

RESPONSE TO CLARION CALL

When multitudes of Chief Buthelezi's followers trudge under the scorching sun, heavy rains and gather on common grounds to listen to him, when thousands of people abandon the comforts and luxury of their homes, defying hazards and harrassment, and converge to bear testimony to their solidarity and to reaffirm their stand, it is political victory. When even the old folk, youngsters, businessmen, industrialists and academics, travelling rags slung around their shoulders, cram into busses on a long and tiring trip to be an integral part of Inkatha Conferences that are held annually or celebrations of whatever nature, that is history.

All morning long, the wheezing busses and trucks converged at Umlazi Stadium on the 24th of September near Durban and thousands of various races, including pressmen, SATV & BBC crews came to honour the memory of King Shaka the Great, the founder of the Zulu Nation, the greatest of all kings of the last

century. The stadium was packed to its capacity by thousands of Inkatha, members from all over the four provinces of South Africa, as well as leading academics, businessmen and foreign consuls. It is this power that made people to respond to his clarion call.

Speakers of all races condemned the Government's proposed constitution. When delivering his speech, Chief Buthelezi, the Representative of the Zulu Nation and Chief Minister of KwaZulu, dressed in traditional regalia, warned that if the Constitution is accepted by White South Africans, it would lead to "strife and destruction".

If the constitution were accepted South Africa would face the prospect of blacks being "stung into increased political activity."

KING SHAKA THE GREAT

King Shaka preached that wherever human beings were oppressed, they were, in the final analysis, oppressed by consent. The person had a many sided mind which could traverse space and move from

universe and transform the human being into a conscious citizen of the cosmic order. This means that if the person was prepared to impose certain disciplines on himself, he could become the creator of his destiny. Shaka created the open society in which race and ethnicity were of no political significance. What mattered most was commitment to weaving the cord of destiny.

ons are not pleasant events, they are cruel and violent. This is because they are movements of rebirth into a new destiny. No community had experience in uniting and building a nation out of peoples with different ethnic backgrounds. The Shakan revolution (Infecane) which produced the Zulu nation, had its problems, but the mighty Zulu nation was born.

This is the reason why every year in September King Shaka commemorations are held all over South Africa, with an aim and view to remind our people that not only unity will bring about liberation, but to inculcate and kindle within them the philosophy of UBUNTU-BOTHO.

DR. J.L. DUBE REMEMBERED



OHLANGE

Founded by the late Rev. Dr. John L. Dube in 1899 for the Education of African Boys and Girls.

In recalling the most creative Black South African, in the name of Dr. J.L. Dube, (UMAFUKUZELA), as usual uHlange High School staged another Anniversary in August this year, attended by ± 1 000. Out of his own abilities, responsibilities, dedication and

determination he established uHlange High School in 1899 for the Education of African Boys and Girls.

During the Anniversary, feelings of men, women and children were expressed in the form of a prayer for a well developed intermingled Black and White South African equally.

This African hero challenged his successors and the afore generation of daughters and sons of Africa. Little has been done so far, for example the establishment of trainings, vocationals and High Schools to match the challenge. This bears the duty to be done by each and every responsible South African so as to afford this burden of brightening this sub-continent for all races so that Dr. J.L. Dube

would feel comfortable at home wherever he is.

When INHLABAMKHOSI interviewed the Principal of Ohlange High, Mr. Sangweni, he said: "I would like to thank different organisations including teachers of different schools and their school children for co-operation in making this celebration successful. I feel very much disappointed for most of our people who do not really understand what actually MAFUKUZELA DAY means and what to do about it". Trying to clarify such misunderstood facts he said: "We do not mean to make big celebrations or rather gather crowds of people but only to rouse the functioning of such good deeds like Mafukuzela's deeds."



Concluding his address, the principal said: "Warmest thanks I

give to those who felt determined by giving some donations for the success has been partly acquired through them as well. This shows our co-operation, responsibility

and dedication as Blacks of this sub-continent and I assure we will conquer by gathering the power we maintain".

KWAZULU CIVIL SERVANTS ASSOCIATION. IS IT SIMILAR TO TRADE UNIONS?

Against the background of trade unions in the private sector, the writer discusses developments regarding the KwaZulu Public Servants association. It is of importance that the KwaZulu Public Servants should know that they are privileged to establish staff associations for protection and improvement of, through collective action, their economic and social status in the same way as the trade unions are in the private sector.



Mr T.C. Memela, Vice Chairman: Ulundi Zonal Committee Administrative Division : Staff Association.

its members. These groups are called trade unions and their basic functions are:

- To engage in collective bargaining with employees
- To protect members from, amongst other things, victimisation, and to oppose forced labour and the exploitation of cheap labour.
- To improve standards of living, social security and conditions of work for all members and workers in general.
- To provide benefits to members additional to, or in the absence of those provided by employers.
- To represent the workers in building up a relationship with management to the mutual benefit of both parties.

The Black officials of the South African Government felt the need for an association before 1972. Attempts were made to form such an association but in view of the fact that fifty percent of officials who qualified to be members had to join the association before official recognition was afforded by the Public Service Commission, those attempts were unsuccessful.

PUBLIC SERVICE ACT OF 1975

In 1975 when most of the Black public servants had been transferred to KwaZulu Government an ad hoc committee of five members was elected to investigate the possibility of making provisions for the formation of the staff association. As a result of negotiations between the ad hoc committee and the Public Service Commission the old Public Servants Act of 1972 was repealed and the KwaZulu Public Service Act of 1975 promulgated. The Public Service Act of 1975 provided for the establishment of various divisions of the KwaZulu Staff Association namely professional, administrative, clerical, technical, general A, general B, and non-classified. As a result of this the ad hoc committee itself was split into various divisions and consequently failed to get the association off the ground soon after promulgation of the Act.

POTENTIAL CONFLICT

In any working environment there is a potential conflict between the top management/owners of the employer organisation and the production staff or workers in the lower echelons of the administrative hierarchy. This potential conflict is heightened if the employer organisation is labour intensive. In the private sector, groups of workers with common interests combine to protect and improve, through collective action, the economic and social status of

SIMILAR FUNCTIONS

A government of a country is one of the most labour intensive organisations. Potential conflict is therefore bound to be high in the public service. In order to diffuse this conflict provisions are made for the formation of public servants associations with basic functions similar to those of trade unions. We can therefore safely say that public servants associations are "trade unions" for the public sector.