumele siqonde ukuthi uma sibuka ngokwenqubo-mgomo wokuqala weMbali yempilo, indilinga mhlawumbe ungathi yisizinda. Ngamanye amazwi indilinga yokuqala nechashaza ngasenhla kuchaza ukuthi ekuqaleni kwangungekho lutho kodwa kukhona uLizwi, umoya ongcwele – ichashaza. Lesisigaba sifaniswa nesehlakalo esisembhalweni ongcwele kuGenesisi 1:1-31 lapho kuchazwa khona uMdali wezulu nomhlaba ewudala, khona ngosuku lokuqala, lapho ethi khona: “Ekuqaleni uNkulunkulu wadala izulu nomhlaba”.

Okulandelayo ukuthi uthi: “Umhlaba wawuyihlane elingenalutho; kwakungubumnyama phezu kodwa, kepha uMoya kaNkulunkulu wehla wenyuka phezu kwamanzi.” UNkulunkulu wathi: “Makube khona ukukhanya,” kwaba khona ukukhanya. Ngamanye amazwi kumele siqonde ukuthi kulesisigaba uLizwi wayekwazi ukwenza izinto ezimbili: okuwukuvikela kohlaka olunamacala ayisishagalombili [*octahedron*], nonqenqema olushumi-nambili kanye nezinhlangano eziyisithupha. Ngamanye amazwi uhlaka olunamacala ayisishiyagalombili luchazwa

njengohlaka olunamacala ayisishagalombili lapho amacala amane ehlangana khona esicongweni ngasinye.

Okwesibili ngukwazi ukuhambela kwindawo entsha esiyakhiwe, okuchaza kafushane njengesimo sinjalo. Ngamanye amazwi uma sifika esizindeneni lapho lwakha olunye uhlaka olunamacala ayisishiyagalombili njengoba lujikekeleza kathathu endaweni eyodwa, ilapho lusungula khona olunye uhlaka olufana nse naloluhlaka lokuqala ngisho ngokokulingana. Ingakhoke lusungula uhlaka lwesibili olufana nse nolokuqala. Ilaphoke kusunguleka khona uphawu lokuhlangana kwezinhlanga ezimbili kuqhamuke umfanekiso ofana nenhlanzi. Ngamanye amazwi lesisigaba singafaniswa namagwebu ensipho ahlange ndawonye, wona ebonakala sengathi kukhona umugqa onqamula phakathi kwezinhlanga ezimbili.

Uma uLizwi ehambela enkabeni yohlaka lwesibili kusunguleka futhi uphawu lwenhlanzi njengoba kwakheka isizinda esisha. Ngamanye amazwi, okokuqala kwakheka isizinda, kube sekuthi umnyakazo wokuqala usungule uphawu lwenhlanzi okuyiyona eyisisekelo sokukhanya. Emuva kokuthi loluhlaka selusungulekile, inye kuphela indlela esele elandelwayo engunaphakade. Ngamanye amazwi uma uLizwi ehamba ejikeleza 360° womgomo enkabeni yokuqala yohlaka ufinyelela lapho eqale khona. Ngamanye amazwi umjikelezo oqhubekayo uqala wakhe isicongo sona esakha iminyakazo eyahlukene eziquzintathu, enye emuva kwenye, okuyizinsiza zokwakha sona sonke isimo.

Ngamanye amazwi uma uLizwi esesungule uhlaka lwesithathu luhambela enkabeni emaphakathi, yilaphoke lusungula olunye uhlaka. Kanjalo futhi umnyakazo wesine ufana nowasencwadini engcwele, lapho kuthiwa ngosuku lwesine ilapho ingxenywe yokuqala yokudala umhlaba yabe isiqediwe. Lokhu kuchaza ukuthi uLizwi esehambe imigomo engama 180° ukusukela lapho eqale khona ukunyakaza.

Umanyakazo wesihlanu ilapho futhi kwenzeka khona izimanga zemidwebo engcwele ngomnyakazo wesithupha, okuyindilinga yokugcina eqedelela imbali enamaqabunga ayisithupha. Kafushane, ilokhu okuchazwa incwadi engcwele lapho ithi ekuqaleni, umhlaba wakhiwa ngezinsuku eziyisithupha. Ngamanye amazwi akukhona nje ukukhuluma ngokubaluleka kwendilinga, noma izibalo zemidwebo engcwele kepha ukuchaza indlela sonke isimo esidalwe ngayo (Drunvalo, 2000:154).

Ukuguquka kwesiko

Kubantu base-Afrika kusukela emandulo indlela yokuziphatha empilweni kwabe kuyinto ebalulekile ukwedlula ezinye izinto. Njengoba siyesizwe izaga ezithi: imisebenzi iyakhuluma, okusho ukuthi noma yini umuntu ayenzayo, noma incane kangakanani, inomthelela empilweni yakhe. Kodwa ukushintsha kwesikhathi kwenza izimo ezahlukene, ezifaka nengcindezelo eyaqalwa abanye abantu bendabuko yase-Afrika, yabuye yaqhutshezelwa phambili ngabantu bezinye izizwe.

Lezi zinguquko zibenomthelela kwimpilo esiyiphilayo namuhla njengoba abantu base-Afrika bengasakwazi ukuqonda ngemvelaphi yabo kanye nemfihlo echazwa izakhiwo zabo ezingendlu eyindilinga. Kodwake njengoba okhokho bethu babeqonda ukuthi izinto ziyokujika, lokho kuyokwenza izizukulwane ezilandelayo zilahlekelwe amagugu namasiko azo, ingakhoke ezinye zalezi zimfihlo zagcinwa kwizakhiwo ezinjengendlu eyindilinga.

Ngalokhu kuyacaca ukuthi okhokho babeqonda ukubaluleka kokuziphatha kahle emhlabeni ukuze ukwazi ukuphila ungunaphakade; ukuze umuntu ngamanye aqonde ukuthi umphefumulo wakhe kumele awuphathe kanjani ukuze akwazi ukuzusa ukuphila okungenasiphetho; ngokunjalo nokuthi kumele enze njani maqondana nendlela okumele umuntu ayilandele ukuze umzimba wakhe uhlale uphila ngokungapheziyo lapha emhlabeni. Ngamanye amazwi okhokho base-Afrika konke ababekwenza babekuthathele ekusebenzeni kwendalo; futhi ngamanye amazwi ukulahlekelwa ukuqonda ngendalo kuholela ekulahlekelweni impilo, okusho ukufa.

Ukudlanga komona kanye nokugimbela kwesakhe kwenze ukuthi abantu balahlekelwe unembeza, njengoba abacindezeli benza ukuthi abantu base-Afrika bayeke amagugu namasiko abo, balandele abezizwe. Lokhu kuthandwa kakhulu abacindezeli njengoba kwenza abantu base-Afrika ukuthi babelula futhi babesesimweni sokudideka ukuze baqoleke kalula. Lokhu sikubona kahle obala namuhla lapho kukhulunywa khona ngesidingo sokushintshwa kwamasiko abezizwe kodwa ubona abantu base-Afrika benokudideka futhi benganakho ukuqonda ngezakhiwo zabo ezinjengoguguqasithandaze, uma kuchazwa ukuthi usho ukuthini empilweni yomuntu. Abanye ababhali abanjengoNdandani (2015:100) noNaude (2007:221) bayakufakazela lokhu lapho bethi abantu abamnyama sekudlule iminyaka engaphezu kwamakhulu eminyaka begxilile ekwakheni indlu yotshani yendilinga, sekungathi ilona kuphela uhlobo lokwakha uphahla lwendlu. Lokhu kuchaza kahle ukuthi ukushintsha kwesikhathi akusoze kwashintsha indlela abantu base-Afrika abaziqonda ngayo, ilapho ke izakhiwo ezinjengendilinga zibalulekile ekuvuseleleni ukuqonda ngokuzazi kwabantu base-Afrika.

Isiphetho

Leliphepha ligcwalisa isikhala kudaba oluchaza ngendlu eyindilinga ngengoba ababhali abanjengoNaude (2007:230) bechaza ukuthi ayikho imibhalo echaza kabanzi ukubaluleka kwalesi sakhiwo empilweni yabantu base-Afrika. Ukuphila ungunaphakade e-Afrika kuyinto ebalulekile kubantu bonke kodwa umthelela nezimfundiso zezizwe sezenze ukuthi abantu bacabange ukuthi impilo iphela lapho umphefumulo uhlukana nenyama, kanti empeleni lesigaba sempilo sichaza ukuthi umuntu usefinyelele kwesinye isigaba sempilo lapho umphefumulo usudlulela phambili, uqhubeka nempilo. Ngamanye amazwi abantu sebefundiswe ukuthi

bakholelwe kwizeleze, ukufa. Ingakhoke kubalulekile ukuthi uma ucwaninga noma uchaza ngempilo noma ngabantu base-Afrika namasiko abo kumele usebenzise indlela yokubukisisa yaseKhushi, njengoba yenza umcwaningi akwazi ukubuka ngeso elibanzi umlando wezwekazi i-Afrika. Izindlela zokucwaninga ezisetshenziswayo njengamanje zaseNtshonalanga zona ziyehluleka ukuqonda ukufinyelela ngaphesheya kokuphila kwenyama nokomphefumulo wona oqhubekayo uphile kwesinye isigaba sempilo, njengoba kuchaza uBaloyi noMakobe-Rabothata (2014 :24) lapho bethi:

Abantu base-Afrika abakubuki ukufa nokuphila njengezigaba ezimbili ezahlukene, kodwa babona kukhona ukubambisana okunokuxhumana okukhona phakathi kwale mimoya emibili yokuphila ... umuntu wase-Afrika ngokokuqonda ngokokholo lwakhe komphakathi ombili, okowabaphilayo kanye nabasebedlule ...

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