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AMAGUGU EZAMASIKO, IZIKHUNGO ZEMFUNDO EPHAKEME NEKHARIKHULAMU: ISISOMBULULO SOKWENZA UGUQUKO LOKUZAZI UBUWENA

E-AFRIKA

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Iqoqa

Inhloso yaleli phepha ukuhlola amagugu ezamasiko, izikhungo zemfundo ephakeme kanye nekharihulamu. Eminyakeni eminingi izikhungo zemfundo ephakeme e-Afrika bezilawulwa abaqoneli bamazwe angaphandle. Zonke izifundo ngokwekharihulamu zazihlelwe ngendlela yokuthi kungabibikho inkululeko yokuzikhulumela, ukungafinyeleli ngenkululeko olwazini kanye namalungelo ama-Afrika amnyama enqindiwe. Ezinkulumweni zabaqoneli, amanyuvesi ase-Afrika asebenza ngaphansi kwekharihulamu yabaphathi babaqoneli engenalo ulwazi lomdabu, izimiso zamasiko kanye nokubhekelela umuntu omnyama. Inhloso yaleli phepha ukuthi kumele ikharihulamu yezikhungo zemfundo ephakeme ibuyekwezwe, ibhekisise ukuze ikwazi ukuba nezifundo ezifundisa ngezokuxhumanabuthule ngokwendlela yamasiko ase-Afrika, ulwazi lwesintu, nezobuchwepheshe eziqhakambisa ukuziqqaja ngokuba mnyama ezifundisweni zase-Afrika. Leli phepha lihlola ukuthi ngabe ikharihulamu esetshenziswa manje ngabe iyafundisa ngamakhono okuxhumanabuthule, ulwazi lomdabu lwase-Afrika kanye nezimiso zezamasiko. Izindlela ezasetshenziswa ukuqoqa ulwazi kubabambiqhaza kwakungezekhwalithethivu kanye nokuqaphela, izingxoxo kanye nama-inthavyu. Iphepha liphetha ngokuthi ikharihulamu yezikole zase-Afrika ukuze ikhishwe inhlese yabaqoneli kudingeka ukuba kufakwe okugxilisa ukuziqhayisa ngokuba mnyama ukuze kwande ukubambisana nokusebenzisana kumaAfrika amnyama.

Amagama asemqoka: Amagugu angamasiko, ulwazi lomdabu lwase-Afrika, izimiso zezamasiko, ukuxhumanabuthule, ukuziqhayisa ngokuba mnyama.



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1.1 Isingeniso

Inhlosongqangi yaleli phepha ukuhlola amagugu ezamasiko, izikhungo zemfundo ephakeme kanye nekhahlanu. Amasiko omdabu ase-Afrika angamagugu ethu futhi avezwa ngobuciko, umculo, umdanso wokubaziwe, inkolelo, njalonjalo. Le nqubo ingumkhombandlela kuwo wonke ama-Afrika empilweni yawo yansukuzonke kanye nendlela yase-Afrika yokufundisa ama-Afrika. Amagugu angamasiko njengolimi, inqubo, ulwazi, ubuciko bomlomo, isimondawo, izakhiwo kanye nezikhumbuzo kuyiyona ndlela yokufundisa yase-Afrika. Abazali abangama-Afrika babefundisa izingane ngamagugu angamasiko. La magugu yiwona ayeyisisekelo semfundo ngaphambi kokuthi kufike abaqoneli. Ama-Afrika ayefundiswa ngezilimi zase-Afrika, izimpawu kanye nemidwebo. Lolu hlobo lwemfundo lwaluhlose ukuhlaziya lokho okwakucatshangwa yingqondo kanye nendlela yokuphila yama-Afrika ayekholelwa emandleni ama-Afrika anawo futhi ezimisele ukusebenza ngokubambisana ekuzuzeni inkululeko. Yikho lokhu lowo owayeyisishabashi kwezokulwela inkululeko uStephen Biko ayenakho emqondweni ngesikhathi esungula umbutho wokuziqqaja ngokuba umuntu omnyama ngonyaka we1968. Wayefisa ukuba ama-Afrika abuyele enkululekweni yawo yemfundo eyayikwazi ukukhiqiza ulwazi olusha ngokwamasiko awo.

Izikhungo zemfundo ephakeme eNingizimu Afrika bese zilawulwa abaphathi babaqoneli. Kwakumele imfundo ibe izinga eliphezulu lokuphucula umqondo wom-Afrika lumuse emazingeni aphezulu kepha yavele yaba yithuluzi lengcindezelo. Esikhundleni salokho abantu base-Afrika banikwa ulwazi olungaphelele olungazange lwenelise ukomela kwabo ulwazi ngenkululeko kugcizelelwa ipharadaymu yokuthuthuka. Kepha kusukela ekufikeni kwabaqoneli, abantu base-Afrika bebebuka imfundo yamabanga apha keme njengethuluzi lokuthuthuka okufanele (Vandeyar, 2020). Kulo lolu daba abaqoneli bafika e-Afrika bethula futhi baqalisa izikhungo zemfundo ephakeme ukukhulisa ama-Afrika



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abazowasebenzisela ukuba izichuse ezazisetshenziswa ngaphandle kokukhombisa umdlandla wokwedlulela olwazini olusekelwe emasikweni kanye nasezinqubweni zabo. Kepha-ke ekuqaleni yayingekho inkinga ngokukhanyiseleka, amakhono kanye nolwazi abaqoneli ababefika nakho ngoba akekho owayesola umkhonyovu. Umthelela wangempela wemfundo yabaqoneli usuzoqondwa ngoguquko lwendlelakubuka kanye nokutshalwa komqondo obhekise ebu-Afrikeni kanye nokukwazi ukukhuthaza izinqubo zase-Afrika, imibono, amasiko kanye nezimiso. Ekugcineni ama-Afrika aseqale ukuba namathandabuzo ngokuba semqoka kwemfundo yamabanga aphakeme ekuthuthukiseni kanye nasekuguquleni umqondo.

Okunye okukhathazayo izindlela zokufundisa kanye nekharihulamu okusenenhlese yabaqoneli. Kuyacaca ukuthi yingakho kugqoza ukuphumelela ezikhungweni zemfundo ephakeme zase-Afrika. Imfundo yaseNtshonalanga iqhelelene nezinhlelo zolwazi lwaseAfrika futhi ayilethi msoco noma ikhuthaze izinqubo nezimiso zama-Afrika. Esikhundleni salokho, izame ukuqeda nya ezinye zezinqubo zama-Afrika ezehlulekile ukumelana nezimiso zabaqoneli baseYurophu. Njengoba isimo sinjalo-ke, konke kulele ezifundisweni zase-Afrika kanye nezingcithabuchopho ukuba zithole indlela yokuxhumanisa umlando wabaqoneli kanye nomlando wama-Afrika ngaphambi kwempucuzeko ukuze kwehle izinselelo zomthelela wabaqoneli ezikhungweni zemfundo ephakeme zase-Afrika. Lokhu kuzoba yisiqalo sokuthuthukisa ikharihulamu entsha yezikhungo zemfundo ephakeme zase-Afrika (Kakeeto, 2021; Lulat, 2005).

Empeleni mancane kakhulu ama-Afrika abona igeba elikhona kukharihulamu yokufika lapho zonke izifundo kwakungezokufika. Njengoba sekuqaphelekile kamuva, zonke izifundo ngokwekharihulamu zazihlose ukunqinda inkululeko yokuzikhulumela, inkululeko yokuzethula kanye nokwentuleka kokufinyelela olwazini. Ngaleso sizathu kudingeka ikharihulamu entsha ezogxilisa izimiso zase-Afrika nezoletha uguquko kundlelakuziphatha ukuze kuphume inhlese yabaqoneli emiqondweni yabantu abamnyama, okuhambisana nencwadi kaNgugi ethi: "Decolonising the Mind - The Politics



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of Language in Africa Literature kucashunwe kuMule, 2020 kanye no-Osei-Nyame (1999). Yingakho imfundo yabamnyama ezikhungweni zemfundo ephakeme zase-Afrika kumele ibhekisiswe, ibuyekwezwe bese ihlelwa kabusha ukuze ifake izifundo eziyofundisa ukuxhumana ngokwendlela yase-Afrika, ulwazi lomdabu kanye nokufaka ezobuchwepheshe ekufundeni nasekufundiseni kuyo yonke imikhakha yezemfundo ezikhungweni zase-Afrika ukukhuthaza ukuzigqaja ngobu-Afrika ezifundisweni zaseAfrika.

1.2 Umlando Omfushane Ngezikhungo Zemfundo Ephakeme Zase-Afrika

Imfundo yase-Afrika kucatshangwa ukuthi yaqala eGibhithe ngeminyaka ye-1200 BCE emathempelini njengezindawo zoqeqesho nezikhungo zocwaningo (Adams, 1984). Iqiniso elokuthi ezemfundo ziyilona thuluzi lokuvula ukucabanga komuntu kanye nendlela abuka ngayo izinto. Ayikho intuthuko engabakhona ngaphandle kokukhululeka komuntu. Unembeza ongaphakathi nokuhlakanipha kwemvelo hhayi kuphela okuthonjululwe ngendlela kepha lokho okusalinde ukuthi kuthonjululwe bese kunakekelwa. Uhlelo lokuthombulula nokunakekela luqala ezikoleni zamabanga aphantsi, kwedlulele ezikoleni zamabanga athe thuthu kuze kuyofika ezikhungweni zemfundo ephakeme. Kuleso naleso sigaba ukwenyuka kolwazi oluzuzwayo kuvula imicabango kanye nokuthola okusha ngokuhlakanipha okwandisa unembeza womuntu. Ukuthombuluka kukanembeza kwenzeka ezikhungweni zemfundo ephakeme ngoba kudinga izinga eliphezulu lokukhula kanye nolwazi oluzuziwe. Le athikili izama ukuhlinzeka ngomlando omfishane wezemfundo ephakeme ezikhungweni zemfundo zase-Afrika ezwenikazi i-Afrika. Umlando wase-Afrika obhalwe ngesiNgesi ucheme ngalabo ababengabaqoneli emva kokuqonelwa. Umlando waseYurophu usetshenziselwa ukuqhakambisa lokho okwazuzwa abaqoneli baseYurophu futhi ngaso lesi sikhathi ubukele phansi ama-Afrika ehliswa aze abekwe kulokho usomlando uTrevor-Roper (1986) akubiza nge, "...unrewarding gyrations



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of barbarous tribes in picturesque but irrelevant corners of the globe" (Shohat and Stam, 1996)

Ucwaningo lwethule isikhathi sabaqoneli njengesokuqala kwemfundo ephakeme yesimanje se-Afrika (Ndlovu-Gatsheni, 2021; Hlatshwayo & Shawa, 2020; Igwe, nabanye., 2019; Okunor, 1999). NgokukaLulat (2005) akugcizelela emsebenzini wakhe, okugxila ezikhungweni zemfundo ephakeme ngaphansi kwamandla eBritain ngeqhaza lika-Erich Asby ngaphambi koqonelo, mayelana nesikhathi sokuqonela njengokuqala kwemfundo ephakeme yesimanje e-Afrika okuchaza ukugxilisa izimompilo zaseYurophu. UWoldegiorgis (2013), eqhazeni lakhe ekuthuthukeni komlando wezikhungo zemfundo ephakeme e-Afrika, ubona ezemfundo ngohlangothi lwenhlalomnotho, ubunjalo bepolitiki yomphakathi. Bacacisa ukuthi ubu-Afrika obusezingeni eliphezulu, imfundo yokwakha isizwe e-Afrika ibithwele izingxenye ezahlukene zokuthuthukisa umnotho kanye nokuyenza injini yolwazi ngezomnotho. Ngamanye amazwi, okwenziwa ezemfundo ephakeme e-Afrika ukubona njengomphumela wohlaka lwamakoloni aseYurophu anamandla okutshala ukuthoba kuma-Afrika ebe ephakamisela phezulu ipolitikimnotho yamaYurophu. Waqhubeka wantela uhlu lwezifundiswa eziqavile kwezemfundo ephakeme e-Afrika njengo-Ajayi nabanye (1966); Lumumba, (2006), kanye noLulat (2005), abathwale imiqulu yokuqaliswa kwemfundo yamabanga aphakeme e-Afrika kusuka kumaphiramidi aseGibhithe.

Umlando wemfundo ephakeme e-Afrika ubuka imingenelelo yesikhathi sabaqoneli kepha kukhona okushiywa ngaphandle okuyizikhungo zemfundo ephakeme ezazikhona e-Afrika ngaphambi kokuthi kufike abaqoneli. Le athikili izobuyele ibheke umlando wezikhungo zemfundo ephakeme e-Afrika njengoxile ezimisweni zase-Afrika. Ucwaningo olwenziwe luveze ukuthi i-Afrika idinga isiqalo sokuthuthukisa izindlela ezintsha zezikhungo zemfundo ephakeme e-Afrika (Mngomezulu, 2020; Lulat, 2005).



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1.3 Ikharihulamu Ngaphansi Kwabaqoneli

NgokukaMarope nabanye, (2015), ikharihulamu iyona ekhomba zonke izimfuno ezinqala zezemfundo ukuze konke okuhlelwayo kubandakanye ikharihulamu. Izikhungo zemfundo ephakeme zase-Afrika sezedlule ezingqinambeni ezinkulu ekuzameni ukuba zibe namandla okuzimela ngokwazo. Izikhungo zemfundo ephakeme zase-Afrika azisayidingi ikharihulamu yasentshonalanga eyayigcwele izindlela zokufundisa ezaziqagulwe othisha bangaphandle ababengenandaba nezifundiswa zase-Afrika ezazingena kwezemfundo. Manje sekuyisikhathi sokwakhiwa kabusha esizoholwa yizifundiswa zase-Afrika ukucacisa indlelakubuka yomqondo ka “mina” ngokujeqeza indlela yokuphila yama-Afrika. Nakuba, ngokocwaningo lomlando (imfundo yokuqala yayiphethwe yibandla), ababefundisa kwakumele baqale ngokufunda ulimi lwabaqoneli, ikharihulamu yabangaphandle yayibhekelela kuphela ngokuhlinzeka abafundi base-Afrika ngethuba lokukwazi ukubhala, ukubala, ukusungula amakhono okuxhumana kungakhathalelwe ngoqeqesho oluzothumbulula ukucabanga kom-Afrika (EzeanyaEsiobu, 2019; Marope, 2015).

Ikharihulamu yamanje yezikhungo zemfundo ephakeme ayiwadali amathuba ama-Afrika ukuba azenzele ngokwawo lokho okuzowasiza njengabantu abamnyama ukuba basebenze ngokubambisana ukuzuza inkululeko ephelele. Okunye futhi le kharihulamu ayiwabhekeleli amakhono okuxhumana buthule, ulwazi lwesintu kanye nezimiso zamasiko. Lokhu kuyisithiyo esikhulu entuthukweni esheshayo yamaNyuvesi ase-Afrika. INqubomgomo Yezemfundo eNigeria (NPE), ngokwesibonelo, i-2020 NPE kube unyaka osemqoka ezweni ngoba kube nezinguquko lapho kuhlinzekwa khona ngengqalasizinda, ukuphucula izikhungo ukuze kubuyiselwe labo abashiya bengaqedanga ezikhungweni zemfundo ngokubalandelela kanye nokubheka amazinga okufunda kwabo ngokokufunda nangokubheka okwenzekayo okusebenzayo kubafundi. Ngokungangabazeki lokhu ukuqwebula ngokwepolitiki izifundiswa zase-Afrika lapho ifilosofi yokuzigqaja ngobu-Afrika iveza ukuzigqaja njengeqoqo kanye nokufisa kwabantu abamnyama ukuba

baphakame bazazi ububona. Kumele kukhunjulwe ukuthi okuyisona sikhali esinzima esandleni somcindezeli ingqondo yocindezelwe. Ngakho-ke kumele kuvuselelwe kabusha ukuzethemba ezifundisweni ezingama-Afrika, ukuze bakwazi ukubhekisisa ezemfundo njengokufanele zibe ngezifanele ekuzuzeni impilo esezingeni eliphezulu.

1.4 Uxhumanobuthule Lokuqwashisa Ngokuba Mnyama

Uma kubuyelwa ezimpendeni zase-Afrika, kuyoba nesidingo sokuvuselela izimpawu zoxhumanobuthule ezazisetshenziswa okhokho bethu ngesikhathi sokuxhumana komuntu ngamunye. Lokhu kubandakanya ukunyakazisa ubuso, iminyakazo, imisindo engenamazwi (umsindo wezwi) enokunyakaza komzimba, ukugqolozela emehlweni, ukuthinta kanye nobuciko obubukwayo. Lokhu kusemqoka kuma-Afrika angazazi izilimi zokufika, ukusetshenziswa koxhumanobuthule kuyoletsa ukuzethemba. Kungabonakala sengathi ukuxhumana ngenkulamo yiyona kuphela indlela yokuxhumana, kepha zikhona ezinye izindlela zokuxhumana ezifana nomsindo wezwi, ukunyakazisa ubuso, ukugqolozela ngamehlo, iminyakazo, nokunye (Bunglowala and Bunglowala, 2015).

1.5 Izinselelo Zekharikhulamu Yabaqoneli Ezikhungweni Zemfundo Ephakeme

Selokhu abaqoneli bafika e-Afrika ngenhloso engahlangene nokwenza ama-Afrika ukuba azigqaje ngobu-Afrika elekelelwa yimfundo, kwakungeke kwenzeka ukuba ikharikhulamu nayo ivune ukucabanga kwama-Afrika. U-Ezeanya-Esiobu (2019) uchaza ukuthi umlando wase-Afrika, izindaba kanye nolwazi yikhona okukhomba ikusasa lezifundiswa zaseAfrika. Ngaphandle kokubuyekezwa ngokuhlaziya ikharikhulamu yezikhungo zemfundo ephakeme e-Afrika, ama-Afrika awasoze azuza ukulingana emfundweni ewafanele kanye nokufundela ikusasa. Kuyoba nesidingo sokuvuselela zonke izindlela zoxhumanobuthule ezazisetshenziswa obabamkhulu bethu uma bexhumana ngabodwana. Lokhu kubandakanya ukunyakazisa ubuso, iminyakazo, imisindo engenamazwi (umsindo wezwi) enokunyakaza komzimba, ukugqolozela emehlweni, ukuthinta kanye nobuciko



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obubukwayo. Lokhu kuwusizo kuma-Afrika angazazi izilimi zokufika, ukusebenzisa uxhumanobuthule kungaletha ukuzethemba kubona. Kungabonakala sengathi ulimi yiyona kuphela indlela yokuxhumana kepha zikhona ezinye izindlela zokuxhumana ezifana nomsindo wezwi, ukunyakazisa ubuso, ukugqolozela ngamehlo iminyakazo, nokunye (Beheshti, 2018).

Ngokufanayo uWoolman (2001), wenza ucwaningo ngamazwe amane iKenya, iMali, iMozambique, kanye neNigeria, okungamazwe ase-Afrika lapho athola khona ukuthi ikharikhulamu yezindawo ezaqonelwa iyinkinga futhi ayiphelele, igqame ngokwentula izinsiza, ukwentuleka koqeqesho lothisha kanye nezindlela zokufundisa ezingenakho ukukhululeka, ukungalingani, ukulova bese kuba khona nenkohlakalo nenhlukumezo. Izifundo namanje azisizi ngalutho empilweni yama-Afrika ngoba azibandakanyi ukulungisa izimilo. Kulokho okwaqashelwa uWoolman (2001), kuyafakazeleka ukuthi isakhiwo sekharikhulamu yezifundo ephakeme yabaqoneli kumele sihlakazwe bese kungeniswa esifanele, sesikhathi eside kanye nezifundo zikazwelonke ezifanele okuyoqinisekisa ukuthi akuphoqelelwa isiNgisi njengolimi lukazwelonke. Emva kwalokho, ikharikhulamu kumele ifake izifundo ezibandakanya izinsizakufunda ezikhiqizwe e-Afrika, izikhungo, izakhiwo, amasiko, amagunya kanye nezindlela zokuthuthukisa nokuphucula njengoba ikharikhulamu yabaqoneli ingenawo amakhono afanele engawedlulisa kuma-Afrika. Ikarikhulamu entsha esekelwe e-Afrika kumele yelekelele ekwakheni i-Afrika entsha ezokhiqiza izifundiswa ezinamakhono adingekayo kanye nolwazi olungakhipha inhlele yabaqoneli emiqondweni yama-Afrika eyagxiliswa ngohlobo lwemfundo yabaqoneli.

1.6 Ukuhlola kabusha, Ukubandakanya kabusha Nokuhlela kabusha

Ikharikhulamu Yezifundo Ezikhungweni Zemfundo Ephakeme (ama-3 Rs).



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Ukuze izikhungo zemfundo ephakeme zase-Afrika zikhululwe emaketangweni okulawulwa abokufika (ngokwenhlalo, ipolitiki nenkolo), lokhu akungatshazwa ukuthi kudinga uguquko olukhulu kukharikhulamu yezikhungo zemfundo ephakeme e-Afrika. Lolu guquko luyobe luza ngokuqalisa kabusha kanye nokuhlela kabusha ikharikhulamu ukuze ikwazi ukumelana nezinselelo zamanje nezesikhathi esizayo kanye nezidingo zomhlaba jikelele kukhulunyaka lamashumi amabili nanye. Kubalulekile ukucacisa ukuthi ipharadaymu yomhlaba jikelele isho ukubandakanya ifilosofi yase-Afrika yoBuntu okungumoya wobumbano nobunye okuyofaka izimiso zase-Afrika, amandla amasiko omdabu okuhambisana nolwazi namakhono okudingeka kum-Afrika ukuze akwazi ukuphila noguquko (Woolman, 2001). Inkulumo eyokuthi ikharikhulamu engasizi ngalutho kumele ikhishwe bese ikharikhulamu entsha yom-Afrika kumele isekelwe ekubeni sezingeni eliphakeme, isekelwe ezimisweni, indlelakubuka ekahle bese ikwazi nokuveza izinqubo namasiko ase-Afrika. Le kharikhulamu entsha egxilisa ubu-Afrika izokwakha izimo ezivumela ukuqaliswa kwekharikhulamu egxiliswe olwazini oluvulelekile.

1.7 Amasiko ase-Afrika, Uxhumanobuthule, Ulwazi Lwesintu kanye Nezobuchwepheshe

Inhloso ukubandakanya amasiko ase-Afrika, izifundo ezizobandakanya izimiso zamasiko nezinqubo zase-Afrika ukuvuselela uxhumanobuthule okhokho ababelusebenzisa ukuxhumana ngayedwana. Lokhu kubandakanya ukunyakazisa ubuso, iminyakazo, imisindo engenamazwi (umsindo wezwi) enokunyakaza komzimba, ukugqolozela emehlweni, ukuthinta kanye nobuciko obubukwayo ezifundweni zasezikhungweni zemfundo ephakeme kuzokhulisa ukuzethemba kwabafundi nothisha ekuthembeleni ekuzigqajeni ngobu-Afrika noguquko (Rasul, Nadeem & Afzal, 2021;).



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Ngesikhathi sezingxoxo nezifundiswa mayelana nekhahulumeni entsha ezogxilisa ukuzigqaja ngobu-Afrika, izimpendulo zazivuma. Zagcizelela ukuthi uxhumanobuthule lungaholela ekuzethembeni kanye namakhono okuzithuthukisa kubafundi ukuze baphumelele. Kwabuye kwavunywa futhi ukuthi ulimi yiwona kuphela umthombo wokuxhumana kepha izifundo zingafundiswa ngezindlela zoxhumanobuthule njengephimbo lezwi, ukunyakazisa ubuso, ukugqolozela emehlweni, iminyakazo (Bunglowala and Bunglowala, 2015).

1.8 UStephen Biko Nokuzigqaja Ngokuba Umuntu Omnyama

Ukuzigqaja ngokuba umuntu omnyama okwakuholwa isishosho uStephen Biko, kwaqala ngowe-1968 ukuchaza "indlelakubuka yomqondo" noma "indlela yempilo" yabantu abamnyama abakholelwa emandleni abanawo futhi bakwazi ukusebenza ngokubambisana ukuzuza inkululeko. Ifilosofi "yokuzigqaja ngokuba umuntu omnyama" yayilindeleke ukuba ihlinzeke ngezinkundla ezintsha zokuzindela kanye nokutshala imbewu yokungesabi. Lo mnyakazo waqaliswa uSteve Biko wawusemqoka ngoba wawulwa nobandlululo lwabantu abamnyama eNingizimu Afrika owawungabhekana nengcinezelo yabaqoneli bese uyihlakaza. Ucwaningo olwenziwa uHadfield, L. A. (2017) lwaveza ukuthi uStephen Biko kwakungumsunguli wenhlangano yokuzigqaja ngokuba umuntu omnyama eNingizimu Afrika eyavukuza ezweni ngezikhathi zama-70 inhlobo, amasiko kanye nezepolitiki. Lo mbutho waba nomthelela kwezemfundo ngoba kwaba neziteleka eziningi ezazigqugquzelwa yizinqubomgomo zombuso wobandlululo owawuphoqa abafundi abamnyama ukuba bafundiswe ngesiBhunu nokuthi izikole zamabanga aphezulu kufundiswe ngezilimi zokufika (Hlatshwayo & Fomunyam, 2019). Lo mbutho waqalisa isikhathi sokuqwashisa ngezepolitiki ngasekupheleni kweminyaka yama-60s. okwakuyiminyaka yokuzithuthukisa kanye nokukhipha inhlelele yokuqonelwa ngokugcizelela iqhaza leminyakazo yabantu abamnyama nokuqhakambisa amandla alabo



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abangenamandla, ukuzethemba nokugcizelela “amandla omuntu omnyama” avezwa ngeziteleka ezinkulu.

1.9 Ukuthombululeka Kokuzigqaja Ngokuba Umuntu Omnyama Ezifundisweni Zase-Afrika

UBiko wayekhohlelwa ukuthi kumele kulungiswe umqondo ngokuphelele, ukuguquka kwendlelakubuka kanye nokuguquka komqondo. Ama-Afrika kwakumele akhohlelwe emandleni anawo ukuguqula ikusasa ngokuphosela inselelo ukucabanga njengabaqoneli ngokuthi bazigqaje ngokuba ngama-Afrika akwazi ukusebenza ngokubambisana ukuze azuze inkululeko ephelile. Ukuzigqaja ngokuba umuntu omnyama kwaqala eNingizimu Afrika futhi kwakuholwa isishabasheki somzabalazo esesadlula emhlabeni uStephen Biko, ukuqwashisa ngokuzigqaja ngokuba umuntu omnyama nokuhlanganisa abafundi abamnyama, ongoti kanye nezingcithabuchopho. Ukuze abantu abamnyama bakhumuke ekucabangeni njengabaqoneli, ukuziqwashisa kusemqoka ekuzuzeni inkululeko ngokwenhlalo, amasiko, umnotho kanye nepolitiki. UHadfield (2017) uveza ukuthi umbutho wokuzigqaja ngokuba umuntu omnyama wawenzelwe ukuvusa umuntu omnyama ngokwepolitiki. Ngokuhamba kwesikhathi wagcina usuhamba phambili ekulweni nobandlululo emanyuvesi ase-Afrika nasemabandleni ukuze kuzuzwe inkululeko nokukhuluma kabi uhulumeni waseNingizimu Afrika ngokwabelana ngemibono njengama-Afrika. Engxoxweni nezinye izingcithabuchopho mayelana nesidingo sekharikhulamu entsha ekhuthaza ukuzigqaja ngobu-Afrika, iningi lavumelana ngokuthi iAfrika kumele ifune izimpendulo ngokungalingani kwemfundo yabaqoneli, uhlelo lwamanje lokufunda bese kudizaynwa ikharikhulamu ezobandakanya ezomdabu ukuze ama-Afrika akwazi ukuthola amathuba endaweni, esifundeni, kuzwelonke kanye nasemhlabeni jikelele ukuze athuthuke futhi azuze uguquko.



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1.10 Isiphetho

Leli phepha liphetha ngokuthi kudingeka ukukhishwa kokuqonelwa kukharikhulamu yasezikoleni zase-Afrika engenakho ukubambisana, ukuzwelana kanye nokukwazi ukubhekana nemisebenzi edingekayo, ukubhekana nekusasa nokubamba iqhaza empilweni yama-Afrika kanye nokuzimela. Ikhariikhulamu entsha yezikhungo zemfundo ephakeme eAfrika izokhulisa ulwazi lwase-Afrika bese ikhulisa izifundo ezenziwa ngezobuchwepheshe ezizoletha ukuzethemba kubantu base-Afrika. Imfundo iyoqinisekisa ukuvelela kuzo zonke izifundo okuyoholela ekuthini abafundi, ongoti, kanye nezingcithabuchopho zase-Afrika babuke ngomqondo ofanele uguquko kwezenhlalo, amasiko, umnotho kanye nepolitiki. Ikhariikhulamu entsha enezobuchwepheshe futhi enobu-Afrika kumele ibhekane noguquko nokuthi lungakhuthazwa kanjani ngokwekharikhulamu efanele izimo zase-Afrika. Leli phepha lizophakamisa "ukuguquka kwepharadaymu" kusukela "kokuyincwadi" okuwuhlelo lwemfundo yabaqoneli okwakumele ikhiqize "abangayindawo" osonjululwazi base-Afrika abangenawo amakhono okwenza okuthile ukuguqula isimo sase-Afrika ekuthini sikwazi ukubhekana nezinhlalo zemfundo yaseYurophu egcizelela kakhulu ukwenza lokho okufundiwe.



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