

Ukucabanga Kabusha Ngocwaningo: Amazwi, Izindaba Nokufunda Ngezithombezwi

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Asihambisani nongxiwankulu baseNtshonalanga abazikhathaza kakhulu ngokulungisa ulwazi lwabo lobuchwepheshe ngesikhathi belahlekelwa ubunjalo benkolo yabo, siyakholelwa ukuthi ngokuhamba kwesikhathi umnikelo okhethekile oyokwenziwa yizwekazi lase-Afrika emhlabeni uzoba enkundleni yobudlelwano babantu ... okunikeza umhlaba ubuso babantu (Biko 2004: 51).

Iqoqa

Kusukela izwekazi lase-Afrika labuswa ngabantu bangaphandle, i-Afrika isaqhubeka nokusebenzisa izipopolo ezibolekiwe, izindlela ezahlukene zocwaningo, izindaba kanye nolimi ukuqonda nokusho ukuthi singobani. Kunesidingo esikhulu sokuqamba nokuvuselela okungokwethu emkhakheni wezocwaningo, kukharikhulamu, ekufundeni nasekufundiseni uma ucwaningo nezemfundo kuzohambisana nesizinda. Lolu cwaningo luphonsa itshe esivivaneni enguqukweni yekharikhulamu, ikakhulukazi ekufundiseni ucwaningo. Ezifundweni zabantu nomlando (humanities), ikakhulukazi, siyaqhubeka nokufundisa izindlela zocwaningo ezigxile kuma “ontholoji” nama “ephistemoloji” aseYurophu, ukuthola ulwazi nokuziqonda ubuthina. Lolu cwaningo lugxile esifundweni esiqophe umlando wabantu osebenzisa ucwaningo olugxile e-Afrika. I-Afrosentrizimu imayelana nobulungiswa bezenhlalakahle, bezamasiko kanye nokucabanga komqondo. Iqale ibuke umuntu wase-Afrika njengesidalwa esigxile emasikweni, ulwazi kanye nomlando obizwa ngokuthi yinkatha. Lolu cwaningo aluwona umbiko ngocwaningo (*research report*) kodwa lusebenzisa ulwazi nesipiliyoni sokusebenzisa i-Afrocentrism kanye nezindlela zokuthekela ulwazi ezihambisana nocwaningo lwase-Afrika. Lolu cwaningo lujula ngokomqondo futhi lusebenzisa izibonelo umbhali ake wazisebenzisa (*concept paper*). Ukuqoqa imininingo kusetshenziswe uhlaziyomibhalo (*document analysis*), ingxoxo yomlando okhulunywayo (*oral history interviews*) kanye nezithombezwi (*photo-voice*). Lolu cwaningo lugxila kuzithombezwi. Uma

Zamo Hlela

sihlanganisa izindlela ezahlukene zocwaningo, i-Afrocentrizimu kuba yindawo lapho kuhlanguka ulwazi olwahlukahlukeni ngokulingana. Uma silubuyekeza/siluhlola ucwaningo olugxile enqubeni yase-Afrika (*Afrocentric research*) lusebenzisa izithombezi, sithole izindlela ezine ezahlukahlukeni esingazisebenzisa ekwenzeni ucwaningo. Siyakholelwa ukuthi ukusetshenziswa kwezithombe ezihambisana nezwi kuyanezezela ekuthuthukiseni izithombezi njengendlela yokukhulisa ulwazi.

Amagama asemqoka: Afrosentrizimu, Isithombezi, Inkatha, Umhabulo, Isithebe, Ulwazi.

Rethinking Research: Oral History, Interviews, Stories, and Photovoice

Zamo Hlela

We reject the power-based society of the Westerner that seems to be over concerned with perfecting their technological know-how while losing out on their spiritual dimension, we believe that in the long run the special contribution to the world by Africa will be in the field of human relations ... giving the world a more human face (Biko 1979:51).

Abstract

Since its colonisation, Africa has used borrowed lenses, research approaches, stories and languages to understand and articulate who Africans are. There is a desperate need to reinvent and resuscitate what is our own in areas of research, curriculum, learning and teaching if research and education are to be contextually relevant. This paper contributes to curriculum transformation, in content and teaching of research. In the humanities, in particular, research methodology continues to be taught based on European ontologies and epistemologies to generate knowledge and understand our being as Africans. The paper is based on an empirical study that documents people's histories using Afrocentrism as a research paradigm. Afrocentrism entails social, cultural and cognitive justice. It foregrounds the African person as a human being with culture, knowledge, and history referred to as *Inkatha*. The paper presents the tenets of an Afrocentric research design. Data generation used document analysis, oral history interviews and photo voices based on the use of indigenous languages. The second focus of this paper is photo voices.

Through hybridity, a shared space where different knowledges meet as equals, and through reflection on the process of Afrocentric research, the study found four different and nuanced formations and uses of photo-voice that could contribute to the development of photo-voice as a technique of participatory data generation.

Keywords: Afrocentrism, Hybridity, Photo-voices, Inkatha, Umhabulo.

Isingeniso

I-Edendale History Project (EHP) okuyiprojekthi egxile emlandweni wase-Edendale, yenza ucwaningo lwentuthuko endaweni yase-Edendale, eMgungundlovu, esifundazweni saKwaZulu-Natali. Ekuqaleni kwale projekthi, ngonyaka wezi-2019, sahlonza ukwenza izinto ngendlela ehlukile kunayinoma yiluphi olunye ucwaningo esake sazibandakanya kulona nakuloko ebesikubona noma ebesikufunda. I-EHP isuselwa enganekwaneni yenyoni esizweni sama-Akan ebizwa ngokuthi isankomfa. Isizwe sama-Akan singesinye sezizwe ezinkulu eGhana (Quan-Baffour 2012). Le nyoni yakudala (isankomfa) kuthiwa uma indiza iphendula ikhanda layo libheke emuva ibe futhi ibambe iqanda ngomlomo. Lesi senzo sokubhekisa ikhanda emuva sikhombisa ubuhlakani esibuthola ekufundeni kokwedlule ngenhloso yokuqonda isimo samanje ukuze sikwazi ukuhlonza okuzayo. Okusemqoka, iqanda elisemlonyeni wale nyoni limele ubumqoka bolwazi nobuhlakani kwamanje, okumele sakhele kukona. I-EHP imayelana nokufunda emlandweni, ukuloba kabusha umlando wendawo ngendlela okubona ngayo abantu bendawo, ibhekane nokulimala kwezizukulwane kusuka kwesinye, kuya kwesinye (*Intergenerational trauma*) ubumbano nomnikelo osemqoka ekuboneni nasekwaziseni amafa ethu.

Ucwaningo olunzulu lubaluleke kakhulu ukuze sithole incazelo, ukuziqambela ukuxazulula inkinga nokuthola ulwazi. Izincwadi kanye nengqikithi yocwaningo e-Afrika kugcwele izipopolo ezibolekiwe ezigxile ezindleleni zesimanjemanje nendlelakubuka yesayensi, ezibona njengenhlangano eqanjelwe ukukhulula abantu ekungabini nolwazi nokungacabangi. Kunenkolelo yokuthi izindlela zesimanjemanje nendlelakubuka yesayensi zingezaseNtshonalanga kuphela. Kuwumbono wethu ukuthi ukungazibandakanyi kwendlelakubuka yesayensi yase-Afrika ocwaningweni kungukuzilimaza ngokomqondo nangokwamasiko.

Lolu cwaningo luphonsa esivivaneni “seprojekthi engubuso babantu” (human face project) njengokusho kukaBiko ngokwengeza kwemfundisoze yase-Afrika ekhona emkhakheni wezocwaningo (Mazama 1998; Hlela 2016). Futhi, lolu cwaningo aluwona umbiko ngocwaningo (*research report*) kodwa lusebenzisa ulwazi nesipiliyoni sokusebenzisa iAfrocentrism kanye nezinye izindlela zokuthekela ulwazi ezihambisana nale ndlela yocwaningo lwase-Afrika ukuphonsa esivivaneni sentuthuko sezindlela zocwaningo (*concept paper*). Siqala ngokwethula isizinda socwaningo, imigomo eholela emcabangweni nasekwenzeni, esikholelwa ekuthini kuyasiza ekwakhekeni kohlelo locwaningo olugxile e-Afrika bese kuthi ingxenye yokugcina isethulele izibonelo zokuthi sisebenzise kanjani isithombezwi sikaFreire esizindeneni socwaningo lwethu.

Isizinda Sendawo Yocwaningo

Inhloso yale ngxenye ukunikeza isizinda sendawo yocwaningo ukusikhombisa, ikakhulukazi, ukuthi isizinda siba kanjani yindawo yocwaningonto nokuthi singafunda kanjani emlandweni. Isifundo sokuqala endaweni yocwaningo ngumqulu wendawo engenalutho, imithelela yobulwane bekholoniyalizimu (*dehumanization and enculturation*), imithelela yentuthuko yeklassi elimaphakathi labantu base-Afrika (*African middle class*) kozakwabo.

Indawo lapha kwenzeka lolu cwaningo ibizwa ngokuthi yiGreater Edendale engaphansi kukamasipala waseMsunduzi, eMgungundlovu, KwaZulu-Natali, eNingizimu Afrika. Indlale-ke kuma km² angama-635 nabantu abahlala kuyona abalinganisela ezinkulungwaneni ezingama-617. Ingxenye yabantu kulo masipala ihlala eGreater Edendale.

Indawo iGreater Edendale yakhiwa njengedolobha elingaphansi kwesigaba esaziwa ngokuthi uSection 30, Act 38 wangonyaka we-1927 wokuphathwa kwabantu abampisholo nguMnyango wezeNtuthuko wakudala. Lokhu kwenzeka kudala ngaphambi kokuba uhulumeni wobandlululo wamabhunu uphathe izwe ngonyaka we-1948. Uhulumeni wobandlululo waseNingizimu Afrika, ngaphambi konyaka we-1994, wala ukunikeza amalungelo abantu abamnyama ababehlala ngokomthetho kule ndawo, esebenzisa amasu ahlukana ngokobuzwe, ukulwa ngokomqondo nangokwamasiko. Namanje kusaqhubeka inhlopheko, ukugula, ukungafundi nokulahlekelwa ithemba kule ndawo (Msunduzi IDP 2020 -2021). Cishe

Ukucabanga Kabusha Ngocwaningo: Amazwi, Izindaba Nokufunda Ngezithombezwi

zonke izincwadi namaphepha (Meintjes 2020; Swartz 2015 noMkhize 2015) abhaliwe ngendawo yase-Edendale aqala umlando kanje:

Ngowe-1851, imindeneni engamakholwa eyi-100 eyisizukulwane samaGriqua, amaMpondo, abeSuthu, abaNtsele, amaHlubi namaSwati bahlala epulazini iWelverdiend, eyaqanjwa ngokuthi i-Edendale. Bathenga ipulazi base behlukaniselana, belulekwa umfundisi wabo uJames Allison. Yilapho-ke abakha idolobhana (*village*) ngendlela amabhunu abe akhe ngayo, baphinda bakha izindlu zabo ngesitayela saseYurophu. Omunye nomunye wabe ezama ukuzithuthukisa ngokomnotho kodwa, bonke babehlangene beyimbumba kule mishini, isonto, isikole nomphakathi (Laband noHaswell 1988).

Lokhu kwaqubula imibuzo, omunye wayo wawuthi, ‘leli pulazi labe lithengwe kubani futhi labe litholakale kanjani ngoba sasazi ukuthi kule ngxenye ye-Afrika akekho owabe engumnikazi womhlaba?’ Izimpendulo zengxenye yokuqala yombuzo zikhona kodwa imiqulu ayiwuphenduli umbuzo wokugcina. Ithisisi kaSwart iyazama ukuphendula lo mbuzo kodwa imininigwane ayanele. Iphuzu esiligqamisayo laphaya ukuthi kunemizamo yokusebenzisa imibhalo yomlando okusho ukuthi amakholoniyalisti afica izwe elabe lingenamuntu. Le thisisi ayikugqamisi ukuthathwa komhlaba ngenkani, ukuphucwa izinto kanye nezimpi. Iphuzu lokugcina kule ndikimba yindlela elithinta ngayo abantu base-Afrika ikakhulukazi iklasi elimaphakathi nendawo elisha (*new African middle class*).

Imithetho esemqoka yaBantu kwabe kuyinhlazeko, ukucweba nokulunga. Loku kuqoqa umthetho wobuqotho. Kodwa ukwanda kwempucuzeko yaseYurophu nesimo esidumazayo salaba abasezikhundleni nokubhidliza okuhlelekile kwezikhungo zabantu, kwehlisa ubuqotho ngendlela engaziwa (Msimang 1922: September 23).

USelby Msimang ungumzukulu kaSergeant Enoch Msimang owabe elikholwa futhi engunonhlevu. Walwa impi yamaZulu namaNgisi, eSandlwana ngowe-1879 (Msimang 1922). Lona ngumlando amakholwa afisa ukuwukhohlwa. Yilo mlando wase-Edendale oyindida nonomehluko esikholwa ukuthi usilethela ucwaningonto olusikhombisa ukuthi singafunda kuwona, sibe sibhekene nokulimala kwesizukulwane, kusuka kwesinye kuya kwesinye, sibe sifunda ngobumbano sibe siqikelela amafa ethu emahle noma emabi. Lezi yizifundo zethu esizithola kule nyoni isankomfa okuyinyoni yama-Akan.

Okulandelayo yimigomo eholele emicabangweni nasekwenziweni

kwalolu cwaningo.

Uguquko Kukharikhulamu: Imigomo Yocwaningo Olugxile e-Afrika Nezindlela Zokuqoqa Imininingo

Kule ngxenye sethula iqhaza esilibambile oguqukweni lwekharikhulamu ngokwenza nangokufundisa ucwaningo. Ingxenye yokuqala idingida imigomo yocwaningo olugxile e-Afrika bese kuthi ingxenye esekugcineni igxile ekuvezweni kabusha kwesithombezwi njengendlela yokuqoqa imininingo.

Imigomo Emihlanu ye-Edendale History Project (EHP)

Umgomo wokuqala weEHP *ubuntu*, okungukwazisa ukuguquka kwemvelo, ubuntu nalo lonke ulwazi. Lokhu kususelwa embonweni othi abantu abakhohlwa wumlando wabo bayabhubha. Ubuntu (*African humanism*) busho ukuthi umuntu ngumuntu ngabantu ngolimi lwesiNguni, buthu ngesiPedi, muntu emaMalawi noma Harrambee ngesiSwahili, ujaama eTanzania (Preece 2009; Ntseane, 2011). UDei (1994); Ngara (2007) Ramose (2002), nabanye bachaza ubuntu njengomcabango wase-Afrika ogxile engxenyeni emaphakathi ye-ontholoji ne-epistemoloji.

Umgomo wesibili *yinkatha*. Inkatha isho ubunye base-Afrika njengesu nepharadayimu yocwaningo. ‘I-Afrocentric, Africentric, noma *African-centred* ngamatemu asetshenziswa ngokudedelana (*interchangeable*); amele umqondomsuka owehlukana izinga lokucabanga nokwenza okusuka esimweni samasiko kanye nokuzibophezela kwabantu base-Afrika, nokumele kuphinde kukhombise isimo sempilo, umlando namasiko abantu base-Afrika njengesizinda (*centre*) sokuhlaziya’ (Hill 1995: 4). Kanjalo uMafenge (2000), ocashunwe ku-Oloruntoba (2015), uyafakaza ukuthi i-Afrocentrizimu iyisidingo esifanele sokuthi izifundiswa zase-Afrika zifunde kabanzi ngemiphakathi, zingabi ngabaqhakambisa ubuhlakani obuthize bengxoxo enzulu. Ngakho-ke, inkatha ibhekiswe emfundweni ephakeme, eyimbumba, eqhakambisa ubuntu iphinde iqonde ukuthi umuntu wase-Afrika ungumuntu ngokwelungelo lakhe.

Umgomo wesithathu *Ulwazi*. Ulwazi luveza izindlela ezintsha zokufunda, luphinde kuveze indlela yolwazi lwendabuko, luveza ulwazi olusha bese lugcina ngokwenezela emfundweni egxile ezimisweni zase-Afrika. Inqubo yokubhala umlando iyona ndlela yokuhlanganisa abantu nomlando wabo, ikhinyabeze ingxoxo engelona iqiniso, okuyindawo yokubhekana ngqo

Ukucabanga Kabusha Ngocwaningo: Amazwi, Izindaba Nokufunda Ngezithombezwi

nokulimala kwezizukulwane, iqhakambise amafa iphinde ilethe ubumbano lwenhlalokuphila. Konke lokhu sikuthola ngenqubo ehlelekile yocwaningo. Njengoba kufingqwe kuFanon (1968) kanje, ukufundisa abantu ngokwezepolitiki akusho futhi ngeke kusho ukuthi kufana nokwenza inkulumo yezepolitiki. Okukushoyo ukuthi kumele sizame ukufundisa abantu ukuthi konke kulele kubona, uma sima noma sihamba, siya phambili kungenxa yabo, nokuthi ayikho into efana nomdali, ukuthi ayikho indoda (umfazi) edumile eyozijubela yonke into kodwa ngabantu abadelayo, nokuthi izandla zomlingo, ziyizandla zomlingo wabantu Umgomo wesine *Umhabulo*. Umhabulo ngukuqwashisa abantu, intsha nabantwana abancane ngokubaluleka komlando neqhaza elibanjwa ngumlando empilweni yethu. EzoMlando eNingizimu Afrika yisifundo esifundwa kuzo zonke izikhungo zezemfundo, zinqindwa amandla ngumlando onezihumusho ezihluziwe ezizama ukuziba umthelela wekholoniyalizimu kubantu base-Afrika ngokwenhlalompilo, ngokwepolitiki, ngokwamasiko, ngokomqondo, nangokwezenkolo. Ukuhluleka ukungenelela kuleli zinga sekuzivezile ezindaweni eziningi, lokhu kubandakanya ukuphawula kukaHelen Zille (umholi we-DA eNingizimu Afrika) ngemihlomulo yekholoniyalizimu.

I-EHP ibandakanya izingane ezincane nentsha njengenxenye yethimba locwaningo, ifuna ikakhulukazi labo abaku*Not in Education, Employment and Training* (NEETS) ngokuqeqesha ngezindlela zocwaningo nokuqeqesha abaholi bezivakashi; ukuvuleleka kwezinye izingxoxo ngamaqembu okufunda, amasemina (*seminars*), amawebhina (*webinars*) nezingxoxo ezenzeka etafuleni. Ngokusobala, abantwana kanye nentsha kumele bagqugquzelwe ukubamba iqhaza kulo mshikashika.

Umgomo wesihlanu *Isithebe*: Isithebe wuqwebu oluvulekile lokuphakela abantu abanengi. Isithebe siyizindlela ezimbili ezihlangene zocwaningo; lapho umphakathi ubamba iqhaza uphinde futhi uthuthuke (*community development*). Siyakugcizelela ukuthi sonke sivela esizindeneni esingafani nezinto esizithandayo ezingafani kodwa sihlangene enkululekweni yabantu base-Afrika. I-EHP ithathela emibhalweni yaseNtshonalanga nakwinjulalwazi (*theory*) yase-Afrika ezikhombisa ulwazi olungefani (*hybridity*). I*Hybridity* ichazwa njengendawo yesithathu ‘*a third space*’ lapho izenzo zokwakha izincazelo (*meaning-making processes*) ezahlukeneyo kanye nolwazi zihlangana bese zinikezwa isikhundla (*status*) esifanayo (Kanu 2009).

Umgomo wesihlanu uhlanganisa i*Human Capabilities* (HC),

neCommunity-Based Participatory Action research (CBPAR) ne-Assets Based Community development (ABCD) ngesikhathi socwaningo nentuthuko. IHuman Capabilities igxile kuloko abantu abangakwazi ukukwenza okungukuveza ukumeleka kwabantu (Preece 2017). Kanjalo, iCommunity-based participatory action research iyindlela yokufunda lapho bonke abathintekayo kumele babambe iqhaza elizoveza ucwaningo oluhlangene nomphakathi bese likhuphula amazwi alabo ababambe iqhaza (*participant voices*) abe yingxenywe yabacwaningi ababe yingxenywe yabavezi bolwazi (Chilton noLeavy 2014). Okokugcina, i-asset-based community development yindlela yokufinyelela kwentuthuko eqhutshwa ngumphakathi. Ingxile ekuviviseni umphakathi wendawo. Okusemqoka, imayelana nokuthi umphakathi ungahlanganisa kanjani okuncane onakho (*micro assets*) enhlalweni okuhlalwa kuyona enkulu (*macro environment*). Ukuhlanganiswa kwalokhu okuthathu kusho ukuthi ababambiqhaza nabacwaningi bazozuza kule nqubo nokuthi ababambiqhaza babe ngomenzi (*co-researchers*) nabo esikhundleni sokuba omenziwa nje.

Imigomo ye-EHP okwamanje igxile kumaprojekthi amancane, amane; iprojekthi elekelela imfundo ephakeme, abafundi bezoMlando bebanga le-10, iprojekthi yabesifazane ehambisana neprojekthi yabantu. Lawa amabili okugcina aqhutshwa ama-NEETs (*Youth not in employment, Education or training*).

Ukuveza Kabusha Isithombezwi Njengendlela Yokuqoqa Imininingo

Sesiyivezile eminye imigomo yocwaningo ebuka ngeso lase-Afrika. Kule ngxenye, sibheka ukuthi sizisebenzisa kanjani izithombezwi njengendlela yokuqoqa imininingo ngaphakathi kuprojekthi, ukubambelela ocwaningweni olubuka ngeso lase-Afrika. Isithombezwi (Wang and Redwood-Jones 2001) njengendlela yokubamba iqhaza yasemakhaya (*participatory rural appraisal*) (Chamber 1994) ehlale ibizwa njengezindlela zokuqoqa imininingo. Lokhu kungokuba, ngalezi zindlela indawo yokubamba iqhaza iyadaleka. Inikeza izwi kubabambiqhaza nangendlela eholela esenzweni esithize noguqoko. Lapha sethula izibonelo ezine esikholelwa ukuthi zehlukile kupharadaymu yesithombezwi sasekuqaleni, intuthuko esheshayo yezobuchwepheshe nomehluko ezindleleni zokwenza (*methodological differences*).

Indlela Yakudala: Isithombezwi

UWang (1999) uyatuswa njengesinye sezifundiswa zokuqala ukucabanga ngesithombezwi. Waveza imicabango emihlanu esemqoka ebonisa imigomo yale pharadaymu.

- Imifanekiso iyafundisa
- Izithombe zinganikeza inqubomgomo amandla
- Amalungu omphakathi kumele abambe iqhaza
- Inqubo idinga ukuthi zithi zisuka abasunguli balethe etafuleni labo abakha inqubomgomo nabanye abantu abanamandla (*influential people*) bazoba yizethameli
- Isithombezwi sigcizelela ukuthi umuntu ngayedwana nomphakathi bangenza okuthize.

Isithombezwi:

“Photovoice” is a powerful photographic technique that enables people to assess the strengths and concerns of their community and communicate their views to policy makers. By providing people in the community with cameras, photovoice makes it possible for them to (1) record and reflect their community’s assets and concerns, (2) discuss issues of importance to the community in large and small groups to promote critical dialogue and produce shared knowledge, and (3) reach policy makers (Wang and Redwood-Jones 2001:560).

‘Siyindlela enamandla okuthatha izithombe eyenza abantu bakwazi ukuhlola amandla (*strengths*) nezinto eziyinkinga zomphakathi bese bazisa abenzi benqubomgomo (*policy*). Ngokunika abantu bomphakathi amakhamera, isithombezwi senza bakwazi (1) ukurekhoda bese bebuka impahla yomphakathi wabo nezinto ezikhathaza umphakathi (2) baxoxe ngezinto ezisemqoka emphakathini besemaqoqweni amakhulu namancane ukuqhuba ingxoxo ebucayi bese bekhiqiza ulwazi abazokwabelana ngalo (3) bafinyelele nakubenzi benqubomgomo.’ (Wang noRedwood-Jones 2001: 560).

Zamo Hlela

Ngowezi-2016, kwenye incwadi eyakhishwa, saqala ukuphinde siveze ukwenzeka nokukwazi ukusetshenziswa kwesithombezwi. Le nqubo sayibiza ngokuthi indlelangxube ngokwandisa okuqhubekayo kwezingxoxo zezithombe. Lokhu kwakugxile ekusetshenzisweni kaningi nokuxoxa ngesithombe esifanayo ngaphakathi emphakathini. Ake sibheke lezi zibonelo ezilandelayo.

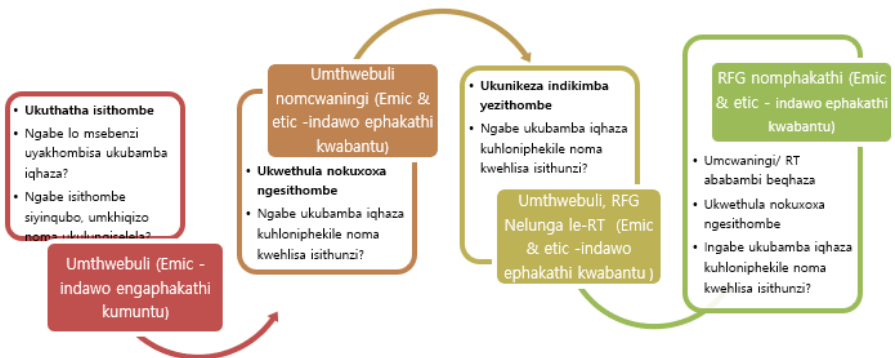


Isibonelo sokuqala: Indlelangxube ngokwandisa okuqhubekayo kwezingxoxo zezithombe.

Lezi zithombe ezintathu ezahlukene ziveza isizinda esifanayo somthombo

Ukucabanga Kabusha Ngocwaningo: Amazwi, Izindaba Nokufunda Ngezithombezwi

wamanzi, lapho lo mphakathi ukha khona amanzi. Isithombe sokuqala sikhombisa indawo efanayo ehlobo, kuthi ezimbili zokugcina zikhombise le ndawo ebusika. Isithombe sokugcina siyafana nesesibili sikhombisa umuntu wesifazane oyedwa ekha amanzi emthonjeni. Le nqubo yokukha amanzi ingamthatha umuntu oyedwa imizuzu engama-30 ukugcwalisa umgqomo ongamalitha angama-25 ebusika. Ehlobo lo mthombo ungumsusa wesifo sikamalaleveva. Isithombe sokuqala sathathwa ngumfana omncane kanti ezimbili zokugcina zathathwa umuntu wesifazane. Ukuhumusha okwanikezwa yilo mfana wukuthi umthombo wawuyindawo eyehlisa isithunzi sabantu nenqinda amandla njengoba besebenzisa umthombo owodwa nezilwane. Kwabesifazane, le ndawo yayibanika ugqozi njengoba babethola ithuba lokuba bahlangane ndawonye.



Isibonelo sesi-2: Isenzo sesi-4 nesesi-5: Indlelangxube nokwandisa okuqhubekayo kwezingxoxo zezithombe

Isigaba Sokuthatha Izithombe (emic)

Ilungu ngalinye le-RGF kwakulindleleke ukuba lithathe izithombe ezingama - 20 zikhombisa ukubamba iqhaza ngaphakathi evinishi ziholwa yimibuzo enje:

- Isenzo lapho ukubamba iqhaza kwenzeka khona (Isenzo). Chaza ukuthi kuyini, kanjani, nini, yini nongubani wesenzo/wezenzo.

Zamo Hlela

- Iyini inhloso yesenzo?
- Ngabe isenzo siyisenzo esiveza ubuntu na?

UGK, ilungu le-RFG, ubuyekeza isinqumo sokuthatha isithombe, inqubo yokuhlaziya imininingo nenqubo yokufunda ngawedwana:

Ngeke umane uthathe isithombe nje. Kumele ucabange kuqala ukuthi kukhona yini ukubamba iqhaza, ucabanga ngezinhlobo ezintathu (umkhqizo, inqubo, nokulungiselela ukubamba iqhaza) kwesinye isikhathi awunaso isiqiniseko ukuthi kungokwabani okunye ucabange ngemibuzo osinike yona. Okokuqala uzicabangela izimpendulo uma uhluleka ukuphendula eminye imibuzo, uphinde ucabange futhi, ngabe lokhu kukhombisa ukubamba iqhaza (GK)?

Isenzo sokuthatha isithombe sasidinga amandla omzimba (ukuqoqa imininingo) nenqubo yengqondo (ukuhlaziya imininingo) lapho umthwebuli ekhuluma nomphakathi ngokubamba iqhaza lapha evinishi. Inqubo yokucabanga yayingaholwa umcwaningi ongekho ngemibuzo elungisiwe kodwa njengoba u-GK ekhombisile ngenhla. U-GK kwakumele axoxe ngendawo ayijwayele ngendlela engajwayelekile. Phezu kwalokho kwakumele athathe isinqumo senqubonhle (*ethical decision*) sokuthi yisiphi isithombe okumele asithathe. Izinhlobo ezintathu (*3 categories*) zanikezwa u-GK ithuba lokukhetha isithombe esifanelekile nesinobuntu. Okusho ukuthi ingxoxo yakhe yaba semqoka kakhulu kunesithombe. U-GK wathuthukisa wabe esecacisa indlelakubuka yakhe (*emic perspective*) ngale ndawo ejwayelekile ezovezwa embukisweni omncane wezithombe. Izibonelo ezintathu ezilandelayo zivela kwi-Edendale History Project yethu.

Isibonelo Sokuqala: Indlela Yezivakashi

Ukubuka isithombezwi ngale ndlela kwathuka kumane kwenzeka nje (*coincidental*). Iprojekthi yabe ikade yathulwa emphakathini. Sabe silungiselela usuku lwamaLungelo aBantu eNingizimu Afrika futhi sabe sihlele uhambo olufundisayo (*educational tour*) oluya e-Edendale. Abantu abaningi kulo masipala abakaze baye e-Edendale ngenxa yenqubo yokuhlukaniswa ngokobuzwe. Abanye bagcina ukuya khona ngaphambi kokufakwa kwemithetho yobuzwe eyayibakhipha ezindaweni zabo. Kwahlelwa izindawo ezisemqoka endaweni, nentsha yaqala ukwenza

Ukucabanga Kabusha Ngocwaningo: Amazwi, Izindaba Nokufunda Ngezithombezwi

uhlaziyomibhalo yaphinde yathola amarekhodi anomlando ukuze ifunde kabanzi ngalezi zindawo. Lokhu kwalandelwa usingahambo (*mock tour*) lwentsha nababhali bemilando (*organic historians*). Ngeshwa, uhambo lwangempela (*actual educational tour*) aluzange lwenzeka ngenxa ye-COVID-19 kanye nemithetho yemvalelwandlini. Okulandelayo wumbhalo omfishane wengxoxo nombhali womlando.

- MB: Lena yindlu kaMsimang.
- NM: Iyona lena athi uzonikela ngayo kumasipala?
- MB: Yebo...[Ukuduma kwemoto]...uqinisile. Ngesinye isitolo futhi, okungesenkampani ethengisayo yamaNdiya...Ngesikhathi uMsimang ethenga le ndlu, yayifana nalena engezansi...kodwa manje sekuhlala abaqashile kuyo...yisikole lesiya, singaya laphaya?
- MB: Leli ibhilidi lika-Andriese Pretorius...lena [ekhomba ibhilidi] ...Yileli elaguqulwa laba imnyuziyamu.

Kwabe sekuthathwa izithombe ezilandelayo:



Isithombe soku-1: Indlu kaMsimang.



Isithombe sesi-2: Ibhilidi lika-Andriese Pretorius eselaguqulwa laba yisikole somphakathi samabanga aphansi.

Izithombe zaholela ezingxoxweni ezaqhubeka ngomuntu ngamunye nangezindawo. Isibonelo, isibongo sakwaMsimang singesinye sezibongo ezidumile, esinesithunzi. OMsimang baphinde babe abanikazi bomhlaba abakhulu e- Edendale.

Ukucabanga Kabusha Ngocwaningo: Amazwi, Izindaba Nokufunda Ngezithombezwi



Isithombe sesi-3: isakhiwo sasekuqaleni sika-Andriese Pretorius.



Isithombe sesi-4: Lona wukhiye wakuqala wendlu kaPretorius. Usingahambo lwakhombisa abantu nezindawo ezinomlando osemqoka lwenza kwaba nezingoxo ezinzima nezisemqoka. Benza kwakwazeka ukuqoqeka kwezinto eziningi ezenziwe ngobungcweti, okungumnikelo omkhulu emafeni endawo.

Isibonelo Sesibili: Ubufakazi

Ngokwenzazelo, uma kudingeka ulethe ubufakazi lokho kunokuchaza ukuthi kunengxoxo esigqanyiswa kunenye noma kunengxoxo engaqondakali. Isibonelo senzeka esizindeneni esilawulekile. Ngempelasonto saba nesigcawu sokucobelelana ngolwazi (*workshop*) esasigxile ekuqeqesheni intsha ukuthi ikwazi ukwenza uhlaziyomibhalo. Ababhali bomlando nabo babamba iqhaza kulolu qeqesho. I-athikili emfushane futhi enokutholakala esihloko sayo sithi, *History of the Natal Native Horse Natalia 35 (2005), R.C. Samuelson pp. 1 – 9*, yanikezwa kulowo nalowo owabe ebambe iqhaza ukuze ayifunde ebusuku. Kwaxoxwa ngale athikili ngendlela ehlelekile yokuhlaziya ukuze siqikelele ukuthi wonke umuntu uyezwa. Intombazane yabuza umbuzo iwubhekise komunye wababhali bomlando.

Kodwa baba awuzange usitshele ukuthi amaKholwa/ oNonhlevu abasuka lapha nabo babamba iqhaza empini yaseSandlwana kuliwa neNkosi yamaZulu uCetshwayo?

Impela, i-athikili iveza igama nesibongo sabo bonke labo ababebambe iqhaza. Umbhali womlando waphendula enamahloni wathi.

Le projekthi iphumele ukuzosiveza

Ngosuku lwesibili, intombazane yaletha lesi sithombe esithathe emphakathini.



Isithombe sesi-5: Isikhumbuzo esisamile emphakathini esimele wonke amasosha ayebambe iqhaza.

Ukucabanga Kabusha Ngocwaningo: Amazwi, Izindaba Nokufunda Ngezithombezwi

Intombazane yazinikela yathi izoqhubeka nocwaningo ukuze ithole obunye ubufakazi kulezi zinto ezintsha ezitholiwe ebezihlezi emphakathini iminyaka eminingi zingenancazelo.

Isibonelo Sesithathu: Isidingo Socwaningo Oluqhubekayo

Umfanekiso olandelayo uqala ngengxoxo yomlando okhulunywano nesithombezwi. U-Z lapha kulawa mazwi athathwe encwadini (*extract*) umele i-Zulu Education Teacher Assistance (ZETA). Lena yinhlangano yamalibherali amhlophe ayefisa ukulekelela emkhakheni wezemfundo. Lapha ngezansi ubhekise enkosini yendawo abathole kuyona imvume yokwakha Amakholwa High School.

Z: Yebo, ngiyamkhumbula, ngicabanga ukuthi uneChrysler emnyama enkulu, futhi wayejwayele ukugqoka isigqoko, indoda ongeke wayethemba.

Z: Ngicabanga waye, wayeyindoda e...efuna okuncanyana kwe...ngaphambi ...[4:33]...

Z: Thina, asinamali ephuma emphakathini, ngaphandle, imali, ngesikhathi kwakhiwa amagumbi okufundela... [6:10] ...leyo mali komele iye kubazali.

Emuva kwezinyanga, saba ngengxoxo savakashela isikole, umbhalo oqoshwe odongeni (*plaque*) nanku ngezansi.



Isithombe sesi-6: Umbhalo oqoshwe odongeni esikoleni Amakholwa

Umfanekiso ongenhla ukhombisa ukuthi kulesi sibonelo, isithombezwi asibuvezi ubufakazi kodwa siphikisa ingxoxo yomlando okhulunywayo. Lapha, isithombezwi siyinkomba yesidingo socwaningo oluqhubekayo ngaphambi kokuba kufikwe esiphethweni.

Isiphetho: Ukuguquka Kwekharikhulamu

Lolu cwaningo luphonsa itshe esivivaneni oguqukweni lwekharikhulamu ekufundiseni nasekwenzeni ucwaningo. Ucwaningo luyaqhubeka nokugxila, ikakhulukazi, kubantu abamnyama base-Afrika kodwa izinkinga ziyaqhubeka zingaxazululeki. Kunesidingo esikhulu kakhulu sokuthi sizifunde sisebenzise ulimi lwethu nezipopolo zethu. Lokhu akukhombi ukuncipha kwezingabunjalo lokuqaphela umcabango nokwenza ucwaningo. Lapha siphakamisa ucwaningo olugxile e-Afrika oluzama ukuqhamuka nezindlela ezintsha nokuxazulula izinkinga.

Esikufunda ngokusebenza ngalolu hlobo kanye nezinkambiso, indlela intsha nomphakathi oyithakasela ngayo iphrojekthi. Kukhona izimpawu ezitshengisayo ukuthi umlando uyisizinda esibalulekile sokufunda. Kuyavela manje ukuthi njengoba iphrojekthi iqhubeka nje abantu bafunda lukhulu ngomphakathi, ngabo uqobo lwabo, nangendawo abaphila kuyo. Ekugcineni esikutholayo ngalolu cwaningo ukuthi ukuqopha umlando kubalulekile ekugcineni (*as a product*) kodwa ukuba ingxenye yokuqopha lo mlando kubaluleke ngokudlulele. Intsha nomphakathi bayafunda bayabona ubugebengu nokukhohlisa kwabelungu befika ezweni lethu. Esikubheke ngabomvu ukuthi uma usufundile wabubona lobunswelaboya uzokwenzani. Sithemba ukuba siyokwazi ukuphendula lo mbuzo eminyakeni engemingaki. Okwamanje sithi i-*Afrocentrism* kumele ibe yizimpande zocwaningo e-Afrika, ikakhulukazi uma sisebenza nama-Afrika. Maluju! Sigadle zephuka!

Amazwi Okubonga

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