

THE CAPE TIMES

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- 5 JUN 1974

A challenge to statecraft

THE *Burger's* reaction to the flurry of interest in proposals for reform of Coloured policy is discouraging. Our contemporary, in an editorial republished elsewhere in this newspaper today, seems to draw back somewhat from the position adopted by its own columnist, Dawie, on Saturday. The columnist had urged that full citizenship be granted to Coloured people who had a claim to it. This suggestion was welcomed in opposition political quarters and, we feel sure, among thoughtful Nationalists. If words mean anything at all, Dawie was suggesting real political rights for Coloured people on merit. This, in turn, must have meant restoration in some form or other of the parliamentary rights abolished by the Nationalist Government in the 1950's.

But the *Burger*, in its editorial comment, declares itself against any Brown or Black power in the White political structure that "could obviously be decisive and thus tear apart the White nation once again along traditional lines of language, tradition and culture". So we must assume that whatever political rights are to be restored to the Coloured people, such rights are on no account to be exercised at the parliamentary level. So how does the *Burger* propose the Nationalist Government should give effect to its columnist's plea? If there is to be "full citizenship" for qualified Coloured people, where is it to be exercised? In a Coloured "homeland"? The *Burger* should make clear what its columnist had in mind in talking about "full citizenship". We take it that the Whites

enjoy "full citizenship" in South Africa. So Dawie must obviously have something similar in mind for qualified Coloured people. We are left with the conclusion that the *Burger* favours the absurd notion of an independent Coloured homeland. Our contemporary insists that it is not against "taking risks". But what exactly did Dawie have in mind? And what is the *Burger's* own view?

Meanwhile, it is sad that our contemporary should continue to see the question of Coloured political rights in the obsolete context of White group tensions. It is obviously true that the restoration of Coloured parliamentary rights could in some circumstances endanger the National Party's hold on political power. But the temporary loss of power by a political party is not a calamity. It does happen from time to time in countries with the parliamentary system of government. It would not mean the end of the world or destruction of the Nationalist Afrikaner's cultural values and heritage. We do not see that English-Afrikaans relations should necessarily suffer. But let us assume that these fears are absolutely genuine and are rooted in South African history. The challenge to statecraft is to exorcize such fears and foster a broader vision of national unity than is at present acceptable in Nationalist circles. If the old enmities and fears are as alive as the *Burger* appears to believe, what are the chances of developing the common purpose and mutual loyalty which the times demand? And how can such loyalty be fostered when the Coloured community is denied the rights of citizenship?

THE CAPE TIMES Politics and prejudice

—a study of Durban Whites

Privilege, Prejudice and Parties. A study in patterns of political motivation among White voters in Durban. By Lawrence Schlemmer (South African Institute of Race Relations).

THIS STUDY by the Director of the Institute for Social Research of the University of Natal is a clinical example of the invaluable contribution to South African enlightenment made by the Institute of Race Relations.

With the encouragement and financial help of the Institute, Professor Schlemmer conducted a survey into the political attitudes of a representative group of Durban people, equally divided between English- and Afrikaans-speaking and scientifically selected to ensure objectivity.

The basis of the investigation was a sophisticated questionnaire made up of some hundreds of statements with which the respondents were asked by carefully-briefed interviewers to agree or disagree. The questions were designed to ascertain the respondents' ideas on general topics like moral conservatism, race prejudice,

Bookshelf

authoritarianism, political and group allegiances; and on particular matters of political controversy.

The result is a collection of facts as distinct from the mixture of instinct and wishful thinking with which the average politician gets by.

Professor Schlemmer and his co-workers have been well aware of the pitfalls of an exercise like this in a country which combines marked political consciousness with, by European standards, a considerable degree of political *naïveté*. In terms of current political controversy, given questions call forth given answers. The control is, in effect, to include in the list related questions which often produce contradictory answers.

Tentative

The answers have been carefully analysed and weighted, and tentative conclusions drawn. The word is "tentative". Professor Schlemmer shows at every turn his awareness of the danger of generalizing from a sample, however carefully composed, from one not particularly typical South African city.

Nevertheless, the conclusions are fascinating. A review like this cannot include the careful qualifications and academic reservations. These are some of the findings, with the warning that they must be read as the kind of facile generalization against which the survey itself warns ("Eng-

lish" and "Afrikaner" are used to mean English-speaking and Afrikaans-speaking).

A high concentration of Afrikaners is found in lower-status employment, with more Afrikaners in semi-skilled and unskilled jobs, and as clerks and salesmen. There are more university graduates among Afrikaners but in both groups more than 50 per cent have achieved matric or better.

The English break down into 17 per cent Progressive (who made up one per cent of the Afrikaner group); 57 per cent United Party (16 per cent Afrikaner); and 19 per cent Nationalist (75 per cent Afrikaner).

There is a higher degree of race prejudice among the Afrikaners. The Afrikaans group is shown to be more prejudiced about other groups and more materially self-interested than the English group.

There is a relatively high level of race prejudice in all samples, more among Afrikaners than English. Prejudice tends to diminish with higher educational standards. Those with no religious affiliation are least prejudiced, members of the Dutch Reformed churches the most, and under-45s are less prejudiced than over-45s. Prejudice correlates with moral conservatism.

About 70 per cent of English and 40 per cent of Afrikaners agree that "strict censorship of films, books and entertainments is outdated and unnecessary". Authoritarianism ("a government should be strong and determined") is relatively high in both groups, relatively higher among Afrikaners. There is a sharp decline in approval of authoritarianism, as with

moral conservatism, with a rise of education.

Both largely reject the idea of migrant labour and half the English and one third of the Afrikaners accept the idea of Black trade unions.

The English much more than the Afrikaners favour mixed sport, with English voters more willing to contemplate sharing of political power. Some 75 per cent English and 35 per cent Afrikaners want non-Whites to take part in mixed sport.

Language and the associated cultural differences are the major factor in determining voting behaviour and opinions.

Moral conservatism

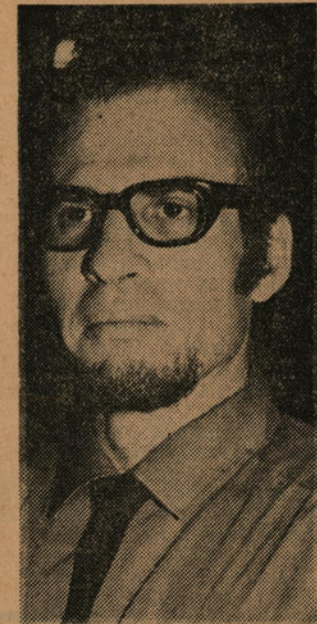
There is a distinct association among Afrikaners between moral conservatism ("very short mini skirts are not proper") and regular attendance at church. United Party Afrikaners are notably less morally conservative than Nationalist Afrikaners.

About 72 per cent of Afrikaners (30 per cent English) agree that "It is necessary to keep the Coloureds socially separate forever".

Support for the Progressives is significantly concentrated among professionals and semi-professionals; is entirely absent from routine non-manual and skilled and unskilled manual categories; and almost entirely absent from government and municipal employees.

The English in general are found to be more liberal than the Afrikaners, among whom there is no decline in prejudice with rising education as is the case with the English.

The survey ends with a



Professor Schlemmer

(tentative) suggestion that the Nationalists are more likely to obtain recruits from the *verkrampte* wing of the United Party; the United Party from the *verligte* wing of the Nationalists; and the Progs from the *verligte* United Party (and possibly from the left wing of the Nationalists).

The survey examines the alternatives, including the suggestion that the English in expressing liberal and unprejudiced views are merely being hypocritical, whereas the Afrikaner is sufficiently honest to let the Black man know exactly where he stands.

The findings of fact are more complicated and the conclusions drawn from them more subtle than the summaries given here. Politicians and their journalistic observers could study the small print with profit.

Victor Norton

MHLELI, — Sihlangabezane nothuli lwezi-chwe. Ngamafushane sonke siyezwa ngencwadi efundwe ePhalamende. Nokho bakwethu akukuhle kimina konke lokhu okwenzekile nangendlela okwenzeke ngayo kuyadabukisa.

Kuwonke uwonke othanda isizwe saKwaZulu uyazi uma kuyiwa ePhalamende ukuthi kusuke kungobani abayokhuluma.

Ababi baningi kakhulu. Nakuke engiqonde kukho.

Maqondana neziteleka esakwaMagenqe esaqala kwasuka iSilo uqobo lwaso ngokuzwa ukuthi

BANINGI KAKHULU

ABABI

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konakele saya khona kwaqhamuka izinsolo zokuthi ubengafanele uNdabezitha akwenze lokho ngoba bakhona abantu abakhethelwe ukuba isandla neso nendlebe yakhe.

Nakho-ke futhi ePhayindane useya uDladla. Naye futhi sekuqhamuka izinsolo. Bekufanele kuye uNgobese. Uma

ebona uNgobese kulukhuni kwakungafanele abize uDladla, kwakufanele abize bani?

Kanti ubani ophethe ezomphakathi? Uma-ke aphosisa kakukho noyedwa ongase kube wabona kufanele ukuba asolwe noma aboniswe kuzekulindwe ukuvulwa kwePhalamende?

Kinina nonke Zulu, ningakhohlwa ukuthi abantu abampofu abazwela ukuhlupheka hhayi abanethezekile. UDladla uzama ukuba oNsundu abe nezinyonyona ngoba ebona ukuhlupheka abakubo nengozi abahamba phezu kwayo ngokuteleka ngoba belamba.

Nina bantu abansundu aninamabhizinisi yinye into eningayiboni. Ningabanye balaba abangamcabangeli umuntu oyimpofana. Bangaki phakathi kwenu abaholela izisebenzi zabo kahle? Angithi nedlulwa nangaMaNdiya?

Kanti futhi ningakhohlwa ukuthi phakathi kwenu bakhona abaphele amabhizinisi okungewona abansundu kodwa esezindaweni zabansundu. Ingakho-ke lento ningayithandi nje.

Incwadi eyafundwa ithinta abantu abaningi NoMhlonishwa uDladla nabanye bayaphika. UMnuz. Dlangamandla uyavuma kodwa akuzwakali Yena-ke loMnuz. Chonco yini eyenza athi uma ebona indlu isha abesethela ubhenzini? Kashisi nje iNkatha kaZulu?

Abantu abangabaholi abakhethwa kudinga balungise izinto zomphakathi hhayi ukuvunana noma bona. UMnuz. Chonco ubefanele asize kakhulu kulendawo ayimlele yaseMsinga kodwa hhayi ukuxabanisa uMhlonishwa uDladla noNdunankulu wakwaZulu.

Uma bengatholani yena akafake uxolo. Lokhu kuyesabisa.

A. A. Mthimkhulu.
ROSSBURGH.

Lobhungwa sigungu sakwaZulu udaba lwe-U.R.A. neMeya

FRANCE XOLO

EMLAZI. — IsiGungu sikaHulumeni waKwaZulu silindeleke ukuba sihlanganise inhlango yeza-khamuzi eMlazi, i-URA, neMeya uMnuz. S. K. Ngobese ngenhloso yokuba kutholwe ikhambi lokuqeda ingxabano ephakathi

kwalenhlangano nomkhandlu wamakhansela.

Lokhu kuvele emhlanganweni walenhlangano obuseMakhumbuza Secondary kwa"D" ngeSonto. Okuvele ukuthi iManaging Committee ye-URA isike yathola ithuba lokubonana noNdunankulu, uChief Gatsha Buthelezi, eRoyal Hotel eThekwini iyocela ize luleko mayelana nengxabano nokungemukeleki kwayo emkhandlwini kaMnuz. Ngobese.

ISINQUMO

ILANGA lithole nokuthi uChief Buthelezi khandanga ukukhipha isinqumo kulokukuhlangana kwakhe ne-URA kodwa wakhala ngokuthi loludaba luhlangene nomnyango kaMnuz. B. I. Dladla, ophele ezangaphakathi kodwa wathi uzolwedlulisela esiGungwini sonke azame nokuba i-URA noMnuz. Ngobese babizelwe emhlanganweni wesiGungu KwaNongoma luyodingidwa khona udaba.

Lokukuhlangana kwe-URA noChief Buthelezi, okwaba ngomhlaka April 25 nonyaka, kwethulwe emhlanganweni nguMnuz. D. M. Gasa, onguhlalo wenhlangano kodwa umbiko ngokomthetho wenekelelwa indlu nguNkk. D. D. Ngcobo, oyiphini likaMongameli wenhlangano yamakhosikazi eyigatsha le-URA, Umlazi Residents Women's League.

INHLOLONIPHO

Bobabili nezinye izikhulumi batuse kakhulu inhlonipho nokuzithoba abamukelwa ngayo nguNdunankulu kangangoba kuze kwafika ezingeni lokuba lomhlangano wenze isiphakamiso sokumethemba nokumthobela uChief Buthelezi noHulumeni wakhe.

UNkk. Ngcobo uthe i-URA yakubona kunesidingo ukuba udaba ilwethule kuNdunankulu, uChief Buthelezi, emuva kokuba seyhlelekile izama ukuba iphele lengxabano yayo noMnuz. Ngobese namanye amakhansela aseMlazi.

ISIMO

Uthe bakwenza lokhu emuva kokuba sebebhalele bonke oNgqongqoshe baKaHulumeni waKwaZulu bebanekela sonke isimo, isisekelo nenqubo yenhlangano.

Kuvele nokuthi uNdunankulu wezwakalisa ukudabuka okukhulu ngalengxushu kangangoba washo nokuthi uzobikela umkhandlu wakhe azame ukuthi athole ilanga lapho eyobizela kwaNongoma i-URA namakhansela luyoxoxwa ngumkhandlu wonke udaba.

Wakusho ukuthi yena ngokwakhe uyayisekela inhlangano enjengalena uma imigomo yayo kuwukusebenzela umphakathi ngoxolo.

"Njengamanje silindele ukuba sithole isimemo sokuba siye kwaNongoma," kuphetha uMnuz. Gasa.

EZEKHETHELO

MHLELI.— Namuhla siphila esikhathini esidinga kuso imali yokuthuthukisa izabelo zethu kepha okufike kungixake ukubona thina abasha ikakhulukazi singazinakile izinto eziyoba ukukhanya ingunaphakade.

Lenkulumo ngiyisusela kwengikubone kulezinsuku ezedlule sichitha izinkulungwane zamaRandi

siphangelana ngemidlalo ehlanganise izinhlanga.

Angisho ukuthi asingayisekeli imidlalo kodwa kuhle sibheke nxazonke.

Lento ngiyishiso ukuthi kuke kwavela impikiswano emaphepheni kubangwa uR5 owacelwa uHulumeni wakithi waZulu abanye bekhala ngamaholo abawaholayo.

Okufike kungikahaze nya ukuthi imvavisi yabantu abakhala kamalo; ibona laba abakhokhela emajoyintini oR7.00 ngolwesiHlanu bajede bathenge baphuze. Uma selungene uphuzo baziqale ezombangazwe.

Ayikho into eyoskhulula ngaphandle kokuba sincamele ukumbatha amasaka sikhophe otusemandleni ethu sinise ohulumeni bethu.

Yingakho ngithi uma yonke into ephathelene nombuso singayisukumela njengaloku sisukumela amabhola, sikhokhe okudingekayo njengoba sikhokha emajoyintini, ngiqinisile ingathi iphela iminyaka emihlanu bese kukhona omkhulu umehluko.

Nkosi sikelela i-Afrika!

—Edward E. Radebe.
CLERNAVILLE.

★ ★ ★

MHLELI.— Siza ungadinwa akusikhonza thina. Manje kukhona abantu abawuhlupho ebengicela bavalwe bangaphinde bavele eLANGENI, Nampa amagana abo:

Guluza. Lowomuntu akave ebonela futhi usiqedela iphepha.

Dwidwi: Lowo ngizwa ngimdinwa nezinyawo zakhe eziwuxembe.

Machawe: Uyabona uMaqlawe usenza izingane ngalamahlaye akhe.

Mahlathi: Awumtomdala isikhonkotha bulala. Sale sewuyeka sesidiniwe wumlando (history) wakho ulokhu uzisho ubuwena. Sikhathese yini madoda. Angazi ioma bonke abafundi beLANGA bahambisana nombono wami yini.

Sindiyandiya Nzama.
ESTCOURT.

Wayefanele

ILANGA

azikhiphe kuqala

- 5 JUN 1974

uDladla bese

ehlabe incwadi

MHLELI, — NGIZWAKALISA UKUDABUKA OKU-KHULU KULENTO EYENZEKE EPHALAMENDE YAKWAZULU KWANONGOMA UKUPHONSANA NGAMAZWI ASHISAYO KWABAHOLI BETI'U.

Ngizizwe ngiphelelwa ngamandla ngingakafiki ndawo nombuzo wami wamaqembuqembu asedaleka ngapha nangapha.

Ngithe ngisezwe eloMkhonto nanto eleVoice, nanti eleLabour.

Uma ngisafuna isisula nezinjongo zalamaqembu ngithole ukuthi zingumbango wezikhundla. Yilowo nalowo uzifunela ukuthi kube nguyena ophethe.

Ukusuka kothuthuwa kwaNongoma kungenze ngafikelelwa vikuthi sekuzaleka elinye iqembu. Noma kungabe kakunjalo kodwa loku kungumbono wami mina ngedwa ngoba vele siyahlukana ngemibono.

Abanye bathi wona uNdunankulu ngokufunda incwadi ingafundwa yisiGungu sisodwa.

Mina ngiyamsola uMhlonishwa uDladla ngokuphindaphinda ukuphikisa umholi ngencwadi ayifunda eyiphethe ngezakhe izandla

athi inkulumbo ephakathi kayizihlanganisi nencwadi.

Kwakufanele uMhlonishwa ithi ingafundwa lencwadi asukume azehlukanise nayo, axolise'e igama lakhe elisetshenziswe ekwedeleteleni umholi wakhengumuntu ongahlangene naye abese-ke esola umholi ngephutha alenzile lokufunda incwadi exabanisa isigungu ayifundele umphakathi singakafakani imilomo isigungu ngayo.

Uma lokho kusemthethweni umholi wayenakho ukuyifunda lencwadi eyayibha'elwe yena futhi ime-nzela phansi phezu kwezizamo yakhe ayizamela uZulu.

Ngigcina ngokuthi kuhle uMhlonishwa axolise emphakathini ukuwuthatha ngesinxele ukuze uZulu aneliswe ukuthi usazosebenza ngokwethembeka kuHulumeni waKwaZulu.

—Philemon Mhlongo,
G. ERMISTON.

Kusethusile okubhobo

ILANGA
kwa Nongoma

- 5 JUN 1974

MHLELI. — Kuyadabukisa kanti futhi kubuhlungu okwenzeke ePhalame-nde yakithi kwaNongoma kwaZulu kunukubezwa uNdunankulu wethu uChief Buthelezi. Okuxaka umqondo womuntu ukuthi noma ecabanga ngezenzo zabantu bakithi zokunukubeza uNdunankulu ukuthi bafuna enzenjani kanti?

Ngakho konke akwenzayo nakukhuluma siyakubona. siyakuzwa futhi. Akukho lutho alufihlayo nalwenza ngasese kodwa konke uyakuveza emphakathini wonke. Asize singezwa kuvela noyedwa esola lokho asekwenzile nasekukhulumele. Kodwa siyesizwe iningi limvume-la.

Pho lokhu kusola abamsola ngakho kughamukaphi ngoba asize singezwa ukuthi kukhona abathumela izikhalo zabo kuHulumeni wakwaZulu waze-nqaba. kodwa konke akwenzayo ukumela ilungelo lomuntu omnyama? Pho lokhu kusola okungenasizathu kusukaphi? Kungondeni?

Kuyasikhanyela thina Zulu ukuthi lababantu abenza lokhu bahlangene namaBhunu athanda ukorela phansi isizwe samaZulu. alokhu egxeka uNdunankulu wethu ngezenzo ezingaondene nawo esingazi ukuthi ahlushwe yini ngezinto zethu esizenzela zona ngeyethu imiqondo kodwa kube nguHulumeni wawo ongavumi nelungelo labantu abamnyama.

Manje athi-ke uNdunankulu wethu (uButhelezi) akenzenjani ngoba okaShenge uvazibeka izikhalo zakhe kuye uHulumeni wa-

bamhlophe, kodwa akazi-mukeli masinyane ukuze naye (uHulumeni wakwaZulu) akhuthale, abenesibindi nokuzimisela ngokuthukisa abantu bakhe?

Kodwa wona amaBhunu alokhu ethi ubambezele intuthuko kaZulu, yini aseyzile wona maqondana nezikhalo zikaHulumeni wakithi kwaZulu ukuze sibone-ke ukuthi uHulumeni wethu osibambezele?

Okudabukisayo kakhulu ukwenza kwabantu bakithi, futhi bona abafundiswe nabasezikhundleni eziphakeme ukuba kube yibona abacekela phansi imizamo kaNdunankulu wethu. Benza sengathi bakhalela isizwe kanti bangasohlangothini lwezitha zethu amaBhunu.

Babengathini ukuba kwenzeka okwenzeka kwamanye amazwe lapho okwathi ngokuthola inkululeko yabo kwasuka izimpi kwaliwa, kwafa abantu abanengi, kwachitheka igazi ngakho njalo ukuba kusuke abamhlophe baxove abantu ukuba bangezwani bahlukane phakathi? Ngabe basola bathini ukuba kwenzeka leyonto kwaZulu?

Okunye okudabukisayo ukuthi sinabaholi abadala ekade babelwela inkululeko kaZulu. Noma bengakho esigungwini sikaHulumeni wakwaZulu kodwa bathule nje abakukhuzi lokhu okwenziwa abantu abanjengoChief Hlangwa noMnuz. Dlangamandla, yize bebona ukuthi lesisenziso siwukunukubeza nokwehlisa isithunzi sikaHulumeni wethu nokwenza inhlekisa kwabamhlophe ngathi.

Esinye isenzo esibuhlungu esenziwe uBaba uMa-

hlath'amnyama ngokulekelana nomuntu wesifazane osolakalayo kulencwadi yesidumo esisuke ephalame-nde, besekuba uyena ogijima ashaye izingcingo.

Futhi yena loMahlathi ozibiza ngokuthi uyiBig man, uthembisa iqembu elizibiza ngokuthi liyiZwi laboMdabu ukuthi uzobasiza ngokwenqatshelwa kwabo uNdabazabantu waseMpumalanga ukwenza umhlango wabo.

Kanti yena loMahlathi ukuluphi uhlangothi? Ake asichazele sizwe. UNDabazabantu ukhulume igama elikhulu futhi elingena-kuphikiswa lokuthi lababantu bazofaka umoya omubi kubantu. Ingani ubesho khona ukuthi bazohlukanisa uZulu phakathi? Yena-ke uMahlathi uthi bebezofaka moya muni?

Kanti yena loMahlathi akusewuye umuntu osiza abantu abahlupheke ngeqiniso, usewumuntu osiza abantu abayizitha zikaZulu?

Abantu sebezofihla ubuqili babo ngaye, futhi naye avume yize ebona ukuthi baqondeni?

Impela siyadideka Ma-hlathi. OkaShenge kaMnyamana, uMntwana wakwaPhindangene, sesiya-methemba kakhulu, futhi siyethemba ukuthi ungumlomo ongathethimanga ngempela.

UMnuz. Dladla yena besimethemba impela ukuthi uyisandla sokunene si-kaShenge, kepha manje uyasisolisa ngalencwadi ayiphikelayo asho nokuthi ayilutho. Uyayivikela kodwa ebe eyazi ukuthi ibhalwe ngangqondoni nokuthi isopheni. Uma ibi-

hlambalaza yena ubengasho yini ukuthi ayilutho?

Yebo, nabanye abafundi bayasho bathi bayofa lapho efa khona uDladla. Sengathi abayazi into abayobe beyifela ngoba uDladla uyayazi into ayenzayo bona abazi.

Baphi ababethi uHlangwa yindoda ngokuhlukanisa uZulu.

Baphi ababethi uMhlongo yindoda enesibindi? Bathini namhlanjena uma sebembulwa izinqe ukuthi bayizimpisi ezembethe uboya bemvu kodwa uChief Buthelezi akashintshile yilokhu akhuluma into eyodwa kusukela ekuqaleni kuze kube manje umile entweni eyodwa yokuthi nikani uKhesari okukaKhesari?

MaBhunu, yehlukanisani amakhoba namabele. Asinakukhohliswa sibhekile. UmNtwana wakwaPhindangene noma angapheliswa ukubekezela akumangalisi. Naye uyisidalwa esinemizwa.

Kubuhlungu ukusolwa ungone lutho. njengoba nathi simzwela ubuhlungu simdabukela kodwa singenakumsiza ngalutho kodwa sibheke yena ukuba asize thina ngalo lelo-gazi lakhe.

Sicela labo abahlambalaza uNdunankulu wethu ukuba baveze obala izikhalo zabo esebeke baziyisa kuHulumeni wakwaZulu zenqatshwa.

Abatshale izwe ukuthi bafuna uNdunankulu achi-the igazi yini? Kuyadabukisa kakhulu ngoba abantu bakithi banjengabantwana abangacabangiyo. Ngiyaxolisa Mhleli ngokwelula kangaka, kungenxa yesenzo sabantu bakithi.

Vusumuzi Peter Mhlongo. DURBAN.

ILANGA BAKHUSHULELWE

TEX BUTHELEZI

ETHEKWINI. — Izisebenzi ezibalelwa ku 5 000 ezisebenza eMnyangweni wezemisebenzi nemigwaqo kuHulumeni waKwa Zulu zizokhushulelwa amaholo azo kusukela ngayo lenyanga, kodwa imininingwane ephelele beyingakaziwa okwamanje.

Lokhu kudalulwe nguChief E. T. Xolo, owengamele uMnyango weZemisebenzi nemiGwaqo KwaZulu, esehhovisi lakhe eMgungundlovu.

Ngokusho kukaChief Xolo lokhu kubukezwa kwamaholo kuzokwenza ukuba ezinye izisebenzi zithole imali okuthiwa yi "back pay" kusukela enyangeni ka-April nonyaka.

Ngenkathi ebuzwa yiLANGA uChief Xolo uthe okwamanje akukaziwa ukuthi amaholo azokhushulwa ngamalini kodwa wagcizelela ukuthi noma kanjani azokhushulwa.

AbaQondisi bayoyonke iminyango yaKwa Hulumeni waKwa Zulu bebenomhlango wabo eMgungundlovu ngolwesine befakana imilomo ngokuthi azokhushulwa kangakanani amaholo.

Kodwa okhulumela abaQondisi uthe imininingwane yonke izothunyelwa kuHulumeni waKwa Zulu ngaphambi kokuba izezwe.

UChief Xolo utshele ILANGA ukuthi ikhomishani yezisebenzi zikaHulumeni waseRepublic isithumele kuHulumeni waKwa Zulu izilinganiso okungase kukhushulwe ngazo amaholo ezisebenzi zaKwaZulu.

Ukukhushulwa kwamaholo kulandela iziteleka ezike zabakhona phakathi kwezisebenzi zaKwaZulu ikakhulu kwezoMnyango weZemisebenzi.

Izisebenzi ezingu-80 zaKwa Zulu ezisebenzi ukwakha ihosifela laseClermont bezitelekile ngomSombuluko wona lona. Zibuyele emsebenzini ngoba zethenjisiwe ukuthi loludaba lokulungiswa kwamaholo luzothathelwa izinyathelo ngokushesha.

Kubuye kwavela ukuthi kwakhona kulelisonto ezinye izisebenzi ezisebenza KwaMakhutha bezitelekile, kodwa ngokwethenjiswa ukubukezwa kwamaholo ngokushesha lezisebenzi zibuyele futhi emsebenzini.

ILANGA Bakhuthazwa

- 5 JUN 1974

ngentela

yakwaZulu

Golden Gcabashe

EMARITZBURG. — UMnyango weMfundo namaSiko kuHulumeni waKwaZulu sewuthumele izincwadi ezikoleni zawo ukukhuthaza wonke amathishela ukuba abe "isibonelo" ngokuba asukumele ukukhokha kwentela entsha engu R3 esanda kumenyezela yiloHulumeni.

Kuke kwakhona isididi elokishini laseMlazi emuva kokuba kufike lezincwadi, ngesikhathi amanye amathishela ethi ayovikhokha lentela emahhovisi eMantshi, kwatholakala ukuthi awafiki amalididi ayo.

Kulelisonto uMnu. J. Hansmeyer, ongumQondisi woMnyango weZimali noMaziphathe (Finance and Authority Affairs), ungitshela ukuthi uMnyango sewuwathumele amalididi kuzozonke izinkantolo zaKwaZulu.

"Niengamanje sekunamalungiselelo okuba uMnyango wokuphatwa no-

* Phenya ekhasini 2 *

I-African Bureau of Education iyenaba

ILANGA

- 5 JUN 1974

ETHEKWINI

UDR. D. P. P. MAROLEN, oyisikhulu senhlangano i-African Bureau of Education, uzohambela izindawo ezehlukene kuleli ngesabelo sakwaZulu, esaseCiskei nesaseTranskei ebonana nabaholi bazo abuye ahambele namangcwaba abaholi abaziwayo abangasekho njengoDr. J. L. Dube, Dr. B. W. Vilakazi, Prof. D. D. T. Jabavu, Mnuz. R. R. R. Dhlomo nabanye abaningi, ebeka izimbali.

Lenhlangano kayizihlanganisile nezombangazwe kodwa ingezinikelele ezemfundo kanti yasungulwa nguye uDr. Marolen eWitwatersrand ezinyangeni eziyisikhombisa ezedule. Njengamanje uphethe isikhundla sikanobhala (Organising Secretary) wayo.

Lenhlangano isibe nempumelelo enkulu kulesisikhashana isunguliwe kangangoba abaphathi bayosebehele ukuthi ngenya-

nga ezayo bawuqhube umsebenzi wayo usabalaleke kulo lonke leli.

Izoqala ngokuba ngale nyanga kaJune ivule amahhovisi ayisithupha ezigabeni zayo eziyisithupha kuleli.

Phakathi komhlaka June 4 nomhlaka 12 izovula ihhovisi eThekwini elizophatha iNatal naKwaZulu, kuthi phakathi komhlaka June 14 nomhlaka 16 ivule ihhovisi eBloemfontein elizophatha i-Orange Free State nesifunda saseNorthern Cape.

Phakathi komhlaka June 18 nomhlaka June 24 kuzovulwa ihhovisi ePort Elizabeth elizophatha isifunda sase-Eastern Cape, phakathi komhlaka June 26 nomhlaka June 29 kuzovulwa ihhovisi eCape Town elophatha isifunda saseWestern Cape.

Kulindelwe futhi nokuba kuvulwe ihhovisi eGoli, elizophatha iSouthern

Transvaal nasePitoli, elizophatha iNorthern Transvaal.

Lamahhovisi azovulwa nguye uqobo uDr. Marolen njengoba elindeleke ukuba ahambele zonke lezizindawo khona eduzane nje.

Kulona loluhambo lwakhe uzohambela namangcwaba abaholi abaziwayo asebafa njengoDr. J. L. Dube, Dr. Vilakazi, Prof. Jabavu nelikaMnuz. R. R. R. Dhlomo, abeke izimbali kuwo.

Uzohamba enza izinkulamo ezindaweni eziningi lapho ecelwe khona, ahambele nezindawo ezibalulekile zemfundo.

Uyobonana nabaholi bezabelo, uChief Gatsha Buthelezi uNdunankulu waKwaZulu, uNdunankulu Sebe waseTranskei, kanye noNdunankulu Kaizer Matanzima, waseTranskei.

UChief Buthelezi wambhalela incwadi uDr. Marolen ethi: "Ngikuthokozela kakhulu ukuzwa ukuthi uhlose ukuvakashelela KwaZulu."

UChief Buthelezi uselubeke loludaba ezandleni zikaNgqongqoshe wezemfundo KwaZulu, ukhansela J. A. W. Nxumalo, okunguyena ozokwenza amalungiselelo aloluhambo eNatal naKwaZulu.

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WHYSALLS

P.O. Box 676, 68 West St.,
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Unions rally to aid Black labour

THE CAPE TIMES

5 JUN 1974

Cape Times Correspondent

GENEVA.—The British Trades Union Congress appears to have swung practically the entire Western European trade union movement behind its plan to help South Africa's Black workers.

In effect the plan has been taken over the International Confederation of Free Trade Unions which is setting up a special co-ordinating committee to implement it.

The committee will comprise representatives of the trade union movement from nearly all the major Western industrialized countries as well as the powerful International Trade Union secretariates, such as the International Metalworkers' Federation.

The involvement of the ICFTU may be disquieting

news to the South African Government since the organization, which has labour movements from 14 Black African states affiliated to it, is far more militantly anti-apartheid than the British TUC.

There is also a fundamental difference between the ICFTU and the TUC over their attitudes towards the multi-racial Trade Union Council of South Africa.

The British TUC leaders are sympathetic towards Tucsa, but the stocky, crop-headed general secretary of the ICFTU, Mr Otto Kersten, told me yesterday that he wants no contact with Tucsa which he believes has too many conservatives in it.

"We might, however, work with some of the progressive elements in Tucsa," he said.

OBLIGED

Asked what would happen if the SA Government used its new statute to prevent funds entering the Republic, to assist the building up of an African labour movement, he said there would be a "serious" reaction from international labour.

It seems that in order to broaden support for its plan to help South African Blacks, the TUC was more or less obliged to involve the ICFTU, which represents most of the free world trade union movements.

However, by going along with the TUC, the other western trade unions are committing themselves to constructive help for Blacks in the Republic rather than boycott action which some, especially the communists, would like to see.

- 5 JUN 1974

World unions back plan to aid Blacks

By JOHN IMRIE
'Mail' Man on the Spot

GENEVA.

THE BRITISH Trades Union Congress appears to have swung almost the entire Western European trade union movement behind its plan to help South Africa's Black workers.

In effect the plan has been adopted by the International Confederation of Free Trade Unions which is setting up a special co-ordinating committee for its implementation.

The committee will be staffed from the trade union movements of nearly all the major Western industrialised countries as well as the powerful international trade union secretariats, such as the International Metalworkers' Federation.

The main aim of the TUC plan is to build up Black trade unions.

The involvement of the ICFTU may be bad news for the South African Government since the organisation, which has labour movements from 14 Black African states affiliated to it, is far more militantly anti-apartheid than the British TUC.

There is also a fundamental difference between the ICFTU and the TUC over

their attitudes towards the multiracial Trade Union Council of South Africa.

The British TUC are sympathetic to the TUC in South Africa and believe in co-operating with it, but the stocky, crop-headed general secretary of ICFTU, Mr Otto Kersten, told me yesterday he wanted no contact with Tucsas which he believed had too many conservatives in it.

"We might, however, work with some of the progressive elements in Tucsas," he said.

Asked what would happen if the South African Government used its new law to prevent funds entering the country to build up an African labour movement, he said there would be a "serious" reaction from the international labour movement.

Uthi uqinisile uConco

UMAKATINI

ILANGA

UHLASELA

ILANGA

- 5 JUN 1974

UDLADLA

- 5 JUN 1974

MHLELI. — Abantu bakithi kuzodingeka ukuba basheshe bayeke umkhutshana wokuthi wonke umuntu ongaboni njengoba kubona bona noma labo baholi babo abayigugu kubo bese benemba lowo ongabonisi okwabo ngokungcola kokuthi ungumlomo wabeLungu noma we-“BOSS” noma wamaphoyisa ezomoya. Lokho kungumkhutshana omubi wabeLungu wokuba bathi uma behlulwa ngamazwi omuntu oMnyama bese bethi uyiKhomanisi.

Kuhlasimulise umzimba kimi uma ngizwa ukuthi lamazwi okuthi uMnuz. Conco uyilzeizinto ashiwo ngumuntu engimhlonipha njengoMnuz. B. I. Dladla lapho elulekwa nguMnuz. Conco ngamazwi ashubile ngalokho uMnuz. Conco abecabanga ukuthi akuhanjiswa kahle yiloMhlonishwa.

Abebekhona bathi uMhlonishwa Dladla uqhubeke waze wathi uMnuz. Conco ukhulumisa okomuntu ozothokozisa obasi bakhe, uB.I.C. abakweleta izindathane zezimali. (Engabe umphathisihlalo ubengayikhuzi ngani lenkulumo ededengu).

Konke lokhu bekudingeka ngani kodwa? Empeleleni khona ukuba uMnuz. Conco ubekweleta uB.I.C. ngempela leyomalikazi eyaziwa nguMhlonishwa Dladla bekunani?

Ngempela uMnuz. Conco useke wabonwa yini emiswe ezinkantolo kuthiwa uyehluleka ukukhokha izimali zeB.I.C.?

ILUNGELO

Eqinisweni uMnuz. Conco ubeslungelweni lakhe ukuba ahlabe izenzo zomuntu osuke emele yena njengelungu likaHulumeni waKwaZulu ngesikhathi uHulumeni engahlangene. Amalungu esigungu asuke emele uHulumeni nathi thina Zulu sonke, ngakho kufanele ukuba uma singanelisiwe ukuthi samelwa kahle, sisho elubala. Asingakhohlisani futhi sithi kwakufanele ukuba uMnuz. Conco amsole ngasese loMhlonishwa, kanti iPhalamende ngelokwenzani?

Mina ngithi ukuthi siyongoba simunye akusho ukuthi asibe nabaholi abangenakusolwa.

Empeleni ukhona umuntu ocabangayo ongase athi wenza kahle uMhlonishwa Dladla uma eyozenza umuntu onamandla okuvimbe'a abeLungu baseRichard's Bay ukuba baqashe abantu bakwaZulu uma bengenzi intando yakhe? Unalawomandla uwathathaphi?

Kimina ayikho into esen'ke ngayizwa iphoxa uHulumeni waKwa Zu'u

efana nalena eyashiwo yiloMhlonishwa yokuthi uzovalalela abeLungu baseRichard's Bay ukuba bathole izimvume zokuqasha izisebenzi uma bengazukumlalela.

Ngiyamzwela ngempela umNtwana waKwaPhindangene uma abasekeli bakhe bezolokhu belulaza uHulumeni wakhe kanje.

Yona lento ayitshela izisebenzi zaseNew Germany ukuthi noma abakwaPhillip Frame bangazixosha yena uyoshayela eGeneva lapho kuyotholakala khona imali yokuziholela, nayo akufanele isolwe ngoba kuthiwa siyongoba simunye. Wake washayela njena khona eGeneva lapho?

Engikwaziyo mina wukuthi uHulumeni waseSouth Africa ngeke ayivumela imali yaloluhlobo ukuba ingene lapha; futhi noMhlonishwa uyakwazi lokhu. Pho yini eyenza ukuba akhohlise abantu baseNew Germany kanje?

Empeleni kuyona yonke lempi yakhe namafemu, malini aseke wayitholela izisebenzi ngaphandle kwalokho naye akubiza ngokuthi kungamaphinathi mhla ehola izisebenzi ezazitelekile?

Zolo lokhu yena loMhlonishwa kade egxeka iNgonyama ngokulamula izitelekwa kwaMagengqe ethi isikhundla sayo asikuvumi lokho. Uma sekutshelwa yena ukuthi nesakhe asikuvumi lokho sekudingeka ukuba abamkhuzayo kulokho ababize ngabakhulumeli bakaBOSS (engabe yini yona leyo?).

Khona eClermont lapho, lapho ethi “uyobulalela” khona uMnuz. Conco uMhlonishwa Dladla (engabe eMsinga wesabani ngoba uConco umele uMsinga) uyazi njena ukuthi abanye bethu basakhumbula ukuthi wabambisa abantu bakhona oMnuz. B. B. Cele udonga wathi abathumele kuyena iMemorandum yokucela iCommunity Authority. Bake bayitho'a?

Angithi namhlanje bangaphansi kweBantu Trust yona kanye lena ababemcele ukuba abavikele bangageni kuyona?

Angithi bezwa sekuphuma emaphepheni ukuthi bavume iBantu Trust okunanamhlanje basaphika bona ukuthi bakuvuma lokho. Akabobheka angathi “uzobulala” uMnuz. Conco bese kufika kufa yena.

Sasilalele silaphaya kude nangalelola efike eClermont encomela abantu baseClermont ngaso Jesisithandwa sakhe namhlanje asethi uzosibulala.

Naye uMnuz. Conco usabuzwa nje kodwa usabuya nganeno. Ngijabula ngoba kwaMnuz. Conco lowo liyazi ILANGA ukuthi khona zolo lokhu kade engisukela, ngazithulela nje.

Bengingaqhubeka, Mhleli, kodwa angithandi ukuthatha isikhala sabafundi bakho. Owakho.

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