

## **Ukusebenzisa indlela eyinqubo-mgomo yase-Afrika yokucwaninga isimo kanye nempilo yomuntu: ukubuyekwezwa kwenqubo kaTahuti/ Djehowtey yokuhlaziya izehlakalo nolwazi\***

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### **Ngokufingqiwe**

Leli phepha limayelana nenqubo ekumele ilandelwe uma kuchazwa noma kucwaningwa ngesimo nanoma ingani ephathelene nabantu base-Afrika futhi ebukeya kuyindlela engahambisani nezindlela ezilandelwayo njengamanje. Leli phepha lizoqala ngokubheka indlela esetshenziswa umuntu ngamunye uma ezama ukuqonda ngesimo azithola ephila kusona, njengoba kujwayelekile ukuthi uqala ukulandela indlela ahlangebazana nayo njengokuqonda isimo azithola ekusona futhi kuba umkhawulo wocwaningo. Okwesibili, lizobheka isisekelo sohlaka lokucwaninga lwendlela yaseKhushi esetshenzisiwe kuleli phepha. Okwesithathu, lizobheka ukubuyekwezwa kwenqubo yokuhlaziya kaDjehowtey nemisebenzi yakhe. Okokugcina, lizobheka imigomo elandelwayo uma kusetshenziswa imisebenzi kaDjehowtey. Ekugcineni, lizophetha ngokubuyekwezwa kafishane obekushiwo iphepha.

**Amagma abalulekile:** Ukucwaninga, inqubo-mgomo, Afrika, Djehowtey, ukuhlaziya, izehlakalo, lwazi

### **Isingeniso**

Ukuwa kombuso wengcinezelo eNingizimu Afrika, ngo-1994, kuye kwaholela ekusungulweni kwemikhankaso eminingi ezweni ngisho nasezikhungweni zemfundo ephakeme. Lolu shintsho luye lwahambisana nokushintshwa koMthethosisekelo wezwe, wagunyaza ukulingana kwabantu ezweni nolwazi futhi nokuvuselelwa kwamagugu namasiko esintu (ikakhulukazi lawo ebekade ecindezelwe) kuzo zonke izigaba zempilo, ngisho nokufundiswa ngezilimi zesintu ezikoleni. Le mikhankaso eyahlukene ihlanganisa neyabafundi ebizwa ngokuthi i#*Imfundo yamahhala* kanye ne#*Ushintsho lohla lokuqonda* ezikhungweni zemfundo yonkana (Higher Education South Africa, 2014:4).

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Ziningi izinhlelo ezilandelwayo nezihlongozwayo ukulungisa lesi simo, njengoba kunomthelela omkhulu uma sekufikeleleka lapho umuntu ebuka isimo aphila ngaphansi kwaso, noma nendlela abuka ngayo izinto kanye nokuqonda indima okumele ayidlale. Ukubhekana nalesi simo, leli phepha lizobheka izimpande kanye nemigomo yokwenza ucwaningo ngendlela yokubuka ngeso lase-Akabulan esebenzisa izindlela zikaDjehowtey. Lokhu kuzokwengeza ngokuthi kube khona enye indlela eyahlukile yokucwaninga kunaleyo eyaziwayo njengamanje futhi kuphinde kwenze umfundi noma kunike umcwaningi ithuba lokukhetha uhlaka lokucwaninga azolulandela uma enza uphenyo lokufunda isimo njengoba zimbili izindlela: okuyindlela yokucwaninga elandela uhlaka lwaseNtshonalanga kanye nendlela yase-Afrika, yona egxile ekubuyekezeni uhlaka lokucwaninga oluhlose ukuvuselela ukuzazi komuntu omnyama kanye nokusetshenziswa kolwazi, amagugu namasiko aleli lizwekazi (Owusu-Ansah & Mji, 2013:1).

Emizamweni yokubuyisela amagugu namasiko kanye nezindlela zokufunda kanye nokuhlaziya noma ukucwaninga ezikhungweni zemfundo ephakeme njengoba kusho uMthethosisekelo, okuyisu nomkhankaso wokuzibuka kabusha – *renaissance*, futhi nokuziqonda kabusha – *self discovery* nokugcinwa futhi kuvuselelwe ‘umthetho omdala wokuzazi’ – *know thyself principle* (Asante, 2015:30); emizamweni yokuzibuka kwabantu abamnyama futhi nasekuzameni ukuzazi kabusha, leli phepha lizoqala ngesingeniso liqhubeke libheke imigomo ejwayelekile yokucwaninga esetshenziswa umuntu ngamunye uma ezama ukuqonda ngesimo azithola ephila kusona, njengoba kujwayelekile ukuthi uqala ukulandela indlela ahlangebezana nayo njengokuqonda isimo azithola ekusona futhi kuba umkhawulo wocwaningo. Okwesibili, lizobheka isisekelo sohlaka lokucwaninga lwendlela yaseKhushi esetshenzisiwe kuleli phepha. Okwesithathu, lizobheka ukubuyekeza kwenqubo yokuhlaziya kaDjehowtey nemisebenzi yakhe. Okokugcina, lizobheka imigomo elandelwayo uma kusetshenziswa imisebenzi kaDjehowtey. Ekugcineni lizophetha ngokubuyekeza kafishane obekushiwo iphepha.

### **Imigomo ejwayelekile yokucwaninga**

Ababhali abaningi bayavumelana nokuthi imvelaphi, indawo asuka kuyo kanye nolwazi lomuntu ngamunye kuye kube nomthelela uma kuziwa ekuthatheni isinqumo sendlela umuntu asuke ebona ngayo lesi simo azithola ekusona (Mukuka, 2010:3; Owusu-Ansah & Mji, 2013:2) ingakho kubalulekile ukuqonda imigomo esekela umuntu uma enza noma ebuka isimo akusona ngaleso sikhathi. UMukuka (2010:3) uyachaza uthi, ngokujwayelekile izinyathelo zocwaningo ezisekelwe yimvelaphi noma indawo lapho umuntu ahlala kuyo kwenza ukuthi akhethe enye yalezi zindlela ezimbili ngokungananazeki, okuholela kweyodwa – okuwumbono oqondene nesimo sempilo yomuntu aphila kuso. Ingakho kubalulekile ukuthi uma sikhuluma ngokubuyekeza kwamagugu, amasiko nolwazi lwabantu abamnyama namuhla ezikhungweni zemfundo ephakeme, kubalulekile ukuzijwayeza nombono kaRanger ([Sa]:6), ochaza ngokuqonda ngokwakhiwa kwamasiko. URanger ukusho lokhu

ngoba kuveza futhi kugcizelela ukuthi uma amasiko eshintshiwe, aye ahluke kunesimo ebekade eyisona ekuqaleni, ngaphambi kokushintshwa.

Ngihlabela phambili, igama eliphathelene nokushintshwa namuhla seliye laphathelane kakhulu nolimi oluphathelene nokwakhiwa kobunjalo besimo. Ukwengeza kosekushiwo, ngamanye amagama kusho ukuthi amazwi obunjalo besimo ayanyamalala olimini okuyilo olwakhelwe ukusesekela (Ranger, [Sa]:6). Ingakho osolwazi abaningi bevumelana ukuthi isiko elakhiwe libonakala ngokuchazeka okuthathu okwehlukile: okokuqala, indlela yokwesaba ukushintshwa kwezakhiwo namasiko njengoba omabhalane babacindezeli beqhakambisa isiko elithize elithuthukisa uhlelo lokuqhoqhobalwa kwamandla abacindezelwe ngemithetho-mgomo egxile ekuhlukaniseni nokuwubusa umphakathi ngokwezigaba zempilo. Okwesibili, ukusetshenziswa kwezindaba zemisakazo namaphepha kuye kuqhakambise izinhlelo zempilo ezihambisana nokubumbana kwezombangazwe ekuthuthukiseni izindlela zesiko elithile ngaleso sikhathi (ibid.). Okwesithathu, ukwehlukaniswa ngokusebenza okugxile kubulili bomuntu futhi nokwamukeliswa umbuso wengcindezelo (Morwe, Mulaudzi, Tugli, Klu, Ramakuela & Matshidze, 2015: 2). Ngamanye amazwi, lo mbono uphakamisa ukuthi kumele umuntu aqonde ngalokho asuke ekwenza, ngoba engasuke azithole esenza okungekhona njengoba kusuke sekushintshiwe kunendlela obekuyiyo ekuqaleni. Ukwengeza kulokhu, okungaba isimo esiphathelene nezinyathelo ezithathwa umuntu ngamunye noma izingqinamba eziphathelene nohlaka kanye nendlela izinto ezihleleke ukuthi zenzeke ngayo, lesi simo senza ukuthi kube lula kumuntu ngokugcina ngokwenza noma ukwamukela indlela eyodwa yokubuka isimo sokuphila. Ngamanye amazwi, ikona lokhu kushintshwa okwenza umcwaningi ukuthi asebenzise indlela ebheka uhlangothi olulodwa futhi olugcina luvuna noma luqhakambisa amagugu ezizwe zaseNtshonalanga, okuyiyona ndlela edlondlobele kwizikhungo zemfundo ephakeme njengamanje (Goduka, 2000:134).

Njengoba sizama ukubuyekeza ulwazi nezindlela zokucwaninga zase-Afrika kumele siqonde izizathu ezidonsele ekutheni kuqale kukhulunywe ngalolu daba lokushintshwa noma ukubuyekizwa kohlaka lokufundisa ezikhungweni zemfundo. Udaba lokubuyiselwa kolwazi namagugu ase-Afrika kuthintene kakhulu nokushintshwa kohlaka nendlela yokubusa yamandulo – *old social order*, njengoba ngesikhathi kusadliwa ngoludala, ngaphambi kokudlondlobala kombuso wengcindezelo kuleli lizwe, i-Afrika nomhlaba wonke, kwakubuswa ngendlela yombuso wamakhosi – *dynasty* (Asante, 2015:20). Lokhu kufakazelwa uMagema Fuze encwadini yakhe enesihloko esithi *Black people whence they come from* (1998), lapho echaza izindlela okwahlakazwa ngazo ukubusa kwamakhosi kanye nemvelaphi yabantu abamnyama base-Afrika kanye naseMzansi Afrika. Le ndlela yokubusa yombuso wamakhosi iqhakambisa imithetho yobuntu, enjengokuthi: ungakwenzi okubi komunye umuntu futhi ungenzi into ongeke uthande yenziwe

kuwe nemimye imithetho eminingi emayelana nokubusa kwabantu cishe i-Afrika yonke (ibid.).

Kodwa ukudlondlobala kwengcindezelo emhlabeni wonke ngisho nakuleli lizwekazi – i-Afrika, lapho bafika nezindlela ezahlukene zokuqhoqhobala imibuso yabantu abamnyama futhi besebenzisa indluzula ukufeza izinhloso zabo, uma sikhuluma ngokucindezelwa kwabantu bendabuko yase-Afrika, kumele siqonde ukuthi lolu hlelo lugqugquzelwe izizwe zaseNtshonalanga kanye naseMpumalanga (Manyukhina, Emmel & Middlemiss, 2017: 219). Njengoba leli phepha lingaqondene nokuchazwa komlando wengcindezelo kodwa liqondene nokuvuselelwa kwezinhlaka zokucwaninga nokuhlaziya ezikhungweni zemfundo ephakeme e-Afrika, ukufeza le nhloso, lizobheka amasu okucindezela asetshenziswe izizwe zaseNtshonalanga ukushintsha imisebenzi kanye nemigomo kaDjehowtey yokucwaninga isimo.

Uma sibheka izindlela ezisetshenziswe izizwe zaseYurophu njengoba kuyizona izizwe ezithintekayo uma kuziwa kule ndlela yokwehlukana umphakathi ngokwezigejana – *republic systems* (Nabudere, 2011:25); ukucacisa le ndlela yokubusa egcina abantu abacindezelwe beyizisebenzi kube sekuthi abacindezeli bona bengababusi bevikelwa amabutho ezempi, okungamaphoyisa namasosha uMthembu (2010:148) uyagcizelela kulokhu. Uthi, le ndlela yokubusa yaseNtshonalanga yenza abantu bendabuko kuleli lizwe babe, ngamanye amazwi, izigqila njengoba baphucwa izindlela zokuziphilisa ezinjengomhlaba, benza ukuthi izindlela zokuziphilisa zithembele ekudayiseni amandla. Ingakho kumele siqonde ukuthi zonke izinhlaka zomphakathi ngisho nezindlela zokucwaninga ezikhungweni zemfundo nazo zisekela le ndlela yokubusa, yokwehlukana umphakathi ngokwezigejana.

U-Diop (1989: x), uthi uma sifuna ukwazi kabanzi ngabantu abamnyama ingakho kumele: okokuqala, sikuqonde ukuthi kubalulekile ukubuyekeza umkhankaso wokuvuselela ubu-Afrika – *African renaissance* njengenkaba yokuvuselela amagugu namasiko endabuko yase-Afrika. Okwesibili, kumele sizame ukwethula noma sichaze izikhungo nezinhlaka zabantu base-Afrika njengoba zinjalo. Ngokunjalo, u-Asante (2007: 15) benoGatsheni-Ndlovu (2013:53) baphinde bagcizelele kulokhu lapho bethi khona ukuzibuka ngeso lase-Afrika ngokusungula insika – *djed*<sup>1</sup>. Ngamanye amazwi kusho isisekelo esomelele futhi nesiyindlela yokubuka egcizelela ukuba isisekelo sokuba khona komuntu omnyama nokuphinde kuvuselele amagugu namasiko athulwa ngohlobo oluphakeme kakhulu uma sekuziwa ekukhululweni komqondo (Nyamnjoh, 2014:10). Nakuba kusukela ngabo-1980, imikhankaso yokushintsha le ndlela yokusebenzisa yokubuka ngohlangothi olulodwa – lwaseNtshonalanga ingakabonakali, kodwa kuyaqhutshekwa namasu okulungisa lesi simo esidalwe inkohlakalo yengcindezelo yombuso odlule kanye nokuqhakambiswa

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<sup>1</sup> Igama elichaza umgogodla womuntu (Asante, 2007: 15).

kwamalungelo abantu (United Nations Educational, Scientific and Cultural Organization [UNESCO] (2005).

### **Isisekelo sohlaka lokucwaninga**

Lapha, sizozama ukuchaza nokubonisa ukuthi izindlela zokucwaninga zase-Alkabulan zixhumene kanjani nendlela yendalo nokuphila komuntu (Olatokun, 2010:121). Mhlawumbe, ngaphambi kokuthi ngiqale ngokwethula uhlaka lwalokhu kucwaninga, kubalulekile ukuthi sikubandakanye njengengxenye yamasiko abantu bambe bezwe elithize. Lokhu kugcizelelwa uMorales (2016: 43) lapho echaza khona ethi: "Isiko," liyimigomo ebekiwe yona ekwazi ukulandela futhi nejwayeza abantu ngobunjalo besimo abaphila kuso, okuthi futhi libasize bakwazi ukubona ngehlo elingabonakali lapho ubunjalo besimo bungakwazi ukuqondakala." UZungu noSiwela (2017:76) bayakugcizelela ukubaluleka kwesiko ekuqondeni nokwazi ukuchaza isimo sempilo nezakhiwo kanye nendalo empilweni yomuntu, lapho bethi khona:

Isiko libalulekile ngoba lisikhumbuza ngemvelaphi yethu. Lisinika ubuthina kanti lihlela 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.

Ngamanye amazwi okuchaza lokhu, ukuzama ukubonakalisa indlela elandelwayo uma ucwaninga noma ufuna ukuqonda kabanzi ngabantu abamnyama, umcwaningi kumele akwazi ukuzikhethela indlela engalungela ucwaningo, isiko kanye nesimo sezombangazwe azithola ephila ngaphansi kwaso (Asante, 2007:16). Njengoba isikhathi esiningi ucwaningo lusuke lumayelana nokucwaninga indalo noma umuntu, ingakho kubalulekile ukwazi isisekelo sohlaka lokucwaninga, lokwenza njalo. Uma sikhuluma ngezindlela zokucwaninga zase-Alkabulan, kumele siqonde ukuthi zincike kakhulu ekuqondeni ekwazini indlela kanye nezimpande zaleyo ndlela asuke eyisebenzisa ngaleso sikhathi (Do Vale, 2016:592). Indlela yokucwaninga kaDjehowtey imayelana nokuthola ukuxhumana kwemibhalo kumlando ngombhali kanye nomlando ngesimo esiphathelene naye, okwenza futhi ukuthi ubuyeke emuva ngendlela ehlelekile (Nabudere, 2011: 115). Lokhu kuphinde kugcizelelwe uNaude (2007:220) lapho echaza kanje:

Isiko lendilinga ... akumele lithathiswe njengento yokusetshenziswa njengenywe yezinto ezisetshenziswa enqolobaneni yokugcinwa komlando namagugu kodwa kumele iqondwe mayelana nomlando wempilo. Lezi zakhiwo zendabuko zinomsuka kuhlaka lwempilo oluthizeni, 'zisebenzile' futhi zizoqhubeka 'nokusebenza' ngoba kunezimo-mnotho ezibandakanyekayo.

...uhlaka oluyindilinga lumayelana nenhlalo eyindilinga futhi nesabundilinga eyayiyingxenywe yabo... indilinga ingenye yezehlakalo zendawo yokuhlala, njengoba uhlaka lwayo lumayelana nendlela umuntu kanye nezakhamuzi bechaza ngayo 'indawo' yabo (inhlalo yokuhweba kanye nendlela yokubusa) kuleyo ndawo 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.

### *Ukubuyekezwa kwezinqubo zokucwaninga zaseKhushi*

Leli phepha lizosebenzisa injulalwazi yokucwaninga yaseKhushi, echazwa ngokuthi yinjulalwazi eqwashile njengoba ibheka ngeso elibukhali futhi iwuphawu lokuzibuka kabusha nokukhululeka kwabantu abamnyama umhlaba wonke (Mthembu, 2009: 7). Mhlawumbe, ukuze siqonde izizathu ezenza kube khona isidingo sokushintsha uhlaka lokufunda okube nomthelela omkhulu ekubuyekezweni kokusebenzisa izindlela zokucwaninga zamandulo, kumele siqale ngokuqonda indima edlalwe izinhlelo zokuqhoqhobala amandla ombuso ocindezela abantu abamnyama. Njengoba bese ngishilo ekuqaleni ukuthi kumele siqonde ukuthi amasiko ayakhiwa mihla namalanga kodwa noma kunjalo kumele siqonde ukuthi amasiko ayashintshwa, engabe esafana nendlela ayesunguleke ngayo futhi kube khona nokushintsha ngokuwathuthukisa, ikakhulukazi uma sekuziwa ekusetshenzisweni kobuxhakaxhaka bokwakha nokubhala ulwazi lwamanje (Ranger, [Sa]:6).

Njengoba sesizwile ukuthi amagugu namasiko ayashintshwa futhi ukuze siqonde esikukhulumayo, kuyomele leli phepha licacise lapho imigomo yale ndlela yokucwaninga yaseKhushi igxile khona, futhi kuyomele ukuthi sithole kafishane izimpande nezinsika ezisekele lolu hlaka. Njengoba bese kushiwo ngaphambilini ukuthi indawo kanye nesikhathi, kuye kubambe iqhaza elikhulu ekusizeni umuntu acabe indlela yokubuka noma ukucwaninga ubunjalo besimo; ingakho kubalulekile ukucacisa ukuthi uhlaka lwaseKhushi luyinhlanganisela njengoba lubuka ngeso elibanzi, njengoba libheka umlando kanye nesimo sezombangazwe ngaleso sikhathi socwaningo (Mthembu, 2015:145). Ingakho injulalwazi yaseKhushi igcizelela ukubaluleka kokuzazi wena njengomcwaningi, umlando kanye nendabuko yomuntu omnyama kwizwekazi i-Afrika, okuyindlela yokuzikhulula engcindezelweni yabezizwe njengamanje kwezemfundo nolwazi (ibid.). Kuchaza uMthembu (2015:145) uthi:

[...indlela yamandulo yobuka ngeso laseKhushi ephinde ibizwe ngobuTopiya. Iyindlela ehlanganise izindlela zokubuka isimo futhi egqugquzela ukuthuthukiswa kwendlela ehlanganisayo ikakhulukazi uma kuziwa kulwazi lwendabuko umhlaba wonke nezikhungo zakhona. Indlela yokubhekana nezingqinanamba ezinjengobubha kulwazi oluphathelele nokuthuthukiswa

kwe-Afrika, okunjengomhlaba, ezombusazwe ikakhulukazi ekukhululweni futhi nokuvuselela ulwazi lwendabuko umhlaba wonke kulesi sikhathi sokubumbana komhlaba wonke... Le ndlela iqhakambisa indlela eyodwa eqondile ekucwaningeni izingqinamba izwe elibhekene nazo... Lezi zindlela zibuye zibaluleke kakhulu njengoba ziphinde zinike amandla futhi zamukele nolwazi lwemiphakathi ebikade icindezelwe okufaka umnotho wendalo onjengomhlaba nabantu...]

Njengoba bese ngichazile ekuqaleni ukuthi abacindezeli baye bafika nezinhlelo zokushintsha ulwazi nezinhlaka zokucwaninga, ngisho namagama abantu abanohlonze abanjengoDjehowtey, ukuze baqhubeke nezinhloso zabo zokuqhoqhobala amandla okubusa abantu bendabuko; lokhu kwenza sikubone ngisho nasekushintshweni kwegama lezwe i-Alkabulan noma Afurakanu/Afuraitkaitnut<sup>2</sup> okuyigama elashintshwa njengoba selaziwa nge-Afrika namuhla. Ukuze siqonde kabanzi ngengqikithi yabantu bendabuko kuleli lizwe elaziwa njengamanje njenge-Afrika, kumele siqonde ukuthi igama leqiniso laleli lizwe lithi Alkabulan, elisho ukuthi umhlaba ophakeme kaMdali wezinto zonke (Mthembu, 2009: 7). Ngamafishane, injulalwazi yaseKhushi ithi konke kuqala ngoLizwi kuleli lizwekazi ngisho ulwazi imbala, futhi akukho nokukodwa okusha ngaphansi komthunzi welanga (ibid.). U-Akhan (13011/ 2011:6) uyaqhubeka achaze ngokudalwa komhlaba lapho ethi ekuqaleni umhlaba wonke wawungamanzi, ngaphambi kokuthi wehlukane ukuze ingxenye yomhlaba engangama-71% igcwele amanzi kube sekuthi ingxenye engama-31% ibe ngumhlaba, okuyilapho okhokho bethu base Afurakanu/Afuraitkaitnut abafunda khona ukuthuthukisa umhlaba futhi baqopha ukubhala nokudweba nangezithombe. Ngamanye amazwi ilapho abafunda khona ukulima, ukwakha kanye nobuchwepheshe bokwakha izakhiwo ezinhlobonhlobo, ezinjengamathempele nezindlu zasebukhosini kanye nokunye okuningi. Babefunde ngqo kuMdali u-Abosom<sup>3</sup>, uNkulunkulu weSilisa noWesifazane, ilapho imimoya yoKudala umuntu nomkhathi (Akhan (13011/ 2011:3). Ukwengeza kulokhu, ngokwezinkolelo zase-Afrika uMdali uPtah, waziwa njengoMdali wezulu nomhlaba kanye nakho konke okukhona kuwo ngisho nabantu imbala futhi unguNkulunkulu owazidala yena. Ngamanye amazwi ilapho abantu abafunda khona ukukhuluma ngolimi kanye nezindlela zokubhala zamandulo zaseKeneset naseKamit, okuyintuthuko yamandulo yabantu abamnyama baseKhushi noma eNubia kanye naseGibhithe, kwiminyaka engaphezu kwezi-40 000 (Akhan, 13011/ 2011:6).

Eqhubeka echaza u-Akhan, uthi ngolimi lwamaKananu, aphinde abizwe ngamaPhoenicians noma Amakanana, uhlobo lokudumisa Lowo Odunyiswayo u-*Al* noma-*El* obizwa ngegama lika-*El-Gabal* wayebizwa ngoBaba Omkhulu noma

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<sup>2</sup> Kuchaza ukuthi abantu abamnyama (Akhan (13011/ 2011:3).

<sup>3</sup> Elinye igama abizwa ngalo uMdali.

iKhehla noma uMdala noma uNkulunkulu noma Yena Omkhulu (Al, El) waseNtabeni (gabal/gebel) (13011/ (2011:6). U-Asante (2015:27) uyachaza uthi El-Gabal noma uPtah uphinde aziwe njengozisungule noma ozidale yena futhi akanasiqalo noma akanasiphetho yena. U-El-Gabal uhlanganiswa no-Aten – okuchaza isithunyuwa selanga, ngoba ukuphuma nokushona kwelanga phakathi kwezintaba ezimbili eKamit ilapho kuthiwa abantu baseKanana basuka khona ngezikhathi zamandulo (ibid.). Ngamanye amazwi u-Aten uphuma ngaphezu kwezintaba zasempumalanga ezibizwa ngoBakhau eKamit futhi ashone ngaphansi – okuchaza ebusuku – kwezintaba zasentshonalanga ezibizwa ngoManu eKamit. Ukwengeza, u-Ra (Al/El) obonakalisa imisebenzi yakhe ngo-Aten unobudlelwane nalezi zintaba njengoba u-Aten ephuma noma liya kunina (ibid.). Ukwengeza kulokhu, ngamanye amazwi uphawu lwentaba luphinde lubhekise kwintaba yokuqala noma umhlaba ophakeme , njengoba bese kuchaziwe ekuqaleni. Ngamanye amazwi u-Ka noma u-Kait, u-Ra noma u-Rait ilapho baqala behlela khona ukuzodala umhlaba wokuqala wase-Asaase (okusho mhlaba wonke – *Earth*) (ibid.). Enye yezincazelo zegama elithi Qa noma Ka, ngolimi lwaseKamit, ichaza umhlaba ophakeme lapho uMdali wendalo waqala wama khona (Asante, 2015:27). Ukwengeza kosekushiwo ngenhla, ngamanye amazwi uziqum zimbili eyedwa, njengoba kukhulunywa ngencazelo yoMdali wendalo owakhiwa u-Ra okuyigama lowesilisa, noRait okuyigama lowesifazane (ibid.).

Le ncazelo engenhla ibukeka ingajwayelekile njengoba iningi labantu abamnyama alisazazi imvelaphi yalo kanti futhi iningi labantu eliyinxenye yabacindezeli nalo seligcine ngokukholelwa kwisimo esenziwe ngokushintshwa kwezinto kwindlela obekuyiyo emandulo. Kumele singakhohlwa ukuthi konke lokhu kwenziwe izinhlelo zengcindezelo yabezizwe yona efike yabaphoqa ukubafundisa ukuthi balahle amasiko nokholo lwabo (Nabudere, 2011:24). Okunye okubalulekile uma sizama ukuqonda ngenqubo yokucwaninga yaseKhushi, kumele siqonde ukuthi ithuthukisa amasiko namagugu ase-Afrika ngisho nangendlela yobudlelwane phakathi kobulili babantu ababili – owesilisa kanye nowesimame (ibid.). Ukwengeza ngenhla, le ndlela iphinde ivuselele izisekelo zempilo ezinjengokuphila okungunaphakade kwabantu abamnyama njengoba amagugu asedicilelwe phansi agcina ngokuthi abantu bawakhohlwe (Asante, 2015:30). Lokhu kumele sikuqonde ukuthi kuphinde kugqugquzelwe izinhlelo zombuso waleso sikhathi, njengoba abantu bendabuko namuhla isimo sokuphila sibaphoqa ukuthi kumele bayosebenzela abacindezeli ukuze bathole imali futhi njengoba baphucwa umhlaba njengendlela yokuziphilisa. Ngamanye amazwi ukushintsha amasiko abacindezeli, njengoba eseke wachaza ngaphambilini uRanger [Sa], kumele kubuyisele isimo sokuphila esimweni ebekuyiso mandulo ngisho nendlela yokudumisa uMdali kanye nokubuyezwa kwezindlela kanye nezinhlelo zokufundisa ngolwazi lwendabuko ezikhungweni zokufunda ngendlela yokhokho babo (Mthembu, 2010:16). 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, kodwa ngobuhlakani beqophelo eliphezulu nentunthuko exhumene nokholo. Bona baseGibhithe babekusho lokhu, uma bechaza ngezimpande zesisusa sentuthuko yabo babebhekisa konkulunkulu babo ikakhulukazi u-Auset – [Isis], Ausar – [Osiris] no-Ammon.

### **Ukubuyezwa kwesisekelo senqubo kaDjehowtey yokuhlaziya**

Isikhathi sokuletha ushintsho ezikhungweni zemfundo ephakeme sesifikile, ingakho leli phepha lizama ukubuyezwa izindlela zokucwaninga zikaDjehowtey. Imisebenzi kaDjehowtey ibalulekile kakhulu uma kuziwa ezindleleni zokucwaninga zase-Alkabulan futhi nokubonakalisa izindlela abacindezeli, ikakhulukazi abaseYurophu, abaye bashintsha ngazo ngisho negama lakhe bambiza ngoHermes (Nabudere, 2011:23). Ingakho kubalulekile ukwazi lapho izimpande nezisekelo zolwazi zigxile khona, ukuze ukwazi ukuqonda kabanzi ngaleyo ndlela umcwaningi asuke eyisebenzisa ngaleso sikhathi; njengoba ucwaningo lusuke luqondene nokuqonda ngobunjalo besimo sempilo yomuntu nanoma ini ephathelene nendalo ngaleso sikhathi (Asante, 2015:27). Eminye yemigomo yohlaka lokucwaninga kukaDjehowtey ithi, yiba nokuqonda okuphelele futhi wazi ngemigudu okumele umcwaningi ayilandele ukuze aqonde kabanzi ngendlela aphila ngayo umuntu noma ubunjalo besimo esisuke sicwaningwa (ibid.).

Ngokwenqubo kaDjehowtey, nayo futhi iyagcizelela kumthetho wobunye beziqo ezimbili: umzimba wenyama – obonakalayo, kube umphefumulo – ongabonakaliyo. Ngamanye amazwi, uma umcwaningi esebenzisa uhlaka lukaDjehowtey kumele ayiqonde indawo emzimbeni womuntu aqonde ukuyicwaninga, noma uma efuna ukucwaninga into ephathelene nokusebenza noma ukuphila komzimba noma into ephathelene nomphefumulo womuntu. Noma ulwazi lwase-Alkabulan belucindezelwa ezinye izizwe nezifundiswa zaphesheya, kodwa bezilokhu zivumelana ngokuthi ulwazi lwendabuko yase-Afrika aluphusile futhi alubalulekanga (Manyukhina, Emmel & Middlemiss, 2017: 219). Ingakho kuleli phepha sibonisa ukubaluleka kwenqubo yokuhlaziya kaDjehowtey uma sihlaziya noma sicwaninga nge-Alkabulan kanye nabantu bayo (Asante, 2015:27). Lokhu kuthembakele futhi kubhekwele ukuthi kunike ithuba futhi kwandise izindlela zokucwaninga ukuze kube lula ukuzikhethela indlela yokucwaninga ngaphandle kokulandela indlela eyodwa yokubuka isimo. Ukwengeza, lokhu kuzosiza ekubuyisweni kolwazi lwamandulo futhi nokulekelela ekusizeni abantu abamnyama ukuthi bazazi kangcono. Ngamanye amazwi, leli phepha liphakamisa ukuthi lolu hlobo lwemfundo luzokwenza ukuthi abantu abamnyama baphinde basondelane nolwazi, amagugu nemvelaphi kanye nenhloso yabo lapha empilweni.

*Ungubani uTahuti/ Djehowtey?*

Njengoba siqonda ukuthi ngesikhathi abacindezeli baseNtshonalanga, okuwondlebezikhanyilanga, kanye nabaseMpumalanga, okungamaNdiya adabuka 'enkabeni' yomhlaba noma ePheshiya [*Middle East, Persia*] beqhoqhobebele ezinye zezindawo zezwekazi i-Alkabulan baye bahlomula ngokuhlukaniselana ngezinto zase-Alkabulan futhi bashintsha namagama ezindawo ukuze abize amagama abo nezizwe zabo (Peters, 2009:v); akugcinanga kulokho kuphela, kepha bathathe ngisho izingcweti, osolwazi, ulwazi olujulile futhi namadlozi ase-Alkabulan bawashintsha amagama bawafanisa nawabo kanye nezindlela zokudumisa uLizwi, uMdali womhlaba nezulu (Nabudere, 2011:24). UDjehowtey ungomunye wezingqalabutho noma ivulandlela uma kuziwa ekusunguleni ukubhala nokuqopha izithombe njengendlela yokuloba – *hieroglyphics*, njengoba sikwazi ukubhala namuhla (Asante, 2015:27). Uma sichaza ukubhala ngemidwebo, akusiyona nje imidwebo eyaqala ukulotshwa kwiphepha – *papyrus*, esingathi elokuqala emhlabeni kepha iwukuloba okungcwele (ibid.).

Noma sifisa ukuloba kabanzi ngomlando kaDjehowtey kodwa ukuze leli phepha likwazi ukulobeka ngokwanele, sizowunqamulela umlando wakhe ukuze sikwazi ukuphothula lo msebenzi. Njengoba besike sasho ngaphambili ukuthi abacindezeli baye baqola amagugu namasiko ase-Alkabulan bawabiza ngokuthi awabo (Peters, 2009:3); ukuze lo mkhuba wabo wokuqola uthembeke, baye bashintsha amagama abantu kanye nezindawo ukuze bafeze izinhloso zabo. Abaqoli beqiniso baye bashintsha igama nemisebenzi yababhali base-Alkabulan abanjengoDjehowtey, njengoba bathatha imibhalo nemisebenzi ejulile bayinikela kwisithixo sabo uHermes (Asante & Abarry, 1996:14). Ukwengeza kumagama, amaGriki ambiza ngala magama: Djhuty, Djehuty, Dhouti, Djehuti, Tehuty, Tehuti, Thout, Zehuti, Sheps noMbusi wase Khemenu (ibid.). Ngamanye amazwi, uma uchaza noma ukhuluma ngomlando wase-Alkabulan, nabantu bakhona kanye nolwazi angeke ukuchaze kahle lokho ngaphandle kokuxoxa ngoDjehowtey, njengoba ephathelene nezindaba zokudabuka komuntu, nomhlaba kanye nokusungulwa kolwazi olunjengokubhala, ukugcinwa kanye nokwabiwa kwalo (Asante, 2015:27). Ingcindezelo yolwazi lwase-Alkabulan ishintshe ngisho indlela yokusunguleka komhlaba njengoba kwaziwa eGibhithe, njengoba ulwazi lwaseNtshonalanga luyashayisana nendlela eyaziwayo okwasungulwa ngayo umhlaba (ibid.).

Uma sikhuluma ngokudalwa komhlaba e-Alkabulan, kumele siqonde ukuthi yonke into iqala ngokucatshangwa inhliziyi kaPtah noma uRa, uLizwi uyena owayekhona umhlaba ungakabi bikho futhi wacabanga ngenhliziyi yakhe okumele akudale (Asante & Abarry, 1996:11). Ngamanye amazwi, inhliziyi iyisizinda – *locus* somcabango nokwakha. Ukwengeza, kumele siqonde ukuthi inhliziyi e-Alkabulan yaziwa njengesizinda sokukhalipha, ukucabanga kanye nemibono yobuhlakani (ibid.). Ukwengeza, kube sekuthi umphefumulo wona ube isibonakaliso sayo – inhliziyi. UNabudere (2011: 86) uyaqhubeka uyagcizelela ukuthi kumele siqonde ukuthi inhliziyi iyona eqhamuka namagama okumele axhunyaniswe nezinto, bese

kuthi ulimi nomlomo kona kugagule noma kumemeze lokho inhliziyo ebisikusungulile ngomcabango. Ngalokhu ngizama ukukhombisa ukuthi ukuchaza indlela yokudalwa komuntu nomhlaba ayifani neyabezizwe zokufika e-Afrika.

Le ncazelo yaseGibhithe yokwakhiwa komhlaba yehlukile kunaleyo yaseYurophu: yehluka, okokuqala, ngokwakhiwa komhlaba okuhleliwe; okwesibili, yehluka ngendima edlalwa imibhalo engcwele – *hieroglyphs* ekusungulweni kwendlela yokukhuluma okuvezwa ngombhalo nolimi olukhunywayo (Asante, 2015:27). Ngamanye amazwi, la maphuzu amabili axhumene njengoba inhliziyo ayisunguli noma iyacabanga nje amagama, kodwa imayelana nokwakheka nokuhlukana kwawo (Asante, 2015:28); kube sekuthi ulimi lona luzwakalise noma lusho lokho osekucatshangwe inhliziyo ngokuphimisela ngaphandle ngendlela ebonakalayo ngombhalo ongcwele (ibid.). Ingakho-ke kubalulekile ukuthi abantu abamnyama, emizamweni yabo yokuzikhulula engcindezelweni yezinye izizwe, basebenzise indlela ebanzi futhi nehlekile yasemandulo yase-Alkabulan yokuzibuka, yona engumxhantela oxhumanisa zonke izehlakalo ngendlela yezwi elingcwele (ibid.).

Ingakho-ke kubalulekile ukuthi siqonde ukuthi uma sikhuluma ngokuDala sisuke sikhuluma ngokuzibika noma ukuzichaza ngesiqalo, ngezibonakaliso nangokukhuluma. Ngamanye amazwi, ukudalwa kuyinhlanganisela yazo zonke izinto nayo yonke imibhalo engcwele (Asante, 2015:27). Uma sichaza ukusunguleka komhlaba ngendlela yaseGibhithe, okuyindlela 'engaphambi komcabango' njengoba imibhalo engcwele yaseGibhithe imele ubudlelwane phakathi kwezinto nemidwebo ebhaliwe (ibid.); ingakho kubalulekile ukuthi indlela yokudala yaseGibhithe iqala lapho uPtah ecabanga imibono ngezinto waphinde futhi ngaleso sikhathi wasungula umbhalo owaqoshwa uDjehowtey ngendlela yemibhalo engcwele – *hieroglyphic*, ngaleyo ndlela bekuchazwa ulimi (Nabudere, 2011: 29). Ilapho sithola khona ukuthi uDjehowtey yena uchaza izinto eziphuma enhliziyweni ngendlela yokubhala 'uhla lwamagama' angahlelekile ngokulandelana kodwa ngendlela ebonakalisa uhlaka lobunjalo besimo – *structure of reality* (ibid.). Okunye, kumele sikwazi ukuthi lolu hlaka luchazwa njengomqulu 'wazo zonke izinto' ezikhona: okudalwe uPtah okuthi uDjehowtey akulobe phansi (Asante, 2015:27).

### **Isibonakaliso 1: uDjehowtey umlobi wokuqala**



Umthombo: Crystalinks Website (2017).

Lesi sibonakaliso sikhombisa ikhanda likaDjehowtey njengekhanda lenyoni *i-ibis* [*an ibis*] kwizithombe ezintathu: ilapho eguqile khona, kube ilapho emi phambi kwemibhalo – *hieroglyphs* kanye nalapho edumisa khona ephethe uphawu lwesiphambano sokuphila okungenamkhawulo – *ankh*. Ngaphambi kokuqhubekela phambili, kumele kucace bha ukuthi kuyisiko lase-Alkabulan ukwetha noma ukunika igama umuntu noma indawo ngesehlakalo noma ngokufaniswa nesilwane esithize, njengoba sibona isibonakaliso ngasenhla (Asante, 2015:25). Ngamanye amazwi, ukufaniswa naleso silwane noma inyoni kuchaza ukuthi umoya noma leyo ndawo ifaniswa nendlela leyo nto esuke ifanekiswa nayo (ibid.). Isibonakaliso ngenhla sikhombisa uDjehowtey ephethe ngesandla sobunxele isilinganiso sempilo – *level*, okuwuphawu oluchaza ukulinganiswa kuyo yonke into eyenziwayo ukuze kube khona ukuqhubekela phambili okungunaphakade (Asante, 2015:28). Futhi kumele siqonde ukuthi lolu phawu lwalubalulekile kakhulu eGibhithe njengoba luchaza futhi lufanekiswa nemimoya enamandla yempilo ezungeza imizimba yethu, ebonakala imise sengathi uphawu lwesiphambano sokuphila naphakade (ibid.).

## Isibonakaliso 2: Inyoni *i-ibis*



Umthombo: Drunvalo (2000).

Uma kuziwa emibhaweni elotshiwe yaseGibhithe, ilapho sithola khona njalo ukuthi uma kukhulunywa ngoDjehowtey kwakubonakaliswa ngekhandala lenyoni i-*ibis* (Asante, 2015:27). Ukwengeza lapho, baphinde babonakalise indoda enamahlombe abanzi futhi eggoka isisitho – esifana nekhandala elingajwayelekile lenyoni, okuwumdwebo ongcwele osuke ubonakalisa leli qhawe, uDjehowtey. Leli qhawe liphinde laziwe futhi ngabaseGriki ngala magama amaningi alandelayo anjengo-DHwtj, Djehowtey, Djehuty Tahuti, Thoth noHermes, njengoba wayebizwa ngamaGriki (Asante, 2015:27; Starr, 2014). Esithombeni sokuqala kubonakaliswa ephethe umhlanga wephepha, ingoba kunguye owaqamba ukuloba emhlabeni (ibid.). Ngamanye amazwi ukusungulwa kokuloba kwaba isehlakalo esibaluleke kakhulu njengoba kwaba into enomthelela kulo mhlaba ngalesi sikhathi. Lokhu kwenza ushintsho nokudlondlobala okuningi futhi nokucabanga okungakaze kubonwe ngisho nakwisehlakalo esisodwa emlandweni (ibid.).

#### *Imisebenzi kaTahuti/ Djehowtey*

Uma ukhuluma ngoDjehowtey noma uchaza ngemisebenzi yakhe, kwenza kube lula kumuntu ukuqonda ngombono ophakamiswe uRanger [Sa]:6) lapho echaza ngokuqonda ngokwakhiwa kwamasiko. Ukwengeza kulokhu, kuveza futhi kugcizelele ukuthi uma amasiko eseshintshiwe aye ahluke kunesimo ebekade eyisona ekuqaleni, ngaphambi kokushintshwa. Mhlawumbe uma ngihlaziya lo mbono, ngingasho ukuthi uphakamisa ukuthi kumele umuntu aqonde ngalokho asuke ekwenza, ngoba engasuke azithole esenza okungekhona, njengoba kusuke sekushintshiwe kunendlela obekuyiyo ekuqaleni. Ukuze umuntu aqonde ngemfundo

yase-Alkabulan kumele siqonde ukuthi yaqala kanjani imfundo e-Alkabulan, kumele siqale siqonde kabanzi ngoDjehowtey njengoba aziwa ngokuthi ungumuntu wokuqala ukuloba nokugcina futhi nokwaba ulwazi (Nabudere, 2011: 22). UDjehowtey waziwa kakhulu futhi uhlonishwa kakhulu emhlabeni ngolwazi olwahlukene njengoba wasungula ukubhala noma ukuloba, imithi yokwelapha, ukuhlanganiswa kwemithi, umthetho, nendlela yokukhuluma esebenzisa inkulumo noma imidwebo, ukubala okuseqophelweni eliphezulu, umkhathi nezinkanyezi ekuqondeni kabanzi ngokusebenza komhlaba. Leli vulandlela laliphinde laziwe njengesithunywa esihamba phakathi konkulunkulu kanye nabantu futhi aphinde aziwe njengomdwebi walesi sakhiwokazi samandulo esingunxantathu – *pyramid* (Asante & Abarry, 1996:13). Ukwengeza kulokhu, ngokuthi uphinde alekelelwe umdali omkhulu uRa noma uRa Ta, nabasizi kanye nabacebisi bakhe. Uphinde aziwe ngokuba umbhali wezincwadi eziyi-1 100 futhi waphinde wakhizisa izincwadi ezingama-20 000 zemisebenzi eyahlukene.

UNabudere (2011: 23) uyaqhubeka uyachaza uthi eminye yemisebenzi kaDjehowtey ize yafikelela kulesi sikhathi samanje. Isibonakaliso, ngonyaka ka-1877, enqolobaneni yolwazi yase-New York, ilapho okwathengwa khona incwadi emayelana nokusetshenziswa kwemithi yaseGibhithe elotshwe unyaka ka-1552, ngaphambi kokufika kukaJesu (*Before Christ*) (ibid.). Ngamanye amazwi le ncwadi yaphinde yanikwa elinye igama elithi *Ebers Papyrus*, isibizwa ngegama lomuntu owayithenga, umumbi wamathuna u-*Ebers*. Eminye imibhalo eyatholakala eHebron ibizwa ngokuthi itshe leqophelo eliphezulu i-*emerald tablet*, lona elalichaza ngesimilo sikaDjehowtey lapho lichaza khona kumugqa wokuqala lithi alikhulumi izinto zokufanekisa – *fictitious*, kodwa lokho okuliqiniso ngempela (Asante & Abarry, 1996:13). Ukwengeza kulokhu, kuthiwa ukusukela kuleli litshe elagcina ngokubizwa nge*Kybalion*, ilapho kutholakala khona isihluthulelo sokuqonda kabanzi ngeqiniso elaziwayo mayelana nomhlaba nokusebenza kwawo, okuxhumene nezimpilo zabantu (ibid.).

Kumele siqonde ukuthi abacindezeli bazamile ukuqola amagugu, amasiko kanye nemisebenzi yezinye zezingqalabutho zase-Alkabulan ezinjengoDjehowtey (Asante, 2015:30). Lokhu sikubona lapho yonke imisebenzi kaDjehowtey – Tehuti isibhekiswa ku*Hermes*, isiyaziwa ngokuthi i*Hermetica*, okungukuthi lapho amaGriki ayebona lo msebenzi njengezibonakaliso ezingcwele okungewona umsebenzi oqhamuka emicabangweni yabantu (Nabudere, 2011: 23). UNabudere uphinde achaze ukuthi imisebenzi kaDjehowtey yashintshwa, kwase kuthi lolu hlelo lokushitsha labizwa njengokukhuculula futhi nokudidiyela izinhlobo zabathile – *sanitation and cynical manipulation*. Loluhlelo lokushintshwa kolwazi noma imisebenzi kaDjehowtey kwagcina ngokuthi lapho kufika khona isikhathi esikamuva kombuso waseByzantine, kwagcina le misebenzi isixhonywa ezindongeni emasontweni aseMpuma-Yurophu futhi uThoth wase ebizwa njengoThoth *Trismegistus*, njengoba ethulwa ebandleni lamaKrestu nangaphambi kokufika kukaYahoshua obizwa ngoJesu Kristu (ibid.).

Nakuba bonke abantu babengenakho ukuqonda ukuthi kungani imisebenzi kaDjehowtey ibhekiswa kuHermes kodwa kwakwaziwa ukuthi sonke isiqalo salo lonke ulwazi sibhekiswa kuye futhi kwakuyindalo ukuthi abafundisi baseGibhithe babhekise imibhalo yonke kuye (Nabudere, 2011: 24). Kafushane, yonke imisebenzi kaThoth Hermes iyinhlanganisela yalo lonke ulwazi olwakhizwa abantu base-Alkabulan ukusukela emandulo kuze kufike manje (ibid). Kumele siqonde ukuthi amaGriki azama ukushintsha le misebenzi ukuze ibukeke njengemisebenzi yamuntu ngamunye, isibonakaliso, imisebenzi enjengencwadi yokuthaka imithi okuyiyona abazama ukuyishintsha ukuze ibukeke sengathi umsebenzi womuntu oyedwa (Nabudere, 2011: 24). Ukuqokelelwa kwemisebenzi yenhlanganisela e-Alkabulan, ngumkhuba owaqala emandulo njengoba ulwazi lwalabiwa ngokukhuluma njengolwazi oluqondene nemilingo, imithi, ulwazi lokuxhumana nemimoya kanye nomphakathi wonkana, awukaze ubhekiswe njengolwazi olukhizwe umuntu oyedwa kodwa kwinhlanganisela, okuwumphakathi. Ngamanye amazwi lo msebenzi wawugxile emthethweni ongawe futhi onemigomo elandelwayo (ibid.).

Noma le misebenzi kaDjehowtey iye yashintshwa, lokho kuye kwenza ukuthi ibukwe njengekaThoth Hermes futhi yaziwe njengemisebenzi engcwele enobuqotho bezifundiswa zaseGriki ezinjengoPlato noSocrates. Lokhu kwagqugquzelwa ukushintshwa kweminye yemibhalo njengoba yayibhaliwe ekusungulweni kwempilo yabantu – *Cradle of Humankind* eGibhithe/ eKhemu (Asante, 2015:19). Kumele sikhanyise ukuthi noma uPlato wahlala isikhashana eGibhithe kodwa akazange akwazi ukufunda futhi nokuthola ulwazi olwanele ngezimfundiso zohlelo lwezifundo ezijulile zaseGibhithe – *mystery system* (ibid.). Kumele siqonde ukuthi uhlelo lwezifundo ezijulile zaseGibhithe lwaziwa njengezimpende zolwazi olungcwele. Ngamanye amazwi, sasingekho isidingo sokusungula olunye ulwazi ngomkhathi olugxile ekuzenziseni komhlaba wonke okunesisusa emcabangweni kuphela, okuyilapho okwaqhamuka khona isiphambuko sokuqala kwizimfundiso zaseGibhithe (ibid.). Ukwengeza kokushiwo ngasenhla, lokhu kuchaza ukuthi isiphambuko sabo sokuqala ngokukhetha ukuhambisana nendlela yokulandela imicabango yabantu – *human reason*. Lolu hlelo lwamukelwa emuva kwesikhashana, lapho umkhankaso wokukhanya waseYurophu – *European Enlightenment* wamukela le ndlela njengezimpende zenhlanganisela zolwazi lokucwaninga kanye nohla lomkhakha wokucwaninga izinhlaka nokuziphatha empilweni futhi nasemhlabeni ngokusebenzisa ukubuka kanye nezindlela zokuthola ulwazi (Ascione, 2016:319).

Lokhu kugudluka ezindleleni zokubuka noma zokucwaninga zamandulo kwaqhubeka ngendlela ehlekile ngengoba imibhalo ka-Aristotle yahlala izigaba zomhlaba ukusukela ezinkanyezini ukuza lapha emhlabeni, okuwulwazi oluthathelwe kwizimfundiso zama-Chaldea – isizwe saseYurophu, ayebusa eBhabhiloni ngeminyaka yama-625 ukuya kuma-539 ngaphambi kokuzalwa kukaJesu, okungesiyona indlela yaseGibhithe (Nabudere, 2011:24). UNabudere uyaqhubeka

uyachaza uthi kulesi sikhathi ilapho-ke incazelo yokucindezelwa kokucabanga kanye nezinhlalo zolwazi lwase-Alkabulan zacindezelwa iNtshonalanga, ilapho kwaqala khona futhi kwabekwa eceleni, kwakhiwa uhlaka lolwazi olugxile emicabangweni ngaphezu kolwazi lwendalo (ibid). UNabudere uyachaza uthi lolu shintsho lwaqala lapho uPlato eguqula imithetho elishumi yokuziphatha komuntu ngokunika amandla lolu hlelo, ngokwehlisa amandla olwazi olujulile lwaseGibhithe awanciphise abemane kuphela.

Ukwengeza lapho, waphinda waguqula le migomo yokuziphatha komuntu wayiqondanisa nempilo yalapha emhlabeni, omunye wale migomo owathi '*ibalulekile kakhulu ubumnandi*' – *happiness* (Nabudere, 2011:25). Lokhu kuyashayisana nezimfundiso zaseGibhithe, zona ezazidinga ukuthi umfundi kumele ahloniphe imithetho elishumi ukuze akwazi ukufikelela kwiqophelo eliphezulu nokunqoba izingqinamba ezihlasela umphefumulo kanye nokuzikhulula kuzo ngalesi sikhathi ephila lapha emhlabeni (ibid.). Ukwengeza kulokho, umfundi wayelindeleke ukuthi akwazi ukudlula izigaba ezithize ezinjengendlela yokuqala futhi nokuzigeza ukuze akwazi ukuthuthuka ukusuka kwisigaba somuntu aye kwisigaba sokuba njengomdali. UNabudere uyachaza uthi lolu hlelo lwaziwa njengensindiso – *salvation* yomphefumulo futhi kuwukuzuzwa okubaluleke kakhulu, futhi kwaziwa njengenjabulo yomphefumulo, okuwukujabula okuphakeme kakhulu. Lokhu kufakazelwa u-Asante beno-A Barry (1996:4) lapho bethi khona okwenza ukuthi lolu hlelo lubukwe ngale ndlela, kwenziwa ukuthi lona lolu hlelo luncike kulwazi lokuqonda ngezindlela zokuphila ngokulinganayo: okwasemhlabeni – njengoba kona kuyisikhashana; nokuphila okuqhubekayo – *continuity*, kona okuzayo futhi okungenasiphetho – *immortality*. Ukuzwa akwazi ukufeza lezimiso zokuphila komfundi waseAfurika kumele ukuthi alandele le migomo elandelayo:

### **Imigudu elishumi yokuphila komfundi wase Khemu/ Afurukanu/eTopiya**

A. *Izifundo eziyisikhombisa ezimayelana nolwazi nobuciko* – (liberal arts):

- Uhlaka lokuhleleka kokubhala nokukhuluma - *grammar*, inkulumo - *rhetoric*, ukulandelana- *logic*, ukudweba - *geometry*, izibalo - *arithmetic*, ubukuhlanganiswa komculo/umculo - *harmony/music*, kanye nangezomkhathi- *astronomy*.

B.1 *Imfundo yaseAlkabulan/ Afurukanu* – *idinga ukuzinikela komfundi ngesikhathi sakhe ukuze naye akwazi ukuthi naye:*

(1) afikelele kulomsebenzi ohloniphekile odinga indlela yokuziphatha okusekelwe osolwazi.

(2) ukushintsha – transform ngenxa yolwazi olusha olutholile.

(3) ukubamba ucwaningo oluzimele ukuzama ukuzithuthukisa wena.

4. funda ngendalo (nezahlakalo zendalo).



5. kholelwa kuMdali oyedwa.

(6) hlanganisa ukuqonda kwakho nezwe - the universe, and

(7) iba njengoMdali; njengoba sisekelwe imithethomgomo ka Djehowtey/Tehuti - uNkulunkulu wokubhala nokufunda kanye nemithetho equkethwe kwiMaat – uNkulunkulu weqiniso, nobulungisa.

### B. 2. Indlela yokuziphatha:

(1) ukuthiba umcabango.

(2) ukuthiba izenzo.

(3) ukuphokophelela enhlosweni.

(4) ukuzibandakanya nempilo kamoya – *spiritual* ukuze ufikelele kwiqophelo eliphezulu lokuqonda.

(5) izibonakaliso ngokuqonda ngenhloso yempilo.

(6) izibonakaliso ngokuqonda ngomgomo Wemithetho/ Ukuhleleka noma Ukuhlangana kolwazi olujulile nomthetho wokuba umfudisi – *teacher*.

(7) ukukhombisa uma uhlukunyezwa – noma bekushushisa noba bekwenza kabi.

(8) ubeqotho emandleni ngokufundisa okunokuqonda okuphelele.

(9) ubuqotho ekwazini kwakho ukufunda.

(10) ukulungele noma ukuzimisela ekuthulweni ekuqaleni.

### C. Umthetho wokwehluka nowobunye, isibonakaliso esinje:

- Okubi-Okuhle

- Owesilisa-Owesimame

- Okuphathekayo-Okungabonakali

- Umzimba-Umphefumulo

- Uthando-Ukuzonda

- Ukushisha-Ukubanda

- Kumanzi-Komile

- Umlilo-Amanzi

- Impi-Uxolo

Ngamanye amazwi, uPlato washintsha le migomo engcwele wayinciphisa, wayilinganisa nolwazi lwasemhlabeni lona owalunika iqophelo eliphezulu futhi waluhlukanisa nezimpande kanye nesisusa salo (Nabudere, 2011:25). Ukwengeza lapho, waphinda futhi wazama ukufaka le migomo kwizinhloko zombuso nokubusa njengoba waphakamisa umbuso onamandla ogxile ekukhethweni kwabantu abamele abantu – *Republic*, nokuqedwa kombuso wamakhozi – *dynasties*, okuhambisana nokwakhiwa kwesigaba sabasebenzi – okungamakhozi aphucwe amandla, aphoqwa ukudayisa amandla (Mthembu, 2010:148; Asante, 2015:25). Lokhu kuphinde kugcizelelwe uKarl Marx lapho ethi isiphakamiso sombuso kaPlato sasingumhlahlandlela uma kuziwa ekushintshweni kwendlela yamandulo yokubusa

kwamakhosi emhlabeni, wahlukanisa ekuhlukanisweni kwemibuso phakathi ngokwezigaba ezintathu okuba ngababusi, kuze amabutho noma ezempi kugcine abasebenzi (Nabudere, 2011:25). Njengoba iGibhithe ekuyiyona engumhlahlandlela ekuletheni intuthuko kwezinye izizwe emhlabeni kodwa bakhetha ukuthatha indlela yaseGriki njengelandelwayo, emuva kokuwa kombusi wase-Athens, okwuwumbuso wabantu abamnyama (Asante, 2015:22). Ngamanye amazwi singasho sithi ingxenye yeminye yemigomo yombuso 'oqotho' ngendlela kaPlato, ithathelwe kwimithetho elishumi yaseGibhithe yona eyayigxile ekuqondeni kokwazi ngokuphila kwesiqu somuntu kanye nomphefumulo manje nangesikhathi esizayo, okuyindlela eyayibukeka njengeyobulungiswa njengoba kwakuqondwa eGibhithe (ibid.).

Kafushane, le ndlela entsha yosolwazi baseGriki yokubuka yavula indlela eyehlukile uma kuziwa ekucwaningweni nasekuqondweni kwemicabango yabantu kanye nezahlakalo ezimpilweni zabantu. Le ndlela ngeyashintsha futhi yaphinde yajika ulwazi lwamandulo lwase-Alkabulan – eGibhithe, njengoba lugcine seludluliselwa phambili kwizizukulwana ezilandelayo njengenganekwane futhi njengezinkumbulo – zeminyaka eminingi eyedlule lapho abantu baseGibhithe baqala khona intuthuko yabo eduzane nomfula iNile (Asante, 2015:23). Ngaphezu kwalokho, ulwazi lwalubhekiswa kuDjehowtey njengonkulunkulu wolwazi futhi okunguye owaziwa njengowokuqala ukubhala nokudweba amazwi noma okushiwo uMdali, uPtah emhlabeni wonke (ibid.). Ngamanye amazwi, le ndlela yaseGriki eyakhiwe kanye negudlukile kweyendalo ngokuthi abamhlophe nomkhankaso wokukhanya bagcine sebewuthatha njengesisekelo solwazi lokubuka nokucwaninga futhi nezinsika zolwazi, ekugcine sebeyibona njengolwazi okumele lungashintshwa njengenhlanganisela yolwazi – *canon*, futhi nefa labo (Nabudere, 2011:26).

### *Imigomo yokusebenzisa imisebenzi kaDjehowtey*

Ukuze siqonde kabanzi ngemisebenzi kaDjehowtey, ikakhulukazi uma kuziwa olwazini ngokuqala kokuloba nokulandela izindlela zokucwaninga noma ukuqonda izehlakalo nezimpilo zabantu, kumele siqonde ukuthi ngokwabaseGibhithe, uDjehowtey babembona njengoNkulunkulu owasungula ukubhala, njengomxhumanisi futhi oqondene nokudluliswa kanye nokuchazwa kwezindaba zikaMdali futhi njengedlozi labantu ezweni lonke (Asante, 2015:27). Ngamanye amazwi, lokhu kwenza ukuthi amaGriki abone uDjehowtey njengotolika njengoba imisebenzi yakhe bayibeka ezingeni likankulunkulu wabo uHermes, ababemazi njengotolika wabo njengoba negama lisho lithi *hermeneus* – okuchaza ukutolika imibhalo engcwele (ibid.). Ngamanye amazwi, ukuze bafake ubuqotho obungekho kulwazi olujulile lwaseGriki, bagcina ngokuhlanganisa izinto nemisebenzi ephathelene nesithixo sabo uHermes nekaDjehowtey, lapho base bembiza njengo*Hermes Trismegistus* (Nabudere, 2011:111). Lesi sithixo yisona esagcina ngokuthi saloba yonke imisebenzi ebhaliwe kaDjehowtey. Uma sibuyela ezimpandeni zaseGibhithe, ngokuqonda i*Hermeticism* sithola ukuthi kusho enye into ebanzi kunokudlulisa nokutolika izindaba (ibid.). Ukwengeza okushiwo ngenhla,

uNabudere uthi kumele siqonde ukuthi uma sikhuluma ngoHermes, ngokwaseGriki wayengenguyena nje utolika kuphela, wayephinde futhi adlulise izindaba phakathi kukaZeus nabantu lapha emhlabeni (ibid.). Ukwengeza kulokhu, kumele siqonde ukuthi futhi uHermes wayedume kakhulu njengesithixo samasela eseqa imigomo yomthetho ngaphandle kwenkinga (ibid.).

Ukucacisa, kumele siqonde ukuthi uma sikhuluma ngoDjehowtey ukuthi ungunkulunkulu ohambela imikhathi eminingi – *spheres*, njengoba ekwazi ukuhlala phakathi kwezindawo eziningi ngesikhathi esisodwa, lokhu ukwenza ngokuthatha okuphimiswe ilizwi likaMdali, uPtah, yena alibonakalise ngemidwebo – *hieroglyphs* ethathwa ngokuthi ingcwele eGibhithe, aphinde futhi ayiqophe ematsheni nasemapheweni – *papyrus* (Asante, 2015:22). Ngamanye amazwi uDjehowtey ungumdlulisi wezindaba nokuchazwa kwazo futhi ungumlaleli wayo yonke imibiko kanye nawo wonke amazwi, njengoba kwaziwa ukuthi uqala ngokulalela noma ukubuka ngaphambi kokutolika noma ukuchaza isimo nanoma ini oyibonayo noma oyizwayo (ibid.). Lokhu kwenza ukuthi nawe ukwazi ukuba ingxenye yaleli lifa lokuqonda futhi nokuba unkulunkulu omncane njengoba kudaliwe ekudabukeni komhlaba emandulo. Lokhu kugcizelelwa uRichard Palmer lapho ecashunwa uNabudere (2011:112) uma ethi:

Okuhehayo futhi okubalulekile mayelana nokuchazwa kokutolika okuhamba ibanga elide ukwedlula ngemuva izindlela ezinamasu ezisunguliwe ukuya kwisikhathi esilinganiselwa ikakhulukazi kwisikhathi samandulo sokudabuka komhlaba, okuyisikhathi esikude kakhulu kunalesi sikhathi sethu esiqondene nendlela yethu yokucabanga ukuze ukwazi ukuqonda ngento ebalulekile. Lokho kutolika kungena othandweni futhi isisekelo sengxoxo okungumzamo omkhulu wamandulo wokuqonda incazelo ngobuntu. Lokhu kulalela okwamandulo komelele ngenye indlela: Kuwukulalela imibhalo. Imibiko okumele ukuthi umuntu ayitolike, empeleni izinkolelo futhi nemicabango yabantu bamandulo okuyilabo abaqukethwe emqulwini wombhalo. Ukuphila ekuchazeni nasekutolikeni kolwazi njengomuntu kuwukuphila ngaphakathi kwencazelo ehlelwa imibhalo futhi neyincazelo yomunye umbhalo. Kuwukubamba iqhaza kwintambo engenamkhawulo yokutolika eyenza umlando wokuqonda ubuntu.

Kafushane, indlela yokutolikwa nokuchazwa kolwazi, kuyindlela lapho umuntu engena engxoxweni nezinkolelo zolwazi zamandulo, bona abafunda ngokulalela kosolwazi abanohlonze (Asante, 2015:30). Ngamanye amazwi, kule ngxoxo, wonke umuntu ngamunye uzithola kuso sonke isikhathi exoxisana nosolwazi bamandulo, mhlawumbe ikakhulukazi ngendlela engabonakaliyo ngisho nakulabo abasazofika kamuva emhlabeni (ibid.). Uyagcizelela futhi uNabudere lapho ethi ngumbhalo okuyiwona-wona okumele nje ukuthi ubhalwe, empeleni okuyilona-lona lwazi 'okuyinkulumo ephilayo' (Nabudere, 2011:113). Ingakho-ke uma sikhuluma

ngomlando wokutolikwa kolwazi, sisuke sesiqondene nokufundwa kwezimpande zohlobo lolwazi, nesimo kanye nokuphila ikakhulukazi uma kuziwa kulowo mkhakha wezemfundo (ibid.). Ngamanye amazwi, yindlela yokubuka umhlaba, okuyisiqalo sendawo yokuqonda ngolwazi oluthile olwamukelekile ekuqondeni abantu.

Ingakho-ke kubalulekile ukuqonda ngokutolikwa kwemibhalo njengengqikithi yolwazi yokubuka umhlaba futhi kuphinde kube yilapho kuqalwa khona ngokuqonda ngolwazi oluhambisanayo nokucabanga kwabantu (Asante, 2015:27). Ngamanye amazwi, ukutolikwa kwemibhalo umkhakha wamandulo ophathelene nokuqondwa futhi nokutolikwa kwemibhalo (ibid.). Ukwengeza kulokhu okushiwo ngenhla, ukuthi ukutolika akuphathelene nokutolikwa kolwazi olubhaliwe kuphela kepha luphinde futhi lube mayelana nokuqonda nanoma yini engatholakali kulo mhlaba esiwaziyo (Nabudere, 2011:114). Ukugcizelela, bekuchaziwe ngaphambili ukuthi kumele siqonde ukuthi izindlela zaseYurophu zokutolikwa kolwazi zithathelwe kumaGriki, okuyindlela eyaphika indlela yokubuka yase-Alkabulan.

Indlela nezimpande zokubuka zaseGibhithe zigxile enkolweni yokutolika eyindilinga, okuyindlela yendalo engeyomoya – *mystically*, ngamanye amazwi kusho ukuthi indlela yokubuka eyakhayo (Nabudere, 2011:154). Le ndlela ithi ukuze uqonde into, ukusebenza kwayo konke kumele kubonakale kuqala; futhi ukuqondakala ukusebenza kwayo konke ngaphansi kwesimo okungesomoya, ukuqonda zonke izingxenye zento ecutshungulwayo kungatholakala kuphela ngaphansi kwesimo esingesomoya (ibid.). Ngamanye amazwi, ukuqonda ngengxenye ethize yento kuholela ekutheni ukwazi ngokunye, kube sekuthi ngaleso sikhathi indlela yokuhlaziya iyaqhubeka nokuba uhlelo lokuziqonda – *self-discovery* (Nabudere, 2011:115). Ingakho indlela yokutolikwa kolwazi ifana nendilinga, ngoba yona iqala emibhalweni ukubheka ulwazi oluchaza umbhali futhi nomlando oseduzane mayelana naye, lubuye futhi lubuyele emuva kuye njengendlela eyakhiwe (ibid.). Ukwengeza kulokhu, ukutolika noma indlela ehlelekile yokuqonda imibhalo, lokho kusho ukuthi siphinde siwakhe kabusha umhlaba lapho imibhalo ibhalwe khona nokubekwa kombhalo emhlabeni (ibid.).

Ingakho-ke indlela yokucwaninga igcizelela umthetho wokuthi umcwaningi, ngaphambi kokuthi ahambe uhambo noma ucwaningo, kumele aqonde kabanzi ngomlando kanye namasiko akhe futhi nangomlando walabo asuke ekhuluma noma ebabuka futhi efisa ukubaqonda ngocwaningo lwakhe (Nabudere, 2011:117). Ngamanye amazwi, ukutolika lokhu okusuke kucwaningwa kusuke futhi kuyikho lokhu okusuke kufundwa njengoba kubanjiswene futhi kuxoxiswana phakathi kukatolika notolikwayo (Nabudere, 2011:115). Ukwengeza kokushiwo ngenhla, ngukuthi le ndlela yokucwaninga isekelwe inkolelo yokuthi umcwaningi nalowo osuke ebuzwa imibuzo mayelana nocwaningo, basuke bebambisene ekwakheni noma ekukhiqizeni ulwazi. Lokhu kuvela ngesikhathi lapho umcwaningi ebuza imibuzo mayelana naleso simo noma udaba, njengoba efika nolwazi lokuqonda ukwenza

ucwaningo nemigudu yakhona, bese kuthi lowo osuke ephendula imibuzo usuke yena enika ulwazi noma echaza isimo noma ngodaba umcwaningi afisa ukwazi ngalo noma ngaso. Ngizama ukucacisa, ngamanye amazwi lolu hlelo lokucwaninga lwaseGibhithe lukholelwa ekuthini bobabili laba bantu ababamba iqhaza kucwaningo ukuze luphumelele bayabambisana ngezinto abanazo, kusukela kulwazi ngesimo, indlela yokwenza ucwaningo nangesifiso somuntu ngamunye, njengoba umcwaningi yena efisa ukwazi futhi nokuloba ngaleso simo kanti ophendula imibuzo yena ufisa ukudlulisa umbiko noma indaba ngaleso simo akusona ngaleso sikhathi socwaningo. Kafushane, le ndlela yokutolika ngokuxoxisa ayizami ukusungula iqiniso kepha ihlose ukusiza ekufundeni ngawe ekuthintaneni nabanye abantu noma izinto (ibid.). Ukwengeza, uNabudere uyagcizelela uthi kulapha lapho kumele siqale khona ukubheka izimpande zendlela yase-Alkabulan yokubuka isimo – *reality*. Lokhu kubaluleke kakhulu njengoba izimfundiso zaseGibhithe zithinta kakhulu nezindaba zasemhlabeni nezasemkhathini – *terrestrial and celestial*.

Uma sichaza ngesiqalo futhi nangomlando wolwazi lwaseGibhithe, kumele kuqala siqonde kabanzi ngokusungulwa noma ukwakhiwa komhlaba njengoba amaGriki agudluka emgudwini owawuchazwe kahle abaseGibhithe emibhalweni yabo engcwele – *hieroglyphic*, ukusukela ekubhujisweni ngamanzi kuya ekwakhiweni komuntu (Nabudere, 2011:117). Lokhu kugudluka kubonakala kahle njengoba phela kumbono ngoLizwi – *Word*, kuyavela lapho kuzanywa khona ukuqonda ngobunjalo besimo, njengoba uLizwi wakha umhlaba ngokugagula amagama ezinto, izilwane, izitshalo nakho konke, nabantu, ngezwi lakhe (Asante, 2015:15). Yingakho-ke imibhalo engcwele ibalulekile njengoba ichaza ukuxhumana kwezinto nezimpawu eziyingqikithi yolwazi olujulile oluphinde futhi lwakhe umlando ophathelene nendalo njengoba ukubaluleka kuwukhukhulela-ngoqo wokuphila kwabantu (ibid.). Ngamanye amazwi, ukubaluleka futhi namandla elizwi asaqhubeka egameni elikhulunyiwe nanamuhla phakathi kwabantu abamnyama base-Afrika (Asante, 2015:16). Ukwengeza, njengoba sibona amandla egama abonakala uma ubiza umuntu ngegama lakhe, usuke uveza isiqu sakhe, ubuyena njengomuntu – *beingness*. Uyagcizelela uCurtin (1989) lapho ethi khona:

Kusukela kwizikhathi zeGibhithe yoFaro, lapho izwi elikhulunyiwe ebelithathelwa phezulu. Ukusukela kwizikhathi ezingakhumbuleki awukaze ube khona umbuso wokushiwo ..., kodwa umbuso onamandla, owakhiwe uLizwi. Ukucabanga nokukhuluma kuyisehlakalo nje sesibili, angeke noma yebo singahlanganiswa nokuba khona kokubhala. Ilokhu ngqo okuthintana nakho uma sikhuluma ngemibhalo engcwele, kuyacaca bha ukuthi intuthuko yaseGibhithe yamandulo yayiseqophelweni eliphezulu futhi nomlingo kaLizwi (Nabudere, 2011: 123).

## Isiphetho

Leli phepha ligcwalisa isikhala ekudala sibonakala ikakhulukazi uma kuziwa kuhlaka olulandelwayo uma kucwaningwa izehlakalo ezimayelana nokuphila komuntu omnyama, kanti nangesiqalo sokuloba ulwazi lokuxhumana nendalo ezikhungweni zemfundo ephakeme emhlabeni naseNingizimu Afrika (Asante & Abarry, 1996:20). Lizamile ukubonakalisa ukubaluleka kokuqonda kohlaka oluhlela umphakathi – *social order*, okuthi indlela yokuwubuka ifeze izinhloso zalo. Ingakho-ke kubalulekile ukwazi umthetho omdala wendalo – *old order*, wokuhleleka komphakathi, uma sikhuluma ngoshintsho ezikhungweni zemfundo ephakeme futhi noma kukhulunywa ekwethuleni uhlaka olusha lokufunda oluhlanganisa ulwazi lwase-Afrika yonkana (Asante, 2015:20).

Ukwengeza, leli phepha lizamile ukuveza ukwehlukana kokusebenza kwezinhloso zokucwaninga zaseYurophu nezase-Alkaban, njengoba zombili lezi zindlela uma zigcwalisa, zihlose ukuzalisekisa noma zihamba emigudwini esekelwe imithetho yokuhleleka kwemiphakathi ngokwezinhloso zayo, njengoba kumisiwe ohlakeni olulandelwayo kulowo mphakathi noma isizwe (Asante, 2015:17). Uma ngenza isibonakaliso ngalokhu engizama ukukuchaza, uma sibheka uhlaka olulandelwayo njengamanje uma kucwaningwa imiphakathi esebenzisa uhlobo lokuhlukanisa umphakathi ngokwezigaba ezikhungweni zemfundo ephakeme, umcwaningi uthatheka njengomuntu owaziyo futhi okunguye okhiqiza ulwazi, kube sekuthi lowo osuke ebuzwa noma ephendula imibuzo uye athatheke nje njengomuntu ongazi lutho futhi akathathwa njengomuntu obalulekile ekwakhiweni kolwazi. Ngamanye amazwi indlela noma imigwaqo elandelwayo uma kuhlaziywa ucwaningo abaseGriki yehlukile kunaleyo yaseGibhithe, okusho i-Afrika.

Izimpande kanye nezinhloso ezalandelwa uDjehowtey ngokuqala ukubhala ziye zacutshungulwa ngeso lase-Afrika njengoba abantu baleli lizwekazi besemkhankasweni wokuzibuka kabusha – *renaissance*, njengesu lokuzibuyekeza nokuziqonda kabusha – *self discovery* nokugcina ‘umthetho omdala wokuzazi’ – *know thyself principle* (Asante, 2015:30). Ingakho kubalulekile ukusebenzisa izindlela zase-Afrika ukuze kucace bha lapho kukhona izingqinamba ekuzikhululeni kwabantu abamnyama emakhamandelweni olwazi lwezinye izizwe kanye nengqondo.

Noma izwe elisemazansi ne-Afrika lisemkhankasweni wokuzibuka kabusha kodwa kukhona ukwehlukana kwemibono (ibid.). Njengoba omunye umbono uphakamisa ukuthi abantu abamnyama kumele baqhubeke bathathe ulwazi kanye namagugu abo ahlanganiswe nale nqubo esetshenziswayo njengamanje – okungeyaseYurophu, njengesu lokubuyisana phakathi kwabacindezeli – abamhlophe, nababecindezelwe – abantu abamnyama (Asante, 2015:17). Uma sibuka ngeso laseKhushi, umbono wesibili wona uthi, ukuze ushintsho oluphelele lubonakale kuzo zonke izinhloso zomphakathi, kumele kushintshwe uhlaka olugcina abantu abamnyama beyizigqila – *workers* (Mthembu, 2015:110) kusetshenziswe

uhlaka lwamandulo olubuyisela izindlela zokubusa esikhundleni, okuyindlela yobukhosi babantu abamnyama, njengoba kwakwenzeka futhi kudaliwe ngaphambi ngokucindezelwa ezinye izizwe. Njengoba bese ngishilo ngaphambili, kukhona ukwehlukana phakathi kwezindlela zokwenza futhi nokuhlaziya ucwaningo phakathi kohlaka lwaseKhushi nolwaseGriki noma lwaseYurophu (Nabudere, 2011:119). Ukwenza isibonakaliso ngegama noma umbono wokubuka abantu abamnyama ngaphansi kohlaka lokubusa njengamanje, lufeza futhi luqhakambisa izinhloso zokuhlwekunisa umphakathi ngezigaba ezintathu, zona ezigcina umuntu omnyama engenamlaba wokuziphilisa ngaphandle kokuthi ayodayisa amandla akhe ezimakethe zabasebenzi – *labour market* – sengisho izimboni, okuwulwazi olubhebhezela ubuqgila njengoba phela nesimo sokusebenza kulezi zimboni siyasabisa, abantu basebenza iminyaka behola imali engaphilisi baze baye empeshelini, behambe bengazuzanga lutho oluphathekayo.

Ingakho-ke iso laseKhushi liphetha ngokuthi igama elithi *worker* ngamafushane lisho iziqgila. Ukwengeza kulokhu, ngamanye amazwi uhlaka lokucwaninga lwaseNtshonalanga lubhebhezela ukuthi baqwashe ngento engesilona iqiniso – *false consciousness*, njengoba igcizelelwa izimfundiso zikaKarl Marx wodumo kwincwadi yakhe esihloko esithi *Das Kapital* (ibid.). Lokhu kuzogqugquzela ukukhululeka futhi nokulingana kolwazi lwabantu abanolwazi oluncane noma olungekho, ngokusunguleka noma indlela ekubukwa ngayo uma kucwaningwa futhi nokucaba ikusasa lezizwe zase-Alkaban eliqhakazile, njengoba njengamanje kwaziwa izindlela zaseNtshonalanga zona ezibagcina beyizincelebane futhi benganakuzithemba.

Ngaphezulu kwalokho, ukusetshenziswa kwezinhloso zokucwaninga zase-Afrika, kuzoveza futhi kucacise ukubaluleka kokufakwa kolwazi lwase-Afrika ukuze labo bantu abangahambisani nokukhululwa kolwazi nabantu abamnyama, lokhu kubasize ukuthi bacabangisise kahle imibono yabo uma kuziwa ezindleleni okumele bazilandele uma becwaninga noma behlaziya kwizikhungo zemfundo ephakeme eNingizimu Afrika (Owusu-Ansah & Mji, 2013:1).

Elokuvala lithi kumele siqonde ukubaluleka kohlaka lokuhlela umphakathi futhi nokuxhumana nezinhloso zemfundo esuke ifundiswa ilelo lizwe noma ngaleso sikhathi. Isibonakaliso, eNingizimu ne-Afrika abantu abamnyama baphucwa futhi badicilelwa phansi kanye namasiko namagugu abo, njengoba babukwa njengabasebenzi – okuwubugqila njengoba bese ngichazile ngaphambili (Nabudere, 2011:25). Kanti uma usebenzisa iso lokubuka lase-Afrika, abantu abamnyama bangabasebukhosini njengoba echaza uMagema Fuze encwadini yakhe enesihloko esithi *Black people whence they come from* (1998). Ingakho kuleli phepha umbhali

ebuka iso laseKhushi futhi uyagcizelela ukuthi noma leli phepha libe lifishane, lokhu kusho ukuthi kumele izinhlaka zokuhlela umphakathi zishintshwe ukuze ushintsho oluqotho futhi lwangempela lubonakale.

Leli phepha lizamile ukukhanyisa kwizingqinamba kanye namathuba akhona uma kuziwa ekuqinisekiseni ukwenza ushintsho lube impumelelo, njengoba kusho uMthethosisekelo wezwe – South African Constitution. Kodwa noma kunjalo, leli phepha liphakamisa ukuthi kusamele uMthethosisekelo uphinde ubuyekezwe ukuze uqede uhlaka olugcina abantu abamnyama besebugqileni, njengoba ugxile emigomeni yokwehlukana umphakathi ngokwezigaba – *Republic system*; nanjengoba kuchaziwe ngenhla esimweni sempilo, enhlalweni, ekubusweni komnotho nomhlaba kanye nazo zonke izimo zokuphila ngisho nemfundo yonkana, namasu kanye nezindlela zokucwaninga.

Okokugcina, leli phepha liphonsa inselelo kubo bonke abantu abamnyama, ikakhulukazi labo abasezikhungweni zemfundo, ukuthi kumele balandele emkhondweni wokubuyekeza zonke izinhlobo zolwazi zase-Afrika kanye nabantu bayo. Lokhu kuyokwenza ukubhala ulwazi olushintshiwe lubuyele kwindlela obeluyilo, okungesiyona indlela yokwenziwa noma yokushintshwa njengesu lokubuyisela eqophelweni eliphezulu ababekulo abantu ababecindezelwe ngaphambi kokudlondlobala kwengcindezelo.



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