

Before the children went out into the respective areas, a nature conservation officer from the KwaZulu Bureau of Natural Resources toured the schools and spoke on litter, its causes, and its hazards. This helped to explain to the children why they would be involved in this programme and also to engender enthusiasm for the project.

The children collected plastic bags, paper, cardboard and cans in hessian bags provided by the Department of Agriculture, which were then collected by a truck, transported to a rubbish dump and burnt.

All in all, the eight schools taking part in the programme collected 1 887 bags of litter. The winning schools was Gabangaye Primary

School who collected 485 bags. Congratulations to the winners, and in fact to all principals, teachers and children who participated.

Litter is a people problem and this example by the school children has gone a small way to creating an awareness in people that they should not indiscriminately discard their rubbish.

"I AM A SEME MAN"

(INHLABAMKHOSI interviews Mr J.K. Ngubane)



Mr J.K. Ngubane

Editor:
Nomafu, you are one of the prolific African authors, and amongst your books I have read "USHABA" and "THE CONFLICT OF MINDS". When you wrote "USHABA", what did you have in mind?

Mr Ngubane:
I wanted to straighten out my thinking on all aspects of the struggle up to then.

Editor:
Mr Ngubane, I have laid my fingers on "THE CONFLICT OF MINDS" repeatedly, and I doubt that the Whites do understand clearly the UBUNTU-BOTHO ideal. Do you think they do?

Mr Ngubane:
CONFLICT OF MINDS was not written to be read by the Whites. It set out to describe some of the problems our children would need to see in the light of our experience as an oppressed people. In fact, I

did not think of it being understood by the Whites.

Editor:
Nomafu, as one of the founding members of the ANC Youth League in 1943, I think the infiltration of the Communists (as it is well explained in your book "THE AFRICAN EXPLAINS APARTHEID") in the ANC should have perturbed an African Nationalist like yourself. Could this, perhaps be the cause of your abandonment of the ANC?

Mr Ngubane:
Partially, yes, I was very deeply disturbed by it. But it would not be correct to say I walked out only because of the Communists. There were a whole series of incidents which made me cease to be an ANC.

Editor:
In some political circles, Nomafu, there is a school of thought that your joining INKATHA and Kwa-Zulu Government is a betrayal of the struggle for liberation. What is your answer to this?

Mr Ngubane:
My quarrel with the Communists centred on their ideology which reduced the person to an instrument of production not a living value on its never-ending journey to eternity. I wanted a nationalism which responded to the challenge of being an African. I did not want to be told what I should do in order

to be an African. I wanted us to define our struggle in our own, unborrowed terms — in African terms. No conscience of a real African Nationalist can be owned by any non-nationalists. There always were people who wanted to tell us how to wage the struggle. I resented this. Some Nationalists walked out of the ANC to form the PAC in protest. You see, I am an African out to create a world after my design. In Inkatha I am free to do this and when I have finished my writings many people will understand why I needed the freedom to write as an African.

Editor:
As an experienced politician, how do you see the emergence of the United Democratic Front (UDF) as a political event in South Africa?

Mr Ngubane:
This is not the first time we have an organisation like the UDF. There was the League of African Rights, African Peoples Organisations, the Kliptown Conference, the Continuation Committee, the Cape Conference organised by Denis Brutus, etc. All these set out to dilute the essence of African Nationalism. I did not want this to happen and will not allow it.

The point to bear in mind is whether or not you define the struggle in terms of our ordinary people to understand. Inkatha does this. To do this is not a

betrayal of our struggle; it is to lead it on our own terms.

I am not bothered about being called names. History will decide whether or not I am wrong. But if the Youth League had not been destroyed, I would be just as a Leaguer as I am in INKATHA.

I am a Seme man and am proud of that. I view the struggle as the building of "a new and unique civilisation" as Seme put it. If this

is to betray the struggle I think I am on the right path.

I do not see a great future for the UDF. I believe it will go the way of the Kliptown Charter and will concentrate in fighting in newspapers' headlines.

Editor:

The joint venture by the "Homelands" leaders searching for unity, I think needs to be applauded. Now, Nomafu, you would remem-

ber that Umtata Summit of 1973 misfired. Do you think we can experience it again?

Mr Ngubane:

If we handle SAFU (South African Federal Union) smoothly we shall win without throwing a single stone at anybody. It is, like INKATHA, part of what I call the **retaliative capability** by which to establish the relativity of White power.

UNIVERSITY OF ZULULAND IS NOT A PRISON

INHLABAMKHOSI interviews Prof. A.C. Nkabinde, Rector of the University of Zululand.



**Rector and Vice-Chancellor,
Prof AC Nkabinde**

Editor:

For many occasions, some students in this University have reacted unfriendly to the visit by members of both Inkatha Movement and KwaZulu Government. What could be the cause of this?

Rector:

Your observation that some students have shown unfriendly behaviour towards members of the Inkatha Movement and the KwaZulu Government is correct. This kind of hostility was particularly manifested at two Graduation Ceremonies, viz. in 1976 and in 1980. I attribute this mainly to the fact that on both occasions there

was wide publicity given in the press to the impending visit by the members of the Inkatha Movement and those of the KwaZulu Government. There were threats and accusations emanating from both sides. The students who were drawn into these unfortunate exchanges were those who held the view that the visitors espoused a cause that represents the betrayal of the Blackman. Obviously, the opposite side holds a diametrically opposed view. The demonstrations which ensued were an expression of what the students felt should be counteracted.

To answer the general question posed by you about the cause of the unfriendliness towards the Inkatha Movement and members of the KwaZulu Government, I think that political conviction is the underlying cause. The students who believe that the resolution of the South African problem lies in the adoption of a militant move tend to oppose the more peaceable approach adumbrated by the Inkatha Movement and leaders of the KwaZulu Government.

There may be other reasons. But I believe that the foregoing answer represents the basic cause of the problem. Fortunately, very few students participate in or show partiality to the demonstrations.

Editor:

The Unizulu is in KwaZulu and Chief Buthelezi who is the Chief Minister of KwaZulu is a Chancellor of this University. As people of Natal and KwaZulu are loyal to Chief Buthelezi, not only as Chief Minister of KwaZulu and leader of Inkatha, but also as the member of the Royal family. Now there is a school of thought to the effect that the attitude of these students makes the University to appear an island and foreign to KwaZulu. What could you say on this?