



**Ukusebenzisa indlela eyinqubo-mgomo yase-Afrika
yokucwaninga isimo kanye nempilo yomuntu:
Ukubuyekezwa kwenqubo kaDjehowtey/Tehuti
yokuhlaziya izehlakalo nolwazi**

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Okuqukethwe

- Isingeniso
- Isisekelo: Ukubuyekezwa kwesisekelo senqubo kaDjehowtey/Tehuti yokuhlaziya
- Ukudingidwa
- Isiphetho

Isingeniso

- Ukuwa kombuso wengcindezelo eNingizimu Afrika, ngo-1994;
- *#Imfundo yamahhala kanye ne#Ushintsho lohloka lokufunda* ezikhungweni zemfundo yonkana (Higher Education South Africa, 2014:4);
- Ziningi izinhlelo ezilandelwayo nezihlongozwayo ukulungisa lesi simo: kunomthelela, ebuka isimo aphila ngaphansi kwaso, noma nendlela abuka ngayo izinto kanye nokuqonda indima okumele ayidlale;
- Leli phepha lizobheka izimpande kanye nemigomo yokwenza ucwaningo ngendlela yokubuka ngeso lase-Akabulan esebenzisa izindlela zikaDjehowtey (Owusu-Ansah & Mji, 2013:1);
- Emizamweni yokubuyisela amagugu namasiko kanye nezindlela zokufunda kanye nokuhlaziya noma ukucwaninga ezikhungweni zemfundo ephakeme njengoba - uMthethosisekelo, okuyisu nomkhankaso wokuzibuka kabusha – *renaissance*, futhi nokuziqonda kabusha – **self discovery** nokugcinwa futhi kuvuselelwe ‘umthetho omdala wokuzazi’ – **know thyself principle** (Asante, 2015:30)

Isisekelo: ukubuyekezwa kwesisekelo senqubo kaDjehowtey yokuhlaziya

- imvelaphi, indawo asuka kuyo kanye nolwazi lomuntu ngamunye kuye kube nomthelela uma kuziwa ekuthatheni isinqumo sendlela umuntu asuke ebona ngayo leso simo azithola ekusona (Mukuka, 2010:3);
- Umbono kaRanger ([Sa]:6), ochaza ngokuqonda ngokwakhiwa kwamasiko - izizwe zaseNtshonalanga ukushintsha imisebenzi kanye nemigomo kaDjehowtey yokucwaninga isimo;
- Udaba lokubuyiselwa kolwazi namagugu ase-Afrika - uhlaka nendlela yokuhleleka komphakathi yamandulo – *old social order*, umbuso wamakhosi – *dynasty* (Asante, 2015:20) - Magema Fuze - *Black people whence they come from* (1998);
- Ukushintswa kweMimiselo zokuphila – umthetho wokuba umfundi – *n priest* - kwehlukaniswa umphakathi ngokwezigejana-*class* – Plato, Socrates - *republic systems* (Nabudere, 2011:25);

Izimiselo Ezilishumi Zempilo Yomfundi Wase Khemu

A. Izifundo eziyisikhombisa ezimayelana nolwazi olusha - *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/ Afurakanu – idinga ukuzinikela komfundi ngesikhathi sakhe ukuze:

(1) naye akwazi ukuthi naye 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;

Izimiselo Ezilishumi Zempilo Yomfundi Wase Khemu

(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. Ubunye/ umthetho wokwehluka, isibonakaliso esinje:

- okubi-okuhle,
- owesilisa-owesimame,
- okuphathekayo-okungabonakali,
- umzimba-umphefumulo,
- uthando-ukuzonda,
- ukushisha-ukubanda,
- kumanzi-komile,
- umlilo-amanzi,
- impi-uxolo

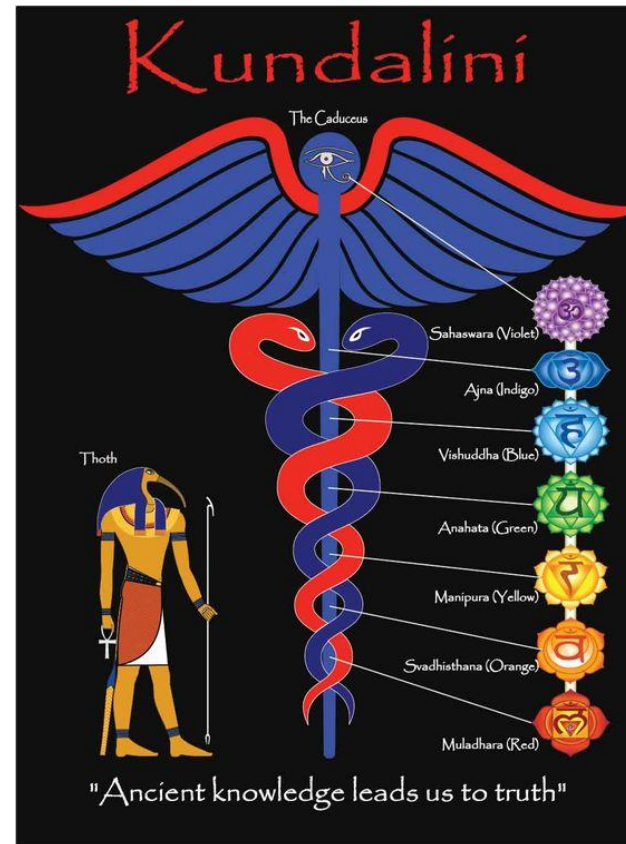
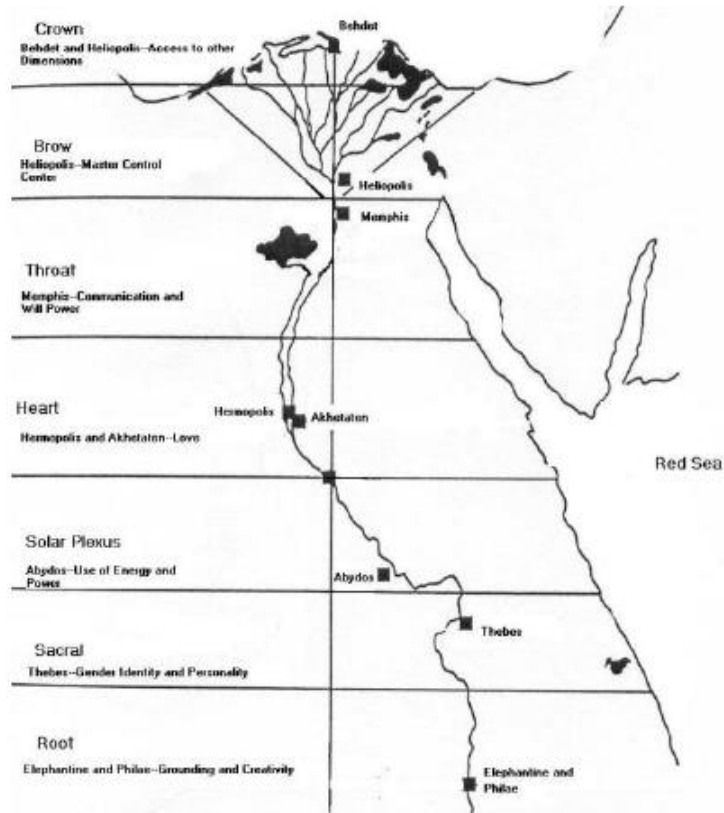
Isisekelo: ukubuyekezwa kwesisekelo senqubo kaDjehowtey yokuhlaziya (*Kuyaqhubeka 1*)

- Ingakho injulalwazi yaseKhushi igcizelela ukubaluleka kokuzazi wena njengomcwaningi, umlando kanye nendabuko yomuntu omnyama kwizwekazi i-Afrika 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 oluphathelene 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 izingqinanamba izwe elibhekene nazo... Lezi zindlela zibuye zibaluleke kakhulu njengoba ziphinde zinike amandla futhi zamukele nolwazi lwemiphakathi ebikade icindezelwe okufaka umnotho wendalo onjengomhlaba nabantu...]

- Izindlela zokucwaninga zase-*Alkabulan*, kumele siqonde ukuthi zincike kakhulu ekuqondeni ekwazini izindlela kanye nezimpande zaleyo ndlela asuke eyisebenzisa ngaleso sikhathi - *umbono wendilinga* (Do Vale, 2016:592);

Umbono wase *Khushi* ngokufingqiwe



ISISEKELO: UKUBUYEKEZWA KWESISEKELO SENQUBO KADJEHOWTEY YOKUHLAZIYA (KUYAQHUBEKA 2)

Indlela yokucwaninga kaDjehowtey imayelana nokuthola ukuxhumana kwemibhalo, umlando ngombhali kanye nomlando ngesimo esiphathelene naye, okwenza futhi ukuthi ubuyele emuva ngendlela ehlelekile (Nabudere, 2011: 115)

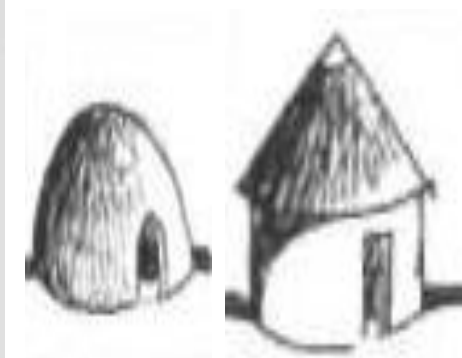
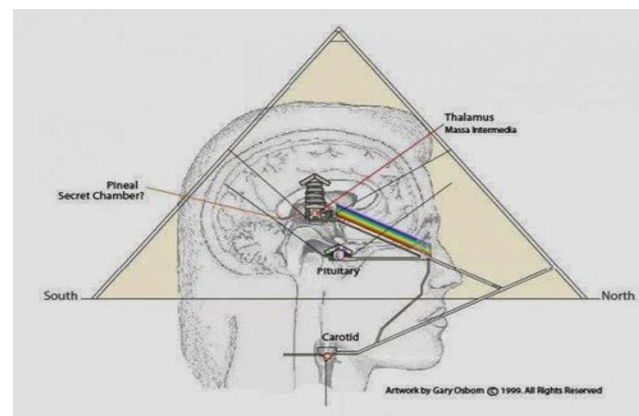
Uyagcizelela uNaude (2007:220) lapho echaza kanje:

Isiko lendilinga ... akumele lithathiswe njengento yokusetshenziswa njengenye 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 eyayiyingxenye yabo... indilinga ingenye yezehlakalo zendawo zokuhlala, 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 l ndawo ngokubethelela isikhonkwane emhlabathini.

Isibonakaliso 1:

Indlu uguqasithandaze nendlu yendilinga

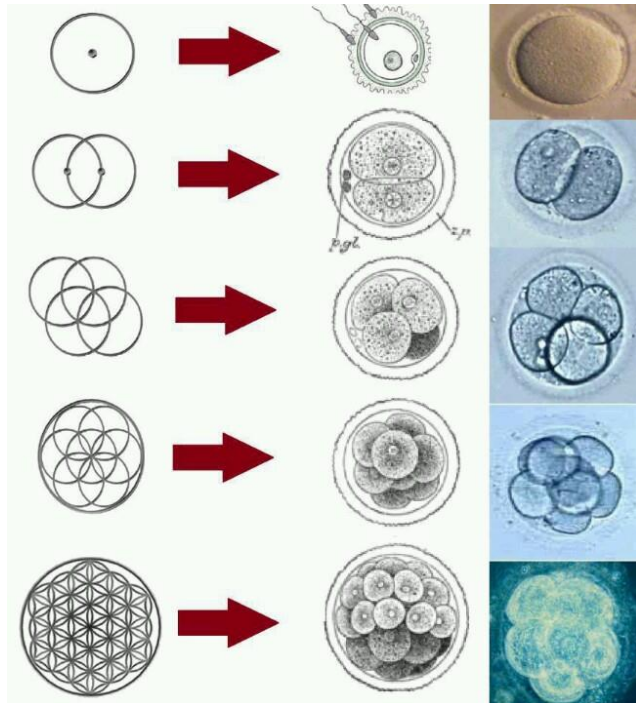


Isibonakaliso: 2

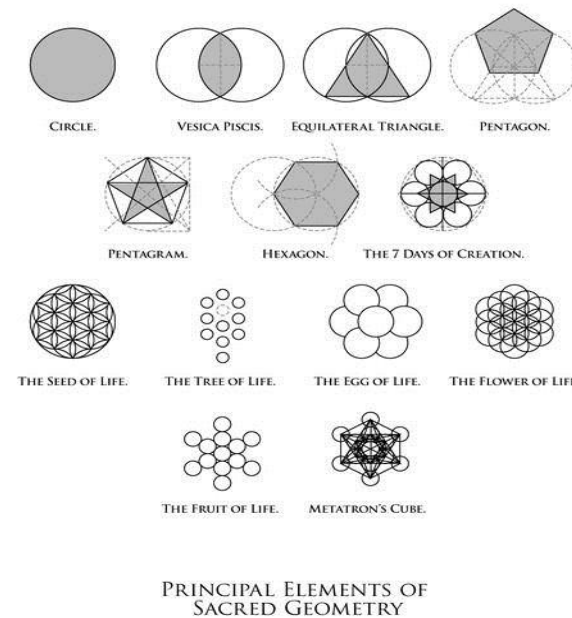
Umbono wokucwaninga wendilinga

-Circular perspective

Ukuqonda ngokudalwa komuntu



Izigaba zokudalwa kwendalo



Ukudingidwa

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);

Babefunde ngqo kuMdali u-Abosom , 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 naseKhemet, okuyintuthuko yamandulo yabantu abamnyama baseKhushi noma eNubia kanye naseGibhithe, kwiminyaka engaphezu kwezi-40 000 (Akhan, 13011 / 2011:6).

Ukudingidwa

(*Kuyaqhubeka 1*)

- URanger [Sa] - Ekubuyisele isimo sokuphila esimweni ebekuyiso mandulo ngisho nendlela yokudumisa uMdali uyakugcizelelwa 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.];

- Ungubani uDjehowtey? – abacindezeli beqhoqhobele ezinye zezindawo zezwekazi i-Alkabulan baye bahlomula ngokuhlukaniselana ngezinto zase-Alkabulan futhi bashintsha namagama ezindawo ukuze abize amagama abo nezizwe zabo (Peters, 2009:v);
- Ukwengeza- 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), Isibonakaliso – uDjehowtey- Djhuty, Djehuty, Dhouti, Djehuti, Tehuty, Tehuti, Thout, Zehuti, Sheps, noMbusi wase Khemenu namanye amaningi...;
- Ingqalabutho noma ivulandlela uma kuziwa ekusunguleni ukubhala nokuqopha izithombe njengendlela yokuloba – *hieroglyphics*, njengoba sikwazi ukubhala namuhla (Asante, 2015:27)

Ukudingidwa

(Kuyaqhubeka 2)

- Ezimpandeni zaseGibhithe, ngokuqonda iHermeticism sithola ukuthi kusho enye into ebanzi kunokudlulisa nokutolika izindaba -uNabudere uthi kumele siqonde ukuthi uma sikhuluma ngoHermes, ngokwaseGriki wayengenguyena nje utolika kuphela, wayephinde futhi adlulise izindaba phakathi kukaZeus nabantu lapha emhlabeni (Nabudere, 2011:111 & 112):

[Okuhehayo futhi okubalulekile mayelana nokuchazwa kokutolika okuhamba ibanga elide ukwedlula ngemuva izindlela ezinamasu ezisunguliwe ukuya kwisikhathi esilinganiselwa ikakhulakazi 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.];

- Indlela nezimpande zokubuka zaseGibhithe ithathelwe enkolweni yokutolika eyindilinga, okuyindlela yendalo engeyomoya – mystically, ngamanye amazwi kusho ukuthi indlela yokubuka eyakhayo (Nabudere, 2011:154).

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 [Dynasties-]*, wokuhleleka komphakathi, uma sikhuluma ngoshintsho ezikhungweni zemfundo ephakeme futhi noma kukhulunywa ekwethuleni uhlaka olusha lokufunda oluhlanganisa ulwazi lwase-Afrika yonkana (Asante, 2015:20);
- Izimpande kanye nezinhlaka 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); okukugcina
- Igama noma umbono wokubuka abantu abamnyama ngaphansi kohlaka lokubusa njengamanje – *new world order*, lufeza futhi luqhakambisa izinhloso zokuhlwekunisa umphakathi ngezigaba ezintathu – *ababusi abamhlophe nezincelebane zabo, ebzempi – amasosha namaphoyisa kube abasebenzi - izigqila*, zona ezigcina umuntu omnyama engenamhlaba 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.



NGIYABONGA