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BUSINESS DAY, Monday, October 6 2003

ANC gives branches more time to nominate election candidates

THE African National Congress (ANC) has postponed all of its provincial list conferences until the last two weekends of the month to give more branches the opportunity to nominate election candidates. ANC secretary-general Kgalema Motlanthe said the list conferences would now be held on the weekends of October 18 and 25. Three election lists have to be drawn up by the conference: for the National Assembly, the National Council of Provinces and provincial legislatures. *Linda Ensor*

ILANGA OCTOBER 6-8, 2003

I-ANC ibinyakazisa imiphongolo ngokuhoxa kukaMchunu

Mhleli,- Kuvele kwabonakala zisuka nje ukuthi i-ANC inyakazisa umphongolo ngokuba uMnuz. Mchunu, isekela likaSomlomo kuSishayamthetho saKwaZulu-Natali, lithi liyesula okwesikhashana. Uma usunyakazile umphongolo bafuna ukususa isibi leso-ke abasihlosile, bese izinto zibuyela esimweni abasifunayo. Sekusobala-ke ukuthi lokhu kwesula bekungokokucupha unoxhaka ukuze uSomlomo, Inkosi uMdletshe, abe nengcindezi yokuba naye asule.

Kakulona iqiniso ukuthi njalo uma kukhona udaba oluphenywanyo abaphathekayo kufanele bahoxe. Nangu uMnuz. Jacob Zuma akahoxile.

Nangu nje uMnuz. Ngcuka akahoxile. Kwenziwa yini ukuthi uma kuyiNkatha kucindezelwe ukuba umthetho uhambe ngenye indlela?

Indaba kaSomlomo inde, kanye neyabo oMnuz. Mzimela. Uma umuntu eqala ngoMnuz. Mzimela angasho ukuthi wayengafunwa nhlobo yiqembu le-ANC kulesi sikhundla. Babefuna umLungu. Babehamba phambili ekutheni akufanele kungene umuntu ngoba eyiNkatha. Kufanele yini kungene umuntu ngoba eyi-ANC? Lokhu ukuthi uma umuntu engafunwa bese ebizwa ngeQembu lezombusazwe, sengathi bona ababaqashile abasiwona amalungu ezombusazwe, iyacasula. Inkosi uMdletshe kabayithandi ngoba bengakwazi ukuchachaza uma isesihlalweni.

Uma Macingwane wenze into enhle ufuqwa ngunembeza wakho. Noma ufuqwa yiqembu elakha itulo, musa ukuvuma ukusetshenziswa ukuba kuliwe ngawe ngokucatshangwa ukuthi bayizitha.

Akekho umuntu owenza into enhle aqede aphoqe abanye athi kabamlingise. Uma iyinhle izokuba yisibonelo esihle yenziwe. Uma ingalingiselwa, kusalungile futhi, ngoba vele ibingahlose kuqhoqa muntu.

Ngenjani le nto enhle okuthiwa "nkosi Mdletshe shiya nawe ngoba useshiyile uMnuz. Mchunu?" Kusho abaphenyi yini ukuthi kabayeke abaphenywayo. Yini i-ANC ibuye yenze umsebenzi wabaphenyi? Ingamasekela abaphenyi yini kulolu daba? Iyasina iyazishayela ihlombe futhi? Buphi ubulungiswa kuleli phalamende?

"Mayifundivaliwe"
KWADUKUZA

BUSINESS DAY, Monday, October 6 2003

THE THICK END OF THE WEDGE

THE EDITOR'S NOTEBOOK

JUDGE Joos Hefer's commission of inquiry into claims that the national director of public prosecutions, Bulelani Ngcuka, was an apartheid spy gets under way in Bloemfontein next Monday.

JETHRO GOKO

Despite some expectations that the probe will be a tepid affair, I have a feeling that sparks will fly and it will be informative and entertaining. There is simply too much riding on this inquiry for it to be boring.

Ngcuka's career in government, and indeed in the ruling African National Congress (ANC), could depend on it. So could that of Deputy President Jacob Zuma. Whatever the outcome of the inquiry, it will probably have a fatal political effect on one of these heavyweights.

The first signs of how important the inquiry is emerged last week when Zuma said he was willing to appear before the commission if called on to do so. Could this have been an attempt on the part of Number Two to inflict an early psychological blow on his adversary? Things get more interesting if one considers that Zuma was the ANC's intelligence chief when the spying allegations were first levelled at Ngcuka during the struggle.

If Zuma gets his wish and appears before Hefer, it will be the first time he will pronounce himself in public on the spying claims. Remembering, of course, that the background to the claims include damaging allegations that Zuma is closely involved in serious corruption charges that have been brought against Durban businessman Schabir Shaik.

Ngcuka has denied the spying allegations, while Number Two has alluded to sinister motives being behind claims of his alleged involvement in corruption.

It should be a humdinger.

The hope is that the Hefer commission will shed some light on the myriad of allegations that are being bandied about both men's lives. Ngcuka will want the probe to set the record straight, once and for all, on whether he was a spy or not. Zuma will have the platform that he has been clamouring for, to demonstrate how Ngcuka has acted in a malicious way towards him in his probe of alleged corruption in SA's multibillion-rand arms deal, as the deputy president has been alleging.

■ We saw a glimpse of how crucial the proceedings in Bloemfontein may be at the weekend, when our careful first citizen, President Thabo Mbeki, wrote in his ANC column that those who are peddling lies about spies will face the full wrath of "the masses of our people" — a favourite term that Number One appears to use liberally when he is feeling a little emotional.

Remember other words like "some among us" and "fishing in muddy waters". Until Friday, Mbeki had thus far, kept a safe public distance from the family crisis.

The big question is: was this rather ominous warning deliberately issued to send a message to his ANC flock about where he stands on the matter ahead of Hefer's probe? In addition, could there be some among the major combatants who could now be quaking in their boots because of the statement? Don't be impatient, the answer is only a week away.

■ I have been fascinated by Mbeki's new thinking to rotate the people who act for him when both he and his deputy are away. For a long time, we had almost come to accept that Home Affairs Minister Mangosuthu Buthelezi was the de facto Number Three. Clearly not so now. But could there be currency in suggestions that some of the latter acting presidents may be on their way out and are being given a decent public exit ahead of the rumoured major cabinet reshuffle set for after next year's general elections?

Don't expect me to get a Christmas card from Number One for wondering about this aloud. I forgive him in advance.

■ *Goko is deputy editor.*

SOWETAN Monday October 6 2003

Mangope slates North West ANC

By Matshube Mfoloe

UNITED Christian Democratic Party (UCDP) president Lucas Mangope launched a stinging attack on the North West ANC leadership, accusing the ruling party of betraying the principles of the Freedom Charter and those who wrote it.

The party is the official opposition in the North West legislature with three seats.

"Where we should have leaders committed to the people, we have political charlatans whose sole purpose is self-aggrandisement at the expense of the people they are supposed to be serving," Mangope said.

He said it was "a sickening indictment" of the ANC leadership and a "total betrayal" of the principles of the Freedom Charter and those who wrote it.

The former Bophuthatswana bantustan leader said South Africans have realised that they were "victims of massive fraud" and that they have been "taken for a political ride" since 1994.

"They (South Africans) are looking at the UCDP and recalling that when we were in power and governed Bophuthatswana everything worked and all of us prospered," Mangope said.

"We had the best matric results in all Africa, our hospitals and clinics served ordinary people in an efficient and professional manner, unemployment was unheard of, tourism was booming, our public transport worked, our civil servants served the people or were shown the door, investments poured in," he said.

Mangope said South Africans were awakening to the reality that if absolute power was left in the hands of the ANC for much longer, the result would be "absolute catastrophe".

Launching his party's website (www.ucdp.org.za) in Mafikeng at the weekend, he said the UCDP would ensure that politicians "blinded by greed and careerism" would not be allowed to accumulate power.

Mangope said the website would assist his party in the assumption of political power in North West and in the country.

"We are going to use the website to unashamedly pronounce Christian principles and carry out a message of political salvation to South Africa.

"We can now reach tens of thousands more people than we could in the past," he said.

SOWETAN Monday October 6 2003

New Bill proves SA is going forward

THE approval of the new Sexual Offences Amendment Bill last month is indicative of progress in the South African justice system.

The Bill, which previously defined male sexual penetration as an indecent act, now classifies it as rape.

In the light of South Africa's crowded prisons and the high prevalence of HIV-Aids, the Bill could not have come at a more opportune time.

Our country faces a tremendous challenge in addressing crime. One way of dealing with the issue is to rehabilitate offenders by sending them to prison.

While rehabilitation is imperative, we need to assess its efficiency.

Take this scenario for instance: An 18-year-old male is arrested for stealing his dad's car and going joy-riding with his friends. He spends a night in jail awaiting trial and is raped, and contracts HIV-Aids.

Because male rape was not considered a rape offence, the victim could not lay a rape charge. He could only lay a charge of indecent assault against the perpetrator.

The new Bill serves to condemn illegal and immoral acts of sexual molestation.

The Bill, however, is not a panacea for reducing cases of male rape. It is essential that male rape victims be supported in laying charges against the perpetrators.

Correctional services also need to engage in programmes aimed at increasing awareness of male rape in prisons, and society at large should play a role in destigmatising the issue.

SIPHO SEAKAMELA
Researcher, South African Institute of International Affairs, Wits University

SOWETAN Monday October 6 2003

DA-IFP is fooling voters'

THE Democratic Alliance-Inkatha Freedom Party's "coalition for change" is only a marriage of convenience which is fundamentally flawed and will change nothing, Kwa Zulu-Natal New National Party leader, Renier Schoeman said at the weekend.

Speaking at an NNP head council meeting in Durban, Schoeman said: "I say this because the central argument which the DA puts forward is that this coalition presents an achievable alternative to the ANC Government, which is only self-delusion and a pipe dream.

"In fact it is deception of the voters and the IFP is aiding this deception." He said voters of minority communities should decide how they could best ensure that their voices are heard.

"All that is certain is that the DA's route of opposition at all costs and total negativity towards the new South Africa will only serve to push those who vote for it further into the political wilderness and further along the [redacted] Schoeman said. – *Sapa*

SOWETAN Monday October 6 2003

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Researcher, South African Institute of International Affairs, Wits University

THE WITNESS, MONDAY, OCTOBER 6, 2003

DA, IFP coalition is 'flawed'

THE Democratic Alliance-Inkatha Freedom Party's "coalition for change" is nothing more than a marriage of convenience which is fundamentally flawed and will change nothing, the KwaZulu-Natal leader of the New National Party, Renier Schoeman, said at the weekend.

Speaking at an NNP head council meeting in Durban, Schoeman said: "I say this because the central argument which the DA puts forward is that this coalition presents an achievable alternative to the African National Congress government, which is self-delusion and a pipe dream."

Voters from minority groups must accept that the counter to alienation is to be in the political mainstream, where the action is and where decisions are taken.

"That is where the NNP is today and nothing can persuade us to deviate from the road of co-operative governance with the ANC which we have chosen and from which we will not turn back," Schoeman said.

Schoeman also announced that NNP member for the provincial parliament in KwaZulu-Natal, Brian Edwards, has been appointed to lead the party's election team during the 2004 campaign.

The NNP head council of KwaZulu-Natal met at the weekend and focused on planning for the election campaign. It was fully briefed on the outline of the overall election campaign and expressed its full support for the planning which was tabled. — Sapa.

ILANGA OCTOBER 6-8, 2003

Isexwayiso sikaShenge esibhekise emphakathini

NOCKY NTSHINGILA

"KASIKWAZI ukuthembela kuHulumeni kuphela ukuba kube nguye ohlinzeka ngezidinga zomphakathi ontulayo, kepha kumele sibuyele esikweni lokuzisiza ngokuzethemba."

Lena yinselele ephonswe nguNgqongqoshe wezangaPhakathi eSouth Africa, umNtwana uDr Mangosuthu Buthelezi emcimbini wokuvulwa kwamahhovisi oMnyango wezeNhlalakahle nokuThuthukiswa koMphakathi obuseBilanyoni eDumbe ngeledlule.

La mahhovisi avulwe ngokusemthethweni nguDr Buthelezi noNgqongqoshe wezeNhlalakahle umNtwana Gideon Zulu.

Lo mcimbi ubuthanyelwe yizinkumbi zabantu bale ndawo, amaKhosi endawo yiziMeya nabaholi bomphakathi. Ukuvulwa kwala mahhovisi kuhambisana nomgomo walo Mnyango wokusondeza uHulumeni nosizo kubantu.

UDr Buthelezi utshele umphakathi walapha ukuthi ukuvulwa kwala mahhovisi yindlela uHulumeni azisondeza ngayo kubantu ukuze bakwazi ukusizakala ezindaweni zabo.

Uphinde wathi umphakathi akumele ubheke usizo oluqhamuka kuHulumeni kuphela kodwa kumele nawo ubhukule usizane noHulumeni ukuze kusizakale wonke umuntu.

Eqhubeka nenkulumo yakhe enohlonzo, uthe uMnyango wakhe usebenzisana kakhulu noMnyango wezeNhlalakahle.

Uthe ngalokho uzozama konke okusemandleni ukuqinisekisa ukuthi izingane ziyazithole izitifiketi zokuzalwa nokuthi abadala banabo omazisi ukuze bakwazi ukusizakala ngokwezimali zesondlo nezimpesheli.

UDr Buthelezi uthe ukuvulwa kwaleli hhovisi kusemqoka futhi kuyisibopho sawo wonke amalunga omphakathi ukwenza leli hhovisi lisebenzi ngezinga lalo elihle.

ILANGA OCTOBER 6-8, 2003

Okushiwo yi-IFP ngePhini likaSomlomo wePhalamende

MBONGENI KHUZWAYO

IQEMBU le-IFP lithi uzimise isima-kanjani uMnuz Willies Mchunu oliPhini likaSomlomo wesiShayamthetho sikaHulumeni waKwaZulu-Natal ohoxe okwesikhashana kulesi khundla ngesonto eledlule, ngoba kusenziwa uphenyo mayelana nemibiko yenkohlakalo ebikwa kwezinye zezikhulu zalesi sakhiwo.

Engxoxweni naleli phephandaba, uMnuz Blessed Gwala ongumkhulumeli we-IFP KwaZulu-Natal, uthe yigama nje ukuthi uzimisile uMnuz Mchunu emsebenzini, ngoba izenzo zakhe kazikusho lokho, kodwa kukhona okungaphezu kokuzimisa kukaMnuz Mchunu emsebenzini obekuqondwe yiqembu le-ANC ngalo mnyakazo wakamuva.

"Ngikhuluma nje uMchunu uyawela uya eBangladesh, (kwelase-India) uhamba ngokwesikhundla sakhe sokuba nguSomlomo. Akhona namanye amaLungu ePhalamende azothatha lolo hambo, bonke abazoluthatha ngokwezikhundla zabo," kusho uMnuz Gwala.

Uthi bona njengeqembu le-IFP, abakufundayo esenzweni sePhini likaSomlomo elizimisile, wukuthi i-ANC ibiqonde ukuba iSishayamthetho singabi namholi, bese kuvotelwa uSomlomo omusha, i-ANC efuna aphume kuyona.

"Isibonile i-ANC ukuthi imizamo yayo yokuketula uNdunankulu ngokuthi kuthiwa ubuholi bakhe abunakwethenjelwa kubona, ayisebenzi, kodwa (muva nje) ibifuna ukwenza khona lokho ngomnyango ongemuva. Kodwa ayiphumelelanga ngoba thina sisebenzise uMthetho-sisekelo waseNingizimu Afrika othi umuntu akanalo icala kuze kube kusho inkantolo yezwe," usho kanjalo uMnuz Gwala.

Kuze kube yimanje, uMnuz Gwala uthi ayikafiki ehhovisi likaSomlomo Inkosi Bonga Mdletshe eyokuzimisa kukaMnuz Mchunu, okungubufakazi besima-kanjani.

UMnuz Mtholephi Mthimkhulu ongumkhulumeli we-ANC KwaZulu-Natal uthe: "Kuyadabukisa ukuthi i-IFP ifune ukufaka ipolitiki nenkulumo-mpikiswano engenasidingo odabeni olubucayi njengalolu, lapho umbiko woMgcinimabhuku-jikelele, uMnuz Berry Wheeler uveze inkohlakalo edla umunyu ehhovisini lenkosi uMdletshe onguSomlomo."

Mayelana nohambo oluzothathwa nguMnuz Mchunu nabanye ozakwabo, uthe uMnuz Mchunu unguSihlalo wegatsha lesiShayamthetho saKwaZulu-Natal ngaphansi kweCommonwealth. Zonke iziShayamthetho ezisemazweni abe engaphansi kweCommonwealth, zizobe zimelwe kulowo mhlangano.

"Incwadi izobhalelwa bani? Ngoba uMnuz Mchunu wenze isitatimende esifana nencwadi phambi kwawo wonke amaLungu ePhalamende, esho ukuthi usashenxa okwesikhashana, kuze kube kuphothulwa uphenyo," kusho uMnuz Mthimkhulu.

Uthe "ngamanga aluhlaza" ukuthi uMnuz Mchunu usasebenza njengokujwayelekile.

Emuva kokumemezela ukuzimisa kwakhe uMnuz Mchunu ngoLwesibili, zonke izinhlangano, ngaphandle kwe-United Democratic Movement (UDM) ebingamelwe muntu, ne-IFP, zenze izinkulo ngabameleli bazo ePhalamende, zinxusa uSomlomo, Inkosi Mdletshe obengekho ePhalamende, ukuba naye alandele unembeza wakhe ame okwesikhashana.

USomlomo usolwa embikweni kaMgcinimabhuku ngokuthi washintsha amathayi emoto yakhe yomsebenzi aze aba ngu-15 ebangeni elingu-20 000 wamakhilomitha, kwaphinde kwasetshenziswa imali engu-R15 000 ukusevisa leyo moto.

ILANGA OCTOBER 6-8, 2003

Indlov'encane inxenxe izitshudeni

ILUNGU lePhalamende elimele Inkatha Freedom Party (IFP) KwaZulu-Natal uMnuz. Mandla "Ndlov'encane" Malakoana unxenxe izitshudeni zaseyunivesithi yaseDurban Westville ezingakakubhaliseli ukuvota ukuthi ziphume ngobuningi bazo zibhalise ngaphambi kosuku lokhetho ngonyaka ozayo.

UMnuz. Malakoana obeyisikhulumi esiqavile kule yunivesithi engqungqutheleni yonyaka yenhlangano yezitshudeni ewuphiko lwe-IFP, iSouth African Students Movement (Sadesmo) uthe, ivoti lazo lingenza omkhulu umehluko ekugxiliseni intando yeningi kunokuba iSouth Africa ibuswe ngokweqembu elilodwa lezepolitiki.

Ugxeke uHulumeni waseSouth Africa ngokulushaya indiva udaba lweHIV/Aids, wathi akakhombisi ukuba nklamunklamu ekulweni nalesi sifo esibonakala sigadla ngamandla emphakathini wakuleli. Uthe uma kwenzeka kuHulumeni ephawula ngomashayabhuqe walesi sifo, ukhombisa ukungakholwa ukuthi sikhona futhi abantu babulawa yiso.

"Abavoti bakhathazekile ngobugebengu osebuphenduke indlela yokuphila kuleli zwe, ukuntuleka kwamaphoyisa, ukwehla ngesikhulu isivinini komnotho, nokulangazelela ukuba ngogombela kwesabo kwenhlangano ye-ANC ebonakala ilambele ukuba ngungqo-shishilizi eSouth Africa," kusho yena.

Uqhube wathi: "I-IFP yilona kuphela iqembu elingcono elikulungele ukubusa leli zwe. Ivoti le-IFP ngosuku lokhetho, lisho ukugqabuka kwamaketango obubha, ukungazi, ubuphofu, nobugebengu."

Uxwayise izitshudeni ngokuthi iminphumela yesiqubulo esafafazwa ngaphambi kokhetho lokuqala lukazwenke esasithi "Inkululeko manje, imfundo kamuva", ilimaze kakhulu izigidi zentsha yakuleli eyanquma ukulaxaza phansi isikole.

"Iqembu le-IFP nomholi walo alikaze lizenyeze ngokuphikisa lesi siqubulo, ngoba linenkolelo ejulile yokuthi imfundo yiyona nkululeko. Kungalesi sizathu kumqoka ukuba silumbanise inkululeko yethu kwezemfundo nemiphakathi esiphila kuyo, abangani bethu, abantu esisebenza nabo, ngenxa yokuthi imfundo eqhelile emphakathini igcina iyize," kuxwayisa uMnuz. Malakoana.

Uphonse inselelo wayibhekisa kuHulumeni wathi uHulumeni wentando yeningi kufanele abeke eqhulwini imfundo, futhi aqinisekise ukuthi unikeza amathuba okukhululeka kwezemfundo kubantu abadla imbuya ngothi, abasezindaweni zasemakhaya, okuyibona abantu abasabhekene nobandlululo.

"Ngeke bazishaye isifuba abantu bethi bakhululekile ekubeni izigidi zezingane zabo zibhuquza emakhaya zingayitholi imfundo esezingeni eliphezulu ngenxa yokuntuleka kwezimali. Lezi yizinto ezimqoka ezidinga izimpendulo ngokushesha ngaphambi kokuthi sizishaye izifuba ngokuthi sikhululekile," kugcizelela uMnuz. Malakoana enkulumweni yakhe eshukumise izitshudeni, ebigxile kakhulu emfundweni.

Enkulumweni yakhe ugcizelele ngokuthi kumqoka ukuthi kubukezwe izinhlaka zemfundo ezilandelwayo eSouth Africa, ukuze zilinganiswe nalezo zikazwelonke, wathi kunesidingo esiphuthumayo sokufundiswa kwegayidense ezikoleni okungenani eminyakeni emibili ngaphambi kokuthi umfundi aphothule ibanga leshumi, nasonyakeni wokuqala ezikoleni zemfundo ephakeme.

ILANGA OCTOBER 6-8, 2003

uDkt. Mbukeni Herbert Mnguni

Angivumelani nokuthi imfundo isiyalingana

Mnuz Mngomezulu,

Ngiyabonga ukwamukela incwadi yakho Mnuz. Mngomezulu waseMlazi. Mangiqale ngokuxolisa ngokuphendula ngale ndlela. Lokhu ngikwenza ngoba maningi aMaZulu angibhalele ekhuluma ngesimo semfundo KwaZulu-Natali.

Kangivumelani nawe Mngomezulu uma uthi: isiyalingana imfundo phakathi kwabantu abaMnyama nabaMhlophe namaNdiya KwaZulu Natali. Ngokwami kayilingani imfundo yakulesi siFundazwe futhi kayisoze yalingana. Lokhu kufakazelwa yincwadi ebhalwe nguMnuz Bongumenzi G. Mhlongo ngesimo semfundo eNyuvesi yaKwaDlangezwa. UMnuz. Mhlongo ungumfundi kule Nyuvesi futhi unguSihlalo we SADESMO, ngakho-ke ukhuluma ngento ayaziyo (ILANGA, September 4-6, 2003). Okwenza amaZulu acabange ukuthi imfundo isiyalingana ngukuthi ngabeLungu abayimfundo, kakulona ulwazi olutholakala emfundweni.

AmaZulu ajabulela ukuthi izingane zawo sezifunda nezabeLungu nezamaNdiya futhi zifundiswa ngothisha abaMhlophe. Lokhu kuwo kusho ukuthi imfundo isiyalingana.

Kodwa akazi ukuthi zifundiswani izingane zawo. Akayazi indikimba (content) yemfundo etholakala ezikoleni. Indikimba yemfundo engikhuluma ngayo lapha Mngomezulu yileyo eqondaniswe ne-zidingo zezwe. KwaZulu-Ntali kunabantu abaningi abaswele amanzi ahlanzekileyo. Kunabantu abaningi abangasebenzi. Kunabantu abaningi abaswele izindlu.

Izingane eziningi kazifundi. Ithini imfundo elinganayo kulokhu?

Nalezo zingane ezifundayo kazifundiswa ngezinkinga zalelizwe. Kazifundiswa ngempilo yabantu abasala emalokishini nalabo abahlala emakhaya. Uma kwenzeka othisha abaMhlophe befundisa ngokwenzeka kulezi zindawo bakwenza lokho ngokusola izihlupheki nangokwakha udumo lwabo njengompetha kwezobumpofu kwabantu abaMnyama.

Le mfundo iyingozi enkulu ezinganeni zethu Mngomezulu ngoba isanganisa ingqondo yazo. Idala uqhekeko phakathi kwaMaZulu naphakathi kwabafundi uqobo lwabo.

Uqhekeko phakathi kwabafundileyo nabangafundile. Uqhekeko phakathi kwabafunda emaNyuvesi ase Natali nabafunde KwaDlangezwa Nyuvesithi. Kodwa okuhlanganisa zonke lezi zifundiswa ngukuthi kazinalo ulwazi lokushintsha isimo sezwe lethu. Ziyizifundiswa ngaphandle kolwazi esiludingayo.

Ukunqoba kolwazi lwabeLungu ngukufundisa izingane zabo ulwazi lwezidingo zamazwe abo. Uma kwenzeka bafundise ngezinto ezikwamanye amazwe bakwenza lokhu ngendlela yokulinganisa isimo sabo nesakulawo mazwe. Ngeke uthole izingane zabeLungu zifundiswa ulwazi olungasho lutho.

Futhi imfundo yabo ihlelwe ngendlela yokuthi izingane maziqale zisencane ukusebenzisa izandla zazo.

Muva nje bengimenywe ngothisha 'esikoleni salapha eBerlin. Ngesikhathi ngingena endlini yesikole ngibone izithombe zezingane eziMnyama zilengiswe ezindongeni. Lezi zithombe zathwetshulwa ngomunye wothisha ofundisa kulesi sikole. Wayevakashele KwaZulu-Natali. Wathwebula izingane emalokishini nasemakhaya.

Kakukho nesisodwa isithombe esikhombisa izingane zabeLungu nezamaNdiya. Izingane zabantu abaMnyama okufundiswa ngazo.

Uyabona-ke Mngomezulu ukuthi amaJalimane afundisa izingane zawo ukulinganisa impilo yazo neyezingane zethu. Zifundiswa amasu okuzivikela ekuhluphekeni. Nase Ningizimu Afrika ngikholwa ukuthi izingane zabeLungu nezamaNdiya zifundiswa ngobumpofu bezingane eziMnyama ukuze zingangeni kulesi simo.

Ezabantu abaMnyama zifundiswa ukulangazelela ukuphila njengabeLungu, kodwa kazifundiswa ukuthi le nto ingenzeka kanjani. Ngamanye amazwi zifundiswa ukwamukela ukuhlupheka ngenkohliso yokuthi isimo ezikuso yingoba kazihlakaniphile. Ungizwa kahle Mngomezulu?

Le mfundo kayiqonde khona ukulwa nobumpofu ezweni lethu, kodwa iyakwandisa. Ibhebhezela isiko lokucela. Ukugidlabezwa kwabantu ngeziqu esikubona namuhla kakushintshi isimo saKwaZulu-Natali.

Abathwele iziqu ka-banalo ulwazi lokuthuthukisa leli zwe ngoba kabafundisiwe ulwazi lokwakha izinto esizidingayo. Ukukhuluma isiNgisi esihle nokuziphatha njengabeLungu kakusho ukuthi abantu banolwazi lokwakha izindlu nemishini yokudonsa amanzi emfuleni.

Imfundo esiyidingayo KwaZulu-Natali ngeyokwenza izinto (practical education). Ukugcwalisa ingqondo ngemfundo etholakala ngokucabanga kuphela (theory of education) kakwanele. Izwe lethu lilambele izifundiswa ezizo sebenzisa ingqondo nezandla zazo.

Ngaphandle kwale mfundo kasisoze sathuthuka. Abafundi abaMnyama bafundiswe ukuba ngabasizi babeLungu. Bafundiswa ukuba izithombe ezisiniswa etiyetha labeLungu namaNdiya (marionettes). Kakufanele sijabulele le mfundo engenayo indikimba evela kithi njengesiZwe. Ukutapa iziqu njengoba kwenzeka kubulala umgomo wemfundo.

Uma abantu abathwele iziqu bengakwazi ukwakha izinto bengazi lutho ngezinkinga zomnotho ezweni lethu yini okufanele siyijabulele kukho? Leli zwe lidinga abantu abanolwazi lokwakha izinto.

Ngigcina ngombuzo wokuthi yini inhloso yale mfundo?

Ngiyabonga Mngomezulu.

Ngiyakhonza.

Mbukeni Herbert Mnguni (Dr. Dr.)
Schoenleinstr. 6A
10967 BERLIN/GERMANY

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NGATHOLA incwadi ebhalwe nguNhlanhla Yeni ngomhlaka 27 Meyi 2003. Encwadini yakhe wayelwa nami ngesiphakamiso engasiveza sokuthi makwakhiwe iNyuvesi ezobizwa ngegama leSilo uShaka. Nokho ngamphendula. Okungimangalisayo wukuthi incwadi isibuyiselwe kimi ngokuthi kayikho le namba anginika yona. Ikheli lakhe lalithi:

Nhlanhla Yeni
M1207
Umlazi New Township
P.O. Ntokozweni 4060
South Africa.

Ngingathokoza kakhulu ukuthintana noYeni uma engangithumelela ikheli lakhe eliqondileyo.

THE MERCURY
Monday October 6 2003

Police begin huge crackdown as identity fraud increases

GRAEME HOSKEN

JOHANNESBURG: Identity fraud is rocketing as illegal immigrants bribe home affairs officials to "marry" them to unsuspecting South Africans in a desperate attempt to gain citizenship.

Corrupt home affairs officials, who work in cahoots with syndicates running a multimillion-rand marriage scam, are now being hunted down as police begin a massive crackdown on illegal immigrants.

Last week a Shoshanguve pensioner discovered that she had been married to illegal Pakistani immigrant, Sajjad Hussan, 29, for two years without her knowledge.

Nyansei Mhlanga, 60, made the discovery while helping a nephew to apply for an identity document at the Mabopane home affairs office.

The marriage is believed to have been arranged by a syndicate working within the Department of Home Affairs.

According to a printout from the department, Mhlanga, who is a widow, married Hussan in Eersterus on September 1 2001. The printout, however, showed that the marriage certificate was issued on March 10 1998.

Mhlanga's real husband, Daniel Hlengane Mhlanga, died on March 18 2000.

Citizenship

Information given to Independent Newspapers this weekend revealed that Pretoria home affairs officials receive scores of complaints daily from people, who had been "married" without their knowledge.

According to the Department of Home Affairs, fraudulent marriages are a major problem.

Investigators from the department say once a foreigner is "married" to a South African he or she automatically gains citizenship. Department of Home Affairs spokesman Appola Gopolang said there were a number of syndicates within the department helping illegal immigrants obtain fake identity documents.

He said those syndicates often operated with the help of corrupt officials, who supplied them with the documentation needed to produce fake identity documents.

Gopolang said the department was running a national awareness campaign to alert South Africa's women about fraudulent marriages. He said if people discovered that they were fraudulently married they needed to supply an affidavit, which would allow the department to investigate the matter.

ISOLEZWE UMSOMBULUKO, OKTHOBA 6, 2003

Kuvulwe idamu elisha eBuhleni

MBALI THUSI

ABANTU abakholwa ngaphansi kwebandla lamaNazaretha eBuhleni, eliholwa nguBishop Vimbeni Shembe, ngeke kusadingeka ukuthi bayobhabhadiselwa emfuleni nasezizibeni njengoba leli bandla selinesithabathaba sedamu lokubhukuda osekuzobhajadiselwa kulo.

Ukuvulwa kwaleli damu elibizwa nge-Baba Shembe Baptising Centre ngokusemthethweni, kwenziwe Ebuhleni eNyakatho yeTheku izolo.

Sekushikisha ufudu sekugidwa kudedelwana enkundleni kushaywa amacilongo kuthokozelwa ukuvulwa kwale ndawo. Usuwonke lo msebenzi wokwakhiwa kwedamu udle imali engaphezu kwengxenye yesigidi. Ingxenye enkulu yemali yokwakhiwa kwaleli damu ixhaswe ngabenkolo yamaHindu, iDivine Life Society of South Africa (DLSSA).

Ukuvulwa nokwakhiwa kwe-Baba Shembe Baptising Centre kukhombise ngokusobala ukuthi aya ngokuqina amaxhama okusebenzisana nokuzwana phakathi kwebandla lamaNazareth ne-DLSSA. Idamu lakhiwe ngaphakathi ehholo, kanti kunezithombe zabaholi baleli bandla okubalwa kubo esomsunguli waleli bandla uMphrofethi Isaiah Shembe, uJohannes Shembe, u-A.K Shembe nesika M V Shembe ongumholi waseBuhleni kanye nesomholi we-DLSSA, uSri Swami Sahajananda.

UMnuz Bhekisisa Mthethwa oyilingu lebandla lamaNazaretha uthe sekunesikhathi eside baqala ubudlelwano phakathi kwaleli bandla nale nhlangano.

"Ngo-1996 ngaya e-India ngenhloso yokufunda kabanzi ngenkolo yamaHindu. Ngathola ukuthi asebenzisa amanzi futhi ayawathandazela njengoba nathi siwasebenzisa uma sibhabhadisa noma selapha," kusho uMthethwa. Uqhube wathi ukusebenzisana phakathi kwalezi zinkolo ezahlukene akuchazi ukuthi sebezolahla inqubo yenkolo yabo.

"Ngeke sihlukane namasiko ethu nangendlela esiqhuba ngayo," kugcizelela uMthethwa. UMbhishobhi M.V Shembe ubonge abale nhlangano ngokubaxhasa.

"Sasikhomba ichibi elinezingwenya uma sibuzwa ukuthi sibhabhadisela kuphi. Kodwa umholi wale nhlangano uSri Swami Sahajananda ukwazile ukusiza," kusho uMbhishobhi Shembe.

"Kube sekuphendulwa isoyi lesakhiwo sokuthuthukisa umphakathi nokugcina amasiko esizokwakhiwa maduze naso esakhiwe ngokubambisana nale nhlangano.

Kuphindwe kwakhishwa izincwajana ezingu-100 000 zokuthula ezibhalwe ngabenkolo yaleli bandla nale nhlangano. Lokhu kusebenzisana phakathi kwezinkolo ezimbili kuthathwe njengokuyingqophamlando ekwakheni ubudlelwano phakathi kwabezenkolo ukuze kuphokophelelwe ukuthula nokwakha isizwe esingcono.

ISOLEZWE UMSOMBULUKO, OKTHOBA 6, 2003

UMBHISHOBHI Vimbeni Shembe (okwesokunxele) nomholi weDivine Life Society of South Africa, uSri Swami Sahajananda omi eduze kwakhe ngesikhathi bebusisa ukuvulwa kwedamu lokubhabhadisa noMongameli we-IFP, uDkt Mangosuthu Buthelezi, obengomunye wezimenywa ezigavile ebezithamele le mcimbi

Isithombe: ENOS MHLONGO

ISOLEZWE UMSOMBULUKO, OKTHOBA 6, 2003

Intsha ibalulekile entandweni yeningi

Umkhaya

NJALO NGOMSOMBULUKO

NHLANHLA MTAKA

KUNGIJABULISA kakhulu muva nje ukufunda kuleli phepha lethu, ingosi yenhlangano eyengamele ukhetho, i-Independent Electoral Commission (IEC). Ngokwami le ngosi iyazama ukucacisa kabanzi ngomsebenzi onzima obhekene ne-IEC, kanjalo nemibono eke ibhalwe ngabafundi ngale nhlangano iyimibono enobuchopho nefanelwe ukubuzwa nokuphendulwa.

Kungakhulunywa kaningi nje nge-IEC usuke usuwazi ukuthi ukhetho alusekude. Nembala akusasele nyanga zingaki ukuthi siphinde sibone olayini abade, abantu beya kovotela amaqembu abawathandayo.

Kulesi sifundazwe saKwaZulu-Natal kubukeka kuzoba wukhetho olubalulekile ekukhipheni isikhondlakhondla esikhonyayo kumanje.

Ukhetho yisikhathi lapho abantu, labo abeneminyaka evunywa wuMthethosisekelo, ukuthi bayovotela umuntu noma iqembu abalithandayo. Ngamafuphi singasho ukuthi ukuvota lokhu kufana nesikhathi lapho izakhamizi zinelungelo nethuba emva kweminyaka emihlanu lokujezisa noma ukuklomelisa amaqembu azo ezepolitiki.

Kunoma yiliphi izwe kunabantu ababaluleke kakhulu ngesikhathi sokhetho nasekubuseni izwe. Lapha ngikhuluma ngabantu abasha. Nalapha ezweni lakithi sinabo abantu abasha. Empeleni kuhlawumbiselwa ukuthi iningi labantu baseNingizimu Afrika ngabantu abasha. Akumangazi-ke ukubona wonke umuntu njengoba sekusondele ukhetho esekhuluma ngabantu abasha, emsakazweni, emaphepheni nasemihlanganweni.

Sekuke kujabulise, yize noma kumangaza, ukuzwa iningi labaholi selikusho kugcwale umlomo ukuthi abantu abasha "bayikusasa" noma "bangabaholi bakusasa."

Umbuzo uthi ngabe lolu thando olungaka olubhekiswe kubantu abasha seluvela kuphi? Kulaba baholi ukhona yini obengazi ukuthi intsha ingabaholi bakusasa? Noma mhlawumbe lolu thando wumlilo wamaphepha nje oqondene nokhetho oluzayo?

Ngeshwa iningi labantu abasha linawo lo mbono wokuthi osopolitiki noHulumeni babakhumbula uma sekuyiwa okhethweni. Abanye bayithukuthelele inhlangano ye-IEC ngoba bethi ibancisha amathuba emisebenzi. Angiyena umkhulumeli walezi zinhlaka esengiziballle, kepha ngineqiniso lokuthi lo mbono uholela ekutheni intsha eningi ingakuboni kubalulekile ukuyobhalisela ukuyovota uqobo. Ngenxa yalokho umsebenzi we-IEC ubukeka uzoba wumqansa.

Ukuphumelela kweKhomishini ukubhalisa iningi labantu abasha nokuqinisekisa ukuthi bayaya okhethweni kuncike ezintweni eziningi. Enye yazo wukuqeda lo mbono ongemuhle intsha enawo ngokhetho nosopolitiki.

Bakhona-ke phakathi kwethu abacabanga ukuthi lezi zikhalo zentsha wumbhedo nje. Lelo yiphutha elikhulu iKhomishini, uHulumeni, umphakathi namaqembu epolitiki abangalenza. Zilula nje izikhalo zabantu abasha ngoba zithinta lokhu okulandelayo:

- Ukungabi bikho kwamathuba emisebenzi;
- indlala, nesifo sengculazi.

Nasi-ke isixwayiso enginaso: Sonke asikuqonde ukuthi abantu abasha abafuni amagigi nje kuphela, banazo ezinye izidingo ezinkulu kunegigi lelo abahlale befunzwa lona. Abanye babo bangabazali nezinhloko zemindeni.

Akuphele ukunika abantu abasha izinkulumo nezithembiso ezinkulu ezigcina zingafezwanga.

Kunalokho asixhaseni ngokweqiniso imizamo yabantu abasha.

Akungabazisi ukuthi abantu abasha babalulekile entandweni yeningi yalapha kwelakithi. Bafana namanzi, kuthi osopolitiki namaqembu abo bafane nenhlanzi. Umbuzo uthi inhlanzi ingaphila yini amanzi engekho? Sonke siyayazi impendulo yalo mbuzo.

BUSINESS DAY, Monday, October 6 2003

Political power of our symbols should not be underestimated

CYRIL MADLALA
KINGDOM COME

I HAD never understood the hype concerning the symbolism attached to the presence of former president Nelson Mandela at the Ellis Park stadium when the Springboks won the Rugby World Cup in 1995.

It has seemed to me that what has been hailed as a great moment in history — when people of all races in SA are supposed to have triumphed as one against a legacy of apartheid — was nothing more than a politically correct marketing exercise.

Indeed, it did not take long for the supposedly transformed rugby administration to drag the same Madiba to court to contest that he was very capable of applying his mind properly before he acted as head of state.

But then, I have since developed a good sense of the importance of things such as symbolism, particularly in this great kingdom. For instance, the struggle over the location of KwaZulu-Natal's legislative and executive seats.

For almost a decade now, this bone of contention between the Inkatha Freedom Party (IFP) and African National Congress (ANC), is really about what Ulundi symbolises to the IFP. Emotions run high. Tales are told about gallant Zulu fighters who perished in the defence of their kingdom.

Suggestions are made that any Zulu worthy of the warrior blood in their veins would rather die than see Ulundi being reduced to a ghost town — which it would become if government departments relocated to Durban or to Pietermaritzburg.

The legislature has already chosen Pietermaritzburg as its seat, and there is every indication that if the IFP has its way after the election next year, our legislators will trek back to Ulundi. But for others, Ulundi symbolises what the old apartheid government and its bantustans stood for.

For them, there is an element of political discomfort about using the legislative complex which, admittedly, is modern and has excellent facilities for everyone, but which was brought about by a political process they sought to destroy.

I got to thinking about symbolism and this kingdom when I attended Heritage Day celebrations at KwaDukuza the other day. The town used to be known as Stanger, and this is where the great Shaka lies buried. Symbolically, therefore, it was important that the name should also change to reflect the name of the king's palace in the area.

Of course, King Goodwill was there, as were prominent members of royalty from Nigeria and Uganda.

On such occasions, Mandela is revered in these parts of the world not so much as a former president than as a member of AbaTembu royal family. He therefore takes his rightful place among those fortunate enough to be born to lead commoners such as you and me.

Therefore, I noted the symbolism of Mandela's presence at a gathering to remember this warrior king.

But then, ANC members of the KwaZulu-Natal executive council were also there in their full traditional regalia. They were led in warrior songs by Mangosuthu Buthelezi, traditional prime minister to the Zulu nation.

Again, I could not avoid noticing the significance of that symbolism, remembering so well how, not so long ago, the issue of Buthelezi's role as the traditional prime minister was a very sensitive subject between the ANC and the IFP.

It is all water under the bridge, for now at least.

But what would Shaka have made of this great gathering, and what does he symbolise in the context of present-day politics in the kingdom?

In his quest to conquer everybody, create one nation and rule over every territory in the country, I suppose he would politically and symbolically be closer to the ANC. Except for that, of course, under his rule, we would not have this plethora of small political parties all openly clamouring to dethrone him.

Perhaps he would be IFP because it is the political party closest to the foundations he laid for the creation of the Zulu nation.

Anyway, who are we to pronounce on the symbolism of great moments in history, such as Mandela's presence at the 1995 Rugby World Cup final? It is perfectly proper for some of us to regard it as a unifying moment in a country with a history of racial disharmony. It has served us well when we have evoked the memory and sought to affirm our commitment to moving forward as a new people.

I suppose therein lies the significance of events such as Heritage Day. We are at liberty to relate to the symbols of our time and our history, and make of them what we will.

I left KwaDukuza pondering what Shaka himself would have made of the politics of the IFP and the ANC in his kingdom today.

■ *Madlala is editor and publisher of UmAfrika.*

6.Oct. 2003 13:21 INKATHA FREEDOM PARTY No.8242 P. 19/27

BUSINESS DAY, Monday, October 6 2003

Firms warned of high cost of AIDS

Rob Rose

Financial Services Correspondent

A NEW survey by life assurer Sanlam shows listed companies are still not taking AIDS seriously.

As debate rages over whether the JSE Securities Exchange SA should force companies to report AIDS prevalence in their firms, the study warns that companies are hiding their heads in the sand when it comes to recognising the cost of the disease to business.

The United Nations agency UNaids estimates more than 20% of the population are living with HIV/AIDS.

According to UNaids, the 5,1-million people living with HIV/AIDS in SA is higher than in any other single country in the world — indicating that South African companies have more to lose than their global peers by not recognising the problem.

Despite this, the recent Sanlam survey showed that only 78% of companies thought they were exposed to HIV/AIDS.

The survey also found out that 50% of companies had no official AIDS policy, 60% did not offer voluntary testing or counselling, while 73% had implemented no healthcare provision for AIDS.

Many companies were also not factoring in the indirect costs of AIDS, including increased absenteeism, 25% lower productivity in those with full-blown AIDS and a scenario in which 10 people would need to be trained to fill eight jobs.

"This is no longer only a moral issue but a business decision," Sanlam employee benefit CEO Themba Gamedze said.

The Sanlam research ties in with a study conducted by Wits University's Centre for Health Policy, which found that 48,7% of 428 companies surveyed said AIDS had not affected them.

On the eve of a possible JSE requirement to report on AIDS prevalence, observers say this is alarming.

Talks are continuing and may yet see SA become the first country to compel listed companies to factor the cost of AIDS into their financial statements.

While the JSE and the South African Institute of Chartered Accountants initially wanted compulsory AIDS reporting, they have backed down for now. But the JSE's new listing requirements will require companies to identify the key risks of AIDS to business sustainability.

Gamedze said: "It's not impossible that all of us will have to show the cost of AIDS on our financial statements at some stage."

Fears allayed: Page 3

ILANGA OCTOBER 6-8, 2003

Baklewula ngeLembe abezizwe

SESIYAKHOLWA-KE ukuthi uZulu usegadle kwezwakala. Ugadle ngokusukuma azimisele ngokugcwele ukugubha umkhosi weSilo uShaka kaSishayeki. Sekuzwakele kobeLungu bakulesi siFundazwe. Bayaklewula. Bayajuluka. Bathatha bayabeka. Babhala ubunikiliki. Sesiyodela ukuthi uZulu nabo bonke abathanda inqubekela phambili yomuntu oNsundu, sebesine kwasiphuka izidindi, lapho ulungwana seluzidela amathambo, lukliua, futhi iLembe kalibedhuli abanye ababoli bomhlaba. Lisho uNodumehlezi kaMenzi.

Kayikho into embi yonke. Nakho lokhu kuhle kuyasikhombisa ukuthi yilokhu kwathi uhlo, ikhohlisana ihlomile. Bakbona abantu abangasukela umholi ohlonishwa umhlaba wonke, bamnikinikine, beyizifiki? Ngabe badidwa yikho belu ukuthi nabo baphathwa bafane nse nabantu abadabuka lapha?

Siyofika isikhathi, sizalwe isizukulwane esiyohlukanisa phakathi komuntu odabuke endaweni nozalwe nje ezweni. Ukuzalwa nje qwaba ezweni kakusho ukuthi usungowondabu walapho. Bangaki abantu abazalelwa eNgilandi, eNdiya, eFransi, eJalimani, eSwidi, abangasoze babizwe ngabomdabu balezo zindawo? Futhi labo abahlala kulawo mazwe ngeke ubezwe behlikihlikana namakhosi noma abaholi bakhona, badlule batolotswe, bachamase, baqhubeke nokugqilaza abantu bomdabu bakhona. Futhi baqhubeke bafengqise amagugu esizwe somdabu njengoba kwenzeka lapha.

Noma sibazi abasithandayo, nabasihloniphayo, kufanele sibazi ngokwanele ubunyoka nokwedelela kwabanye, abaqhuba inkwala ngewisa. Badidwa yikho ukuthi namanje uyise nabafowabo basenamapulazi ngamahlamu, bazimbule imali eningi lapho esesiwa kubantu, babengazange bawathenge bona. Badidwa yikwemukelwa ngomusa yilo iLembe, namakhosi alandela. Badidwa wubuntu. Ibhayibheli likhuluma ngendaba enkulu lapho likhuluma khona ngokuchitha amapherele ezingulubeni.

Konke lokhu umuntu ukusasela embhalweni ohsephepheni lapho omunye umLungu ethi iLembe kalingahlonishwa. Uthi lalingehlukile embusweni wobandlululo. Lalihlasela abantu libasuse ezindaweni zabo. ISilo uShaka sakumba umbuso. Sakha isizwe esisodwa. Kambe amaBhunu nawo njalo amaNgisi, abumba isizwe esisodwa yini uma abantu esebanqobile? AmaNgisi abopha adingisa Amakhosi. Enza kwalokho amaBhunu enza imithetho yobulwane, agqilaza yonke into empisholo, kwasala kuphela ukuba asibophele ezingqoleni ngokusemthethweni (akwenza ngokungekho emthethweni). Nokho insizwa ethile, umfundi okubonakala sengathi ngowoMsulumani, u-Ismail, iwuhlabe yawuhlikiza lo mbhalo, iphikisa lo sibhimcamakhasana.

NgoLwesibili futhi elinye iphepha lize nelinye imbudane ethi iLembe kalingalinganiswa nababoli bomhlaba njengoba kade kubhale uSolwazi uSihawu Ngubane. Labala oBhonapathe, o-Alexander, oHenry IV, labala oHannibal Barca lapha e-Afrika. Uthi lo mLungu ndini angaqhubeka abale amaKhosi amaningi ayengcono kuneSilo uShaka. Kasinandaba nabo bonke laba bantu thina. Uma sigubha umkhosi, sigubha umkhosi weqhawe lethu. Uma sekuzobalwa ubungcono kunobani singagcinaphi? Engani kungangena namakhosi awabalile ayebulala amakhosikazi awo ayeshade nawo ngokusemthethweni?

Isizwe saKwaZulu kasikaqali. Bonke abacwaningi bobuqhawe nobolo lweLembe, abakabi bipbi nokugxila ezifundweni ezinzulu eziqukethwe ebuhlakanipi beSilo uShaka. UMadi uphume nombhalo omuhle lapho ekhombisa khona ukuthi umuntu ophethe imboni noma inhlangano yesemisebenzi, angathathela izifundo ezinobungcweti endleleni iLembe alalenza ngayo izinto, ngisho lapho lilungiselela impi, nalapho lihlasela.

Okusadinga ukuhlaziywa kakhulu, kuthekelwe kukho ngabaholi emikhakheni eyahlukene, okuthe sabalala emphilweni yeqhawe, Inkomo ekhale eMkhonjaneni yikuzimisela ngalokho umuntu akwenzayo, ngamandla akhe onke. Yikuba nombono-ngqo, othi ngelinye ilanga isimo siyoba ngcono, sibe yile nto eyiphupho lakho. Yikuqinisela kushisa amandla okuyibamba ishisa, iphole esandleni. Yisibindi. Yikukwazi ukuhlela okudinga ukwenziwa. Yikuvivinya isimo. Yikucwaninga. Lapho ufunda umlando weLembe zonke lezi zinto, nezinye, zigqame nje bha.

Sesifikile isikhathi sokuba kube nokuzimisela okusha ukuba kuleyo naleyo ndlu yomuntu oNsundu kube nezithombe zomlando wamaKhosi, nezithombe zozalo, nebawu nqobo, nomkhonto, nesagile laphaya emsamo noma eduze kwendawo yomlilo. Kufanele athi engena nje umLungu angangabazi ukuthi ungena kuphi.

Uma esabalele aziqoqe. Uma kade efuna ukubhala ubunaphanapha agunquzise amehlo. Uma ebengene ehamba nomunye, amncenge ukuba basheshe bavalelise. Sesiyokholwake ukuthi umoya weLembe uyavonguza.

Sibonga iSilo, uBhejane phuma esiqiwini, noMntwana waKwaPhindangene, nabaNtwana bonke baseNdlunkulu, namakhosi noHulumeni waKwaZulu, noZulu wonke, nezinhlobo zikaZulu ngeqiniso ngokuba kube khona umkhosi onesizotha noggozi okungaka kuze kutatazele abafokazana bezinye izizwe. UZulu kaqali muntu! Sibonga bonke abathembekile esizweni sethu nasemlandwini womuntu oNsundu.

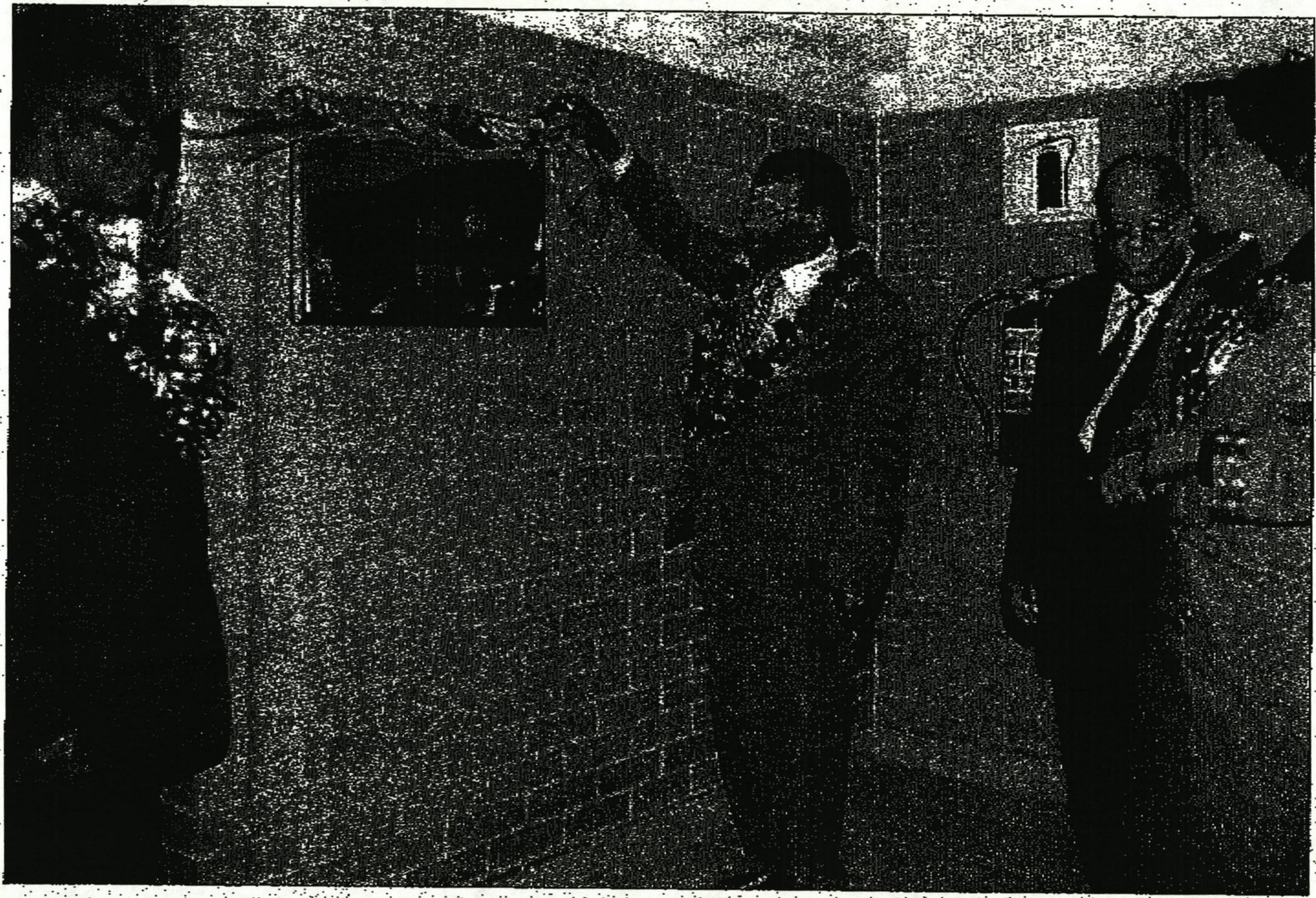
Labo abangenamahloni okuphikisa imfundiso. Labo okungathi uma behlangene nezinye izizwe bese beziphika. Labo abangabubukeli phansi ububona.

Sithi phambili Zulu ondlela zimhlophe. Nangonyaka ozayo kuphinde kube nje. Bangathini laba beLungu uma bezwa ngamakhosi akoGhana noBurundi ukuthi acabangeni ngohlonzo lwethu kuleli? Bangathini uma bezwa ukuthi osfo kaSikhulu Shange, abazinze eNew York, bebevunule becoosa, beze kulo mkhosi weLembe, besuka khona le eMelika? Bathini ngomNtwana wobunye ubukhosi baseNigeria okade ekhona kulo mkhosi? Bangathini uma bezwa ukuthi kakudikizi nangulu ngakho konke lokhu abashabasheka ngakho? Bangathini uma bezwa ukuthi sesihlangene siyimbumbulu, kasisekuphinde sididwe noma sihlakazwe yibo?

Ngobolo lwababoli bethu, siya kude. Nezinye izizwe singajabula uma zenza njengathi. Kukhona abafisa sengathi ngabe savele saphephetheka sanyamalala. Kasifike manje isikhathi lapho kuyothi sesigubhile thina, bese kuhlangana amaSwazi, abeSuthu, amaTsonga, abasemaXhoseni, kube nomfelandawonye wongubho wamaKhosi aNsundu lapha eNingizimu Afrika.

6.Oct. 2003 13:23 INKATHA FREEDOM PARTY No.8242 P. 22/27

ILANGA OCTOBER 6-8, 2003



KWESOKUNXELE nguNgqongqoshe wezeNhlalakahle umNtwana uGideon Zulu, nguNgqongqoshe wezangaPhakathi, uDr M G Buthelezi ngesikhathi bevula ngokomthetho amahhovisi azeNhlalakahle eBilanyoni, kanti abanye abasesithombeni yiMeya yoMkhandlu weZululand uNksz. Zanele Magwaza neNhloko yoMnyango yezeNhlalakahle uMnuz. E S Mhlongo. **ISITHOMBE NGU:BHEKI MAHLABA**

ILANGA OCTOBER 6-8, 2003

Iyazenzela ingculazi kothisha

SANDILE MDADANE

UCWANINGO lwakamuva olwenziwe yiNyuvesi yaseNatal eThekwini luthole ukuthi sikhulu isibalo sothisha ababulawa yizifo ezincikene nengculaza, kunalabo abafinyelela eminyakeni yokuthatha umhlalaphansi.

Lolu cwaningo olwenziwe wuphiko lweHealth Economics and Aids Research Unit, luthole ukuthi isizathu esihamba phambili ekutheni othisha bayeke umsebenzi wukuxinwa yizifo ezincikene neHIV/Aids.

Imiphumela yalolu cwaningo iqhamuka lapho izinhlangano ezisebenza ngaphansi kwe-United Nations (UN), Education International (EI), yi-UNESCO, yiWorld Health Organisation (WHO), Education Development Centre (EDC), Centre for Disease Control and Prevention (CDC), ne-UNAIDS, bekhiphe umbiko wokuthi othisha abakwi-Sub Saharan Africa babhuqwabhuqwa yilesi sifo.

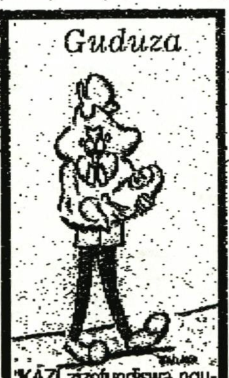
Ucwaningo lweNyuvesi yaseNatal luthole ukuthi ngokuhamba kwesikhathi ingculazi izobulala othisha ngesivinini esikhulu uma kuqhathaniswa nabangaqeqeshelwa ukuvala izikhala.

Isiphithiphithi esidalwa yingculaza emboninini yezemfundo sifakazelwa nayizinyunyana, njengeNational Professional Teachers Organisation (Naptosa) nenyunyana enkulu kunazo zonke eNingizimu Afrika, iSouth African Teachers Union (Sa-dtu).

Isibalo samalungu eSadtu sesehle kusuka ku-220 000 saya kothi cababa ku-215 000, kanti inyunyana iyakuvuma ukuthi iningi lamalungu alisawuphosi umbalane nje, kungenxa yezifo ezincikene neHIV/Aids.

OnguMongameli weSadtu uMnuz Willie Madisha, usekubeke kaningi ukuthi uHulumeni kumele asheshe akhiphe amakhambi adambisa iHIV/Aids.

Ucwaningo lweHealth Economics and Aids Research Unit, luthole ukuthi ukufa kothisha kuqala ngokuphutha kwabo isikhathi eside ezikoleni ngenxa yokuphathwa yidepression okuyinto enomthelela omubi ekuqhubekeni kwezifundo emakilasini.



"KAZI zizofundiswa ngubani izingane zethu uma kunje."

Umbiko uveza ukuthi kulukhuni ukubala umonakalo odalwa yisikhathi esilahlekayo othisha beya kodokotela, bephuthile emsebenzini, nesikhathi esilahlekelwa ngabafundi ngokushoda kothisha wesifundo, nokuholelwa komuntu osehluleka wukufeza umsebenzi wakhe.

Umbiko uqhuba uthi yingculaza engasoleka ngokufa kothisha abangu-600 kwabangu-2000, kanti iningi labo ngabaneminyaka engu-30 kuya ku-49 ubudala nabathathwa njenga-sebevuthiwe.

I-UNAIDS ithi ingculaza iphethe abantu abangu-30 million kwiSub Saharan Africa, yashiya izintandane ezingu-12 million, kanti lesi sibalo sezintandane silindeleke ukuba sikhule sibe ngu-20 million ngo-2010.

Ngonyaka odlule ingculaza iqothe othisha abangu-2000 baseZambia. IWHO ibika ukuthi iHIV isaqhubeka ukusabalala ngamandla njengoba abantu abangu-14 000 bengenwa yigciwane ngosuku, kanti abangaphezu kuka-90% basemazweni asathuthuka.

Okhulumela uMnyango wezeMfundo KwaZulu-Natal uMnuz Mandla Msibi uthe: "Udaba lwengculaza lubucayi kakhulu ngoba baningi abantu abathi sebenze ucwaningo ngesibalo sothisha, kodwa kujike kutholakale ukuthi babale abantu abahamba izibhedlela ukuthi baguliswa yini.

"UMnyango wezeMfundo yima usazoqala ucwaningo oluzogxila ngqo kothisha bodwa ukuthola ukuthi lesi sifo sesihambe kangakanani. Sekukhishwe uR27 million wokusiza abafundi nothisha ngalesi sifo nokunakekela labo asebenaso," kusho uMnuz Msibi.

ILANGA OCTOBER 6-8, 2003

Umcimbi uphenduke umnqakiswano wempi yamazwi

SANDILE MDADANE

UMCIMBI obekumele ube ngowokujabulela nokuhlunnelelisa imizamo yokubuyisana esiyenziwe ngumphakathi waseTrust Feed kusukela ngo-1988 ngesikhathi amaphoyisa ophiko lwezomoya eqotha abantu abangu-11, okubalwa kubo nezingane, uphenduke umngakiswano wempi yamazwi ngempelasonto.

NgoLwesihlanu iPhini likaMongameli wezwe uMnuz Jacob Zuma beliyisimenywa esiqavile emcimbini wokuphendulwa kwesoyi lapho kuzokhwakhiwa isikhungo sokusiza umphakathi nesiwuphawu loxolo kule ndawo, okwathi eminyakeni engu-17 edlule yehlelwa ngumshophi wokubulawa komndeni owawusemlindelweni.

Ukuvela kokuthi laba bantu abangu-11 baseTrust Feed baqothwa ngamaphoyisa ayeholwa nguCapt Brian Mitchell, kwaveza obala ukuthi udlame olwaluphakathi kwe-IFP ne-UDF lwalubuye lubhebhezelwe nayisandla sesithathu. Njengamanje uMnuz Mitchell owaphuma ngoshwele emuva kokugonyuluka kwiTruth and Reconciliation Commission (TRC), usebenzisana nomphakathi ukuqoqa izimali ukufuqa izinhlelo zokwakha isikhungo sokubuyisana.

Kodwa umcimbi wangoLwesihlanu uphazanyiswe ngukuhlukana phakathi komphakathi ngokuthi umcimbi kumele uhlelwe kanjani. UMnuz Johannes Nxumalo ongumholi weNkatha kule ndawo wenqabile ukubamba iqhaza kulo mcimbi wokuhlatshwa kwesoyi, wakhala ngokuthi abantu bangaphandle banikwe ithuba lokuba bahambe phambili kulo mcimbi ngenxa yezinhloso zepolitiki.

UMnuz Nxumalo ubalulekile emlandweni wesibhicongo saseTrust Feed njengoba kungumuzi wakhe owasetshenziselwa ukukhoselisa amaphoyisa aqotha abantu kule ndawo.

Imibono kaMnuz Nxumalo, yenanelwe yiMeya kaMasipala waseMvoti uMnuz Petros Ngubane othe akukho xolo oluzoba khona kule ndawo uma kungukuthi uMasiplala waseMshwathi uqhubeke nalo mcimbi ngaphandle kwabo.

"NgangiinguSihlalo kaRegion 9 uMvoti KZN Peace Initiative Committee. Sanikwa umxhaso yihhovisi likaNdunankulu ngaphansi kweKZN Peace Initiative. Sakha ihholo njengesikhumbuzo sesibhicongo saseTrust Feed. Saxoxa nomphakathi waseTrust Feed, yi-ANC ne-IFP ukuthi sakhe ihholo eNew Hanover.

"Satshela umphakathi ukuthi ihholo liyodluliselwa kuwo ngoJuni 2003. Sabhalela uNdunankulu simmemela emcimbini, salindela impendulo. Manje uMasipala waseMshwathi usuqhubeka ngaphandle kwethu. Kungani? Yingoba befuna ukuthi kuthiwe wuhlelo lwawo lolu ngoba nakhu sekusondele ukhetho," kusho uMnuz Ngubane esitatimendeni.

Yize kunalo mbango ngalolu hlelo iPhini likaMongameli wezwe uMnuz Zuma likugcizelele ukuthi kumele umphakathi wale ndawo unconywe ngesibindi osikhombisile ngokubuyisana ngaphansi kwezimo ebezinzima.

Imizamo yokuthola iMeya yoMshwathi uMnuz Marshall Gwala ayiphumelelanga njengoba ucingo lwakhe beluthatha imiyalezo kuphela futhi luvaliwe.

THE MERCURY
Monday October 6 2003

Voters Will Give Verdict On Ulundi Issue

I AM responding to *The Mercury* editorial of October 3, under the heading 'Ulundi Dispute'. Allow me to place the matter in context.

The bone of contention is not about Ulundi. On the contrary, it is around the policy decision on the determination of the head office of the government department which has been located in Ulundi since the days of the lifers while KwaZulu government. It would therefore be inappropriate for the editor to express an opinion on a matter being handled by the Premier in Executive together with the line function minister.

There was a betrayal of trust on the part of a minister concerned to raise this matter in the provincial parliament. His action is in violation of the principles of separation of powers between the executive and parliament.

MTSHALI

We reject with contempt any averment that the IFP has a "symbolic and sentimental attachment to Ulundi". It is unacceptable. What is meant by "Ulundi is a remote outpost and unappealing to many urban professionals"?

The challenge of development is such that committed professionals will sell their labour in needy areas of this province.

It is grossly unreasonable and inconsiderate for the editor to state as a fact that "Ulundi is the heartland of IFP political support". Such a statement is grossly misleading and it relegates the IFP to an insignificant position in the broad political spectrum.

We do not begrudge the editor the choice of joining the fray in order to give credibility to the ANC's destruction of Ulundi as the administrative capital of this province. This matter will be put to rest once and for all by the voters of this province in the 2004 elections.

LIONEL MTSHALI
Premier of KwaZulu-Natal

6.Oct. 2003 13:28 INKATHA FREEDOM PARTY No.8242 P. 26/27

Isasasa kulethwa intuthuko oBuka

INKOSI yasoBuka, uJohn Mkwanazi, ubambisane ifosholo noNgqongqoshe wezeMpilo, uDkt Zweli Mkhize, ngesikhathi bephendula isoyi kule ndawo. Kwesokunxele nguNgqongqoshe wezeMisebenzi yoMphakathi, uMnuz Mike Mabuyakhulu

Isithombe: SIYABONGA MOSUNKUTU

SIBONISENI NHLANGULELA

INDAWO yasoBuka ngaseMpangeni, ingenye yezintula ingqalasizinda, kodwa ukuvakashelwa kwayo ngoNgqongqoshe abane bekhabhinethi yaKwaZulu-Natal muva nje bezokwethula izinhlelo zentuthuko, kokhele inhlansi yethemba ezakhamizini zakule ndawo.

Uma abantu bedinga usizo lokwelashwa kuyinkinga njengoba isibhedlela abasisebenzisayo, okuyiNgwelezane, sikude, nemigwaqo ingemihle kahle ezintweni zokuthutha.

Lo mcimbi ubuhanjelwe nguNgqongqoshe wezokuThutha, uMnuz S'bu Ndebele, uMnuz Mike Mabuyakhulu wezeMisebenzi, uMnuz Dumisani Makhaye wezoLimo noDkt Zweli Mkhize womNyango wezeMpilo.

Inhlangano yomama, iQalukuzama Garden, yaKwaNtombokazi, ixhaswe ngesheke lika-R200 000 ebelivela emNyangweni wezoLimo.

Lo mNyango uphinde wanikela nangendawo yokufuya izinkukhu ezokwaziwa ngokuthi yiKusasa Lethu Broiler.

Okhulumela le nhlangano, uNksz Duduzile Cele, akawuvali umlomo ngosizo abaluthole kuhulumeni.

"Ukuvakashela kwalabo ngqongqoshe endaweni yakithi kusijabulise kakhulu njengoba le kuyindawo entulayo. Uma sizwa izinhlelo abazoziqala ngokushesha, kuletha ithemba lokuthi nendawo yethu isizofana nezinye ezithuthukile," kusho uNksz Cele.

Uthe le mali bazoyisebenzisa ukubiya izingadi, ukuthenga amathuluzi okusebenza, bathole nendlela yokunisela izitshalo kanti bazobuye bayisebenzise nasekuqeqesheni amalungu ale nhlangano.

"Sifuna noma yimuphi umama ahlome ngolwazi lokuphatha izingadi ukuze kube lula ukwenza inzuzo ngokuhamba kwesikhathi," kusho yena.

UmNyango wezeMisebenzi unikelele ngesikhungo samakhono ehlukene kanye nama-computer.

Ubuye wanikela ngemishini emibili yokwakha izitini.

Kanti umNyango wezokuThutha umemezele isizumbulu sika-R6 million sokwakha imigwaqo, kubuye kuvuselelwe nebhuloho eliseMfule.

Kanti umNyango wezeMpilo wona wethembise ukuthi maduze nje kuzovulwa imitholampilo kuphinde kulungiswe kabusha isibhedlela sendawo esesavalwa.

Okuphawulekile kulo mcimbi wukuthi yize kule ndawo kukhonya iNkatha Freedom Party (IFP), kodwa ukwethulwa kwezinhlelo okwenziwe ngoNgqongqoshe be-African National Congress (ANC), kwamukelwe ngemfudumalo ngabaholi bendawo nomphakathi jikelele.

Phakathi kwabaholi abebekhona kubalwa Inkosi yendawo, uMnuz P.C. Biyela, owethule amazwi okwenanela ukulethwa kwalezi zinhlelo, noSodolobha wendawo uMnuz Mpanza.

ISOLEZWE UMSOMBULUKO, OKTHOBA 6, 2003

Izinsolo ngebasebenzi beSilo

ERIC NDIYANE

SEKUQUBUKE ukungqubuzana phakathi kwenyunyana yabasebenzi iNehawu KwaZulu-Natal, nezikhulu zomnyango obhekele izindaba eziqondene neSilo samaBandla uGoodwill Zwelithini neNdlunkulu, iRoyal Household, kulandela izinsolo zokuxhashazwa kwamalungelo abasebenzi.

Lokhu kulandela ukulalelwa kwecala lokuqondisa izigwegwe komshayeli weSilo, uMnuz Ntokozo Sibiya, owaphumela obala ngenyanga edlule wathi ulala emnyango uma ehambe neSilo ngokomsebenzi ngoba lo mNyango uyenqaba ukumhlelela indawo yokulala ekuhambeni.

Lo mnyango wabe usubeka icala uSibiya, ngokukhulumisana nabezindaba engagunyaziwe yiwo ukuthi enze njalo.

Wabe esethunyelelwa incwadi emtshela ukuthi uzoqondiswa izigwegwe ngokuya kwabezindaba.

Ngeledlule ukulalelwa kwaleli cala akubange kusaqhubeka ngenxa yokuthi kusayocutshungulisiswa kahle amacala abekwe wona uSibiya, ngaphambi kokuthi kuthathwe isinqumo sokuba kuqhutshekwe noma cha.

Manje, abenyunyana iNehawu, okuyiyo ebimele, uSibiya kulolu daba, bathi akuyena kuphela lo mshayeli ohlukunyezwa yilo mnyango ngokuthi kungahlonishwa amalungelo akhe.

Okhulumela le nyunyana kulesi sifundazwe, uMnuz Super Zuma, uthe abaqondi ukuthi yini okuhloswe yilo mnyango ngokuhlukumeza amalungelo abasebenzi abasebenza ngqo ngaphansi kweSilo.

UZuma uthi kusukela ngo-2001 inyunyana yabo ixoxisana nalo mnyango ukuba kukhokhwe izimali zabasebenzi ezifana nalezo ezibizwa ngama S&T, ezitholwa uma abasebenzi besebenzela ngaphandle.

Akathandanga ukuphawula kakhulu ngodaba lukaSibiya ngoba ethi lusaphethwe ngokwasemthethweni.

"Bonke laba basebenzi ngabakahulumeni futhi balawulwa wumthetho wePublic Service Act; kungani pho bona bebandlululwa ngale ndlela? Kungani lo mnyango ungasebenzisi uhlelo olufanayo nalolo olusetshenziswa kubashayeli boNgqongqoshe nabaka Ndunankulu uqobo? " kubuza uZuma.

Uthe sebezothathela lo mnyango izinyathelo ezinqala uma kungalungiswa udaba lokukhokhelwa kwabasebenzi izimali zabo.

"Bonke abasebenzi abakweletwa wumnyango. mabakhokhelwe izimali ngokukhulu ukushesha. Uma kungenzeki lokho singase sibambe ukhukhulela ngoqo wemashi esizoyibhekisa ngqo emahhovisi alo mnyango. Angikusho futhi ukuthi sekuyacaca manje ukuthi lo mnyango uqonde ukuhlukumeza iSilo uqobo ngoba ngabasebenzi abasiza sona bonke laba abahlukunyezwayo," kuphawula uZuma.

Okhulumela lo mNyango, uMnuz Berthuell Ngcobo, uthe bona basebenzisa umgomo kahulumeni uma kwenziwa izinto, wathi nezikhulu ziyayazi leyo migomo.

UNgcobo uthe akazimisele ukuziphendula izinsolo ezenziwa yinyunyana ngoba ethi ziyipolitiki.

"Thina besisazama ukuxoxisana nomshayeli weSilo uSibiya, ukuze sivumelane ngokuthize singaze singene ezinkantolo.

"Asithandi ukuthi lolu daba lulokhu luvela emaphephandabeni ngoba lwakha isithombe esingesihle ngalo mnyango," kusho uNgcobo obezwakala ehluthukile.