

Amagugu Ezamasiko, Izikhungo Zemfundo Ephakeme Nekharikhulamu: Isisombululo Sokwenza Uguquko Lokuzazi Ubuwena E-Afrika

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Iqoqa

Inhloso yalolu cwaningo ukuhlola amagugu ezamasiko, izikhungo zemfundo ephakeme kanye nekharikhulamu. Eminyakeni eminingi, izikhungo zemfundo ephakeme e-Afrika bezilawulwa abaqoneli bamazwe angaphandle. Zonke izifundo ngokwekharikhulamu zazihlelwe ngendlela yokuthi kungabi khona inkululeko yokuzikhulumela, ukungafinyeleli ngenkululeko olwazini kanye namalungelo ama-Afrika amnyama enqindiwe. Ezinkulumweni zabaqoneli, amanyuvesi ase-Afrika asebenza ngaphansi kwekharikhulamu yabaphathi babaqoneli engenalo ulwazi lomdabu, izimiso zamasiko kanye nokubhekelela umuntu omnyama. Inhloso yalolu cwaningo ukuthi kumele ikharikhulamu yezikhungo zemfundo ephakeme ibuyekwezwe, ibhekisiswe ukuze ikwazi ukuba nezifundo ezifundisa ngezokuxhumana buthule ngokwendlela yamasiko ase-Afrika, ulwazi lwesintu, nezobuchwepheshe eziqhakambisa ukuzigqaja ngokuba mnyama ezifundweni zase-Afrika. Lolu cwaningo luhlola ukuthi ngabe ikharikhulamu esetshenziswa manje iyafundisa ngamakhono okuxhumana buthule, ulwazi lomdabu lwase-Afrika kanye nezimiso zezamasiko. Izindlela ezasetshenziswa ukuqoqa ulwazi kubabambiqhaza ngezekhwalithethivu kanye nokuqaphela, izingxoxo kanye nezimposamibuzo. Ucwano lophetha ngokuthi ikharikhulamu yezikole zase-Afrika, ukuze ikhishwe inhlele yabaqoneli, kudingeka ukuba kufakwe okugxilisa ukuziqhayisa ngokuba mnyama ukuze kwande ukubambisana nokusebenzisana kuma-Afrika amnyama.

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Amagama asemqoka: Amagugu angamasiko, Ulwazi lomdabu lwase-Afrika, Izimiso zezamasiko, Ukuxhumana buthule, Ukuziqhayisa ngokuba mnyama.

Cultural Heritage, Higher Education Institutions, and Curriculum: A Panacea for the Transformation of Consciousness in Africa

Aderinsola E. Kayode and Marry Ekpenyong

Abstract

The main objective of this research is to examine cultural heritage, higher education institutions, and curriculum. For decades, higher education institutions in Africa have been under the control of colonial authorities and texts. The curriculum courses were biased against freedom of speech and prevented access to information, withholding rights from black Africans. In colonial discourse, African universities operated under curricula designed by colonial authorities and lacked African indigenous knowledge, cultural values, and black consciousness. The contention of this paper is that the higher education curriculum must be critically re-examined, re-engaged and repositioned to accommodate courses that will teach non-verbal communication of African culture, indigenous knowledge, and information and communication technology (ICT) to promote black consciousness among African scholars. This paper examines whether or not the current curriculum reflects non-verbal communication skills, African indigenous knowledge, and cultural values. The methods used to gather information were mainly qualitative, including observation, discussion and in-depth interviews. The paper concludes that the decolonisation of the African school curriculum needs elements of black consciousness in order to enhance cohesiveness and solidarity among black Africans.

Keywords: Cultural Heritage, African Indigenous Knowledge, Cultural Values, Non-verbal Cues, Black Consciousness

Isingeniso

Inhlosongqangi yalolu cwaningo ukuhlola amagugu ezamasiko, izikhungo zemfundo ephakeme kanye nekhululamu. 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 owayeyisishabasheki kwezokulwela inkululeko, uStephen Biko, ayenakho emqondweni ngesikhathi esungula umbutho wokuzigqaja ngokuba umuntu omnyama ngonyaka we-1968. 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 lumuyise 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 aphakeme njengethuluzi lokuthuthuka okufanele (Vandeyar 2020). Kulo lolu daba, abaqoneli bafika e-Afrika bethula futhi baqalisa izikhungo zemfundo ephakeme ukukhulisa ama-Afrika 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.

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Okunye okukhathazayo izindlela zokufundisa kanye nekharikhulamu okusenenhlele yabaqoneli. Kuyacaca ukuthi yingakho kugqoza ukuphumelela ezikhungweni zemfundo ephakeme zase-Afrika. Imfundo yaseNtshonalanga iqhelelene nezinhlelo zolwazi lwase-Afrika futhi ayilethi msoco noma ikhuthaze izinqubo nezimiso zama-Afrika. Esikhundleni salokho, izama 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 kuyoba yisiqalo sokuthuthukisa ikharikhulamu entsha yezikhungo zemfundo ephakeme zase-Afrika (Lulat 2005).

Empeleni mancane kakhulu ama-Afrika abona igeba elikhona kukharikhulamu yokufika lapho zonke izifundo kwakungezokufika. Njengoba sekuqaphelekile kamuva, zonke izifundo ngokwekharikhulamu zazihlose ukunqinda inkululeko yokuzikhulumela, inkululeko yokuzethula kanye nokwentuleka kokufinyelela olwazini. Ngaleso sizathu, kudingeka ikharikhulamu entsha ezogxilisa izimiso zase-Afrika nezoletsha uguquko kundlelakuziphatha ukuze kuphume inhlele yabaqoneli emiqondweni yabantu abamnyama, okuhambisana nencwadi kaNgugi ethi; *'Decolonising the Mind - The Politics 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 zase-Afrika.

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 engaba khona 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. Lolu cwaningo luzama ukuhlinzeka ngomlando omfishane wezemfundo ephakeme ezikhungweni zemfundo zase-Afrika, ezwenikazi i-Afrika. Umlando wase-Afrika obhalwe ngesiNgesi ucheme nalabo ababengabaqoneli emuva kokuqonelwa. Umlando waseYurophu usetshenziselwa ukuqhakambisa lokho okwazuzwa abaqoneli baseYurophu futhi ngaso leso sikhathi ubukele phansi ama-Afrika, ehliswa aze abekwe kulokho usomlando uTrevor-Roper (1986) ocashunwe uShohat noStam (1996:123) ‘...unrewarding gyrations of barbarous tribes in picturesque but irrelevant corners of the globe’.

Ucwaningo lwethule isikhathi sabaqoneli njengesokuqala kwemfundo ephakeme yesimanje se-Afrika (Ndlovu-Gatsheni 2021; Hlatshwayo noShawa 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 kuchaza ukugxilisa izimompilo zaseYurophu. UWoldegiorgis (2013b), eqhazeni lakhe ekuthuthukeni komlando wezikhungo zemfundo ephakeme e-Afrika, ubona ezemfundo ngohlangothi lwenhlalomnotho, ubunjalo bepolitiki yomphakathi. Ucacisa 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) kanye noLulat (2005), abathwale imiqulu yokuqaliswa kwemfundo

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yamabanga aphakeme e-Afrika kusuka kumaphiramidi aseGibhithe.

Umlando wemfundo ephakeme e-Afrika ubuka imingeneleloyesikhathi sabaqoneli kepha kukhona okushiya ngaphandle okuyizikhungo zemfundo ephakeme ezazikhona e-Afrika ngaphambi kokuthi kufike abaqoneli. Lolu cwaningo lubuye lubheke umlando wezikhungo zemfundo ephakeme e-Afrika njengoxile ezimisweni zase-Afrika. Ucwano olwenziwe luveze ukuthi i-Afrika idinga isiqalo sokuthuthukisa izindlela ezintsha zezikhungo zemfundo ephakeme e-Afrika (Mngomezulu 2020; Lulat 2005).

Ikharikhulamu Ngaphansi Kwabaqoneli

NgokukaMarope nabanye (2015), ikharikhulamu iyona ekhomba zonke izimfuno ezingqala zezemfundo ukuze konke okuhlelwayo kubandakanye ikharikhulamu. Izikhungo zemfundo ephakeme zase-Afrika sezedlule ezingqinambeni ezinkulu ekuzameni ukuba zibe namandla okuzimela ngokwazo. Izikhungo zemfundo ephakeme zase-Afrika azisayidingi ikharikhulamu yaseNtshonalanga egcwele izindlela zokufundisa eziqagulwe othisha bangaphandle abangenandaba nezifundiswa zase-Afrika ezingena 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, ikharikhulamu yabangaphandle yayibhekelela kuphela ngokuhlinzeka abafundi base-Afrika ngethuba lokukwazi ukubhala, ukubala, ukusungula amakhono okuxhumana kungakhathalelwe ngoqeqesho oluzothumbulula ukucabanga kom-Afrika (Ezeanya-Esiobu 2019; Marope 2015).

Ikharikhulamu yamanje yezikhungo zemfundo ephakeme ayiwadali amathuba ama-Afrika ukuba azenzele ngokwawo lokho okuzowasiza njengabantu abamnyama ukuba basebenze ngokubambisana ukuzuza inkululeko ephelele. Okunye futhi le kharikhulamu ayiwabhekeleli amakhono okuxhumanabuthule, ulwazi lwesintu kanye nezimiso zamasiko. Lokhu kuyisithiyo esikhulu entuthukweni esheshayo yamanyuvesi ase-Afrika. INqubomgomo Yezemfundo eNigeria, iNPE, 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.

Uxhumanobuthule Lokuqwashisa Ngokuba Mnyama

Uma kubuyelwa ezimpandeni 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 ngenkulumo yiyona kuphela indlela yokuxhumana, kepha zikhona ezinye izindlela zokuxhumana ezifana nomsindo wezwi, ukunyakazisa ubuso, ukugqolozela ngamehlo, iminyakazo, nokunye (Bunglowala noBunglowala 2015).

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 zase-Afrika. Ngaphandle kokubuyekezwa ngokuhlaziya ikharikhulamu yezikhungo zemfundo ephakeme e-Afrika, ama-Afrika awasoze azuza ukulingana emfundweni

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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 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 (Rasul, Nadeem no-Afzal 2021).

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 ngokuntula izinsiza, ukuntuleka 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 yezemfundo ephakeme yabaqoneli kumele sihlakazwe bese kungeniswa esifanele, sesikhathi eside kanye nezifundo zikazwelonke ezifanele okuyoqinisekisa ukuthi akuphoqeilelwa isiNgisi njengolimi lukazwelonke. Emuva 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. Ikharikhulamu 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.

Ukuhlola kabusha, Ukubandakanya kabusha Nokuhlela kabusha Ikharikhulamu Yezifundo Ezikhungweni Zemfundo Ephakeme

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 egxilise olwazini oluvulelekile.

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 no-Afzal 2021).

Ngesikhathi sezingxoxo nezifundiswa mayelana nekharikhulamu 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 noBunglowala 2015).

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 uStephen Biko wawusemqoka ngoba wawulwa nobandlululo lwabantu abamnyama eNingizimu Afrika owawungabhekana nengcindezelo yabaqoneli bese uyihlakaza. Ucwangingo olwenziwa uHadfield (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 ezazigqaguzelwa yizinqubomgomo zombuso wobandlululo owawuphoqa abafundi abamnyama ukuba bafundiswe ngesiBhunu nokuthi ezikoleni zamabanga aphezulu kufundiswe ngezilimi zokufika (Hlatshwayo noFomunyam 2019). Lo mbutho waqalisa isikhathi sokuqwashisa ngezepolitiki ngasekupheleni kweminyaka yama-60s. okwakuyiminyaka yokuzithuthukisa kanye nokukhipha inhlelele yokuqonolwa ngokugcizelela iqhaza leminyakazo yabantu abamnyama nokuqhakambisa amandla alabo abangenamandla, ukuzethemba nokugcizelela 'amandla omuntu omnyama' avezwa ngeziteleka ezinkulu.

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 azigqaje ngokuba ngama-Afrika, akwazi ukusebenza ngokubambisana ukuze azuze inkululeko ephela. 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 i-Afrika kumele ifune izimpendulo ngokungalingani kwemfundo yabaqoneli, uhlelo lwamanje lokufunda bese kwakhiwa ikharikhulamu ezobandakanya ezomdabu ukuze ama-Afrika akwazi ukuthola amathuba endaweni, esifundeni, kuzwelonke kanye nasemhlabeni jikelele, ukuze athuthuke futhi azuze uguquko.

Isiphetso

Lolu cwaningo luphetha 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. Ikharikhulamu entsha yezikhungo zemfundo ephakeme e-Afrika 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. Ikharikhulamu entsha enezobuchwepheshe futhi enobu-Afrika kumele ibhekane noguquko nokuthi lungakhuthazwa kanjani ngokwekharikhulamu efanele izimo zase-Afrika. Lolu cwaningo luzophakamisa 'ukuguquka kwepharadaymu' kusukela 'kokuyincwadi' okuwuhlelo lwemfundo yabaqoneli okwakumele ikhiqize 'abangayindawo' osonjulalwazi 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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