

Therefore, messrs Madonsela, H.T., Mdlalose, T.F., Nyember, R.G., Skakane, P.O., Xaba, S.C. and (Mrs Zikalala) N.Z. Nyembe are duly elected members of the KwaZulu Legislative Assembly as from 9 September 1983.

Mpumalanga

- | | |
|-------------------------------------|-------------|
| (i) Gumede Bhekizitha Aaron, | 1 945 votes |
| (ii) Mkhize, Vulindlela Duke, | 1 953 votes |
| (iii) Mnguni, Titus, | 1 902 votes |
| (iv) Ndlovu, Thanduyise Psychology, | 2 562 votes |
| (v) Nene, Siphon Ignatius, | 2 565 votes |
| (vi) Shange, Mpungushe Pius, | 2 546 votes |

Therefore, messrs Ndlovu, T.P., Nene, S.I. and Shange, M.P. are duly elected members of the KwaZulu Legislative Assembly as from the 9 September 1983.

Ntuzuma

- | | |
|---------------------------------|-------------|
| (i) Dhlamini, Themba Resign, | 1 694 votes |
| (ii) Mthembu, Vusumuzi Patrick, | 396 votes |
| (iii) Radebe, Godwin Simon, | 1 915 votes |

Therefore, messrs Dhlamini T.R. and Radebe, G.S. are duly elected members of the KwaZulu Legislative Assembly as from the 9 September 1983.

Nominees of the twenty-two electoral divisions not mentioned above were returned unopposed and are, therefore, in terms of sections 27 (a) and (b) declared duly elected members of the KwaZulu Legislative Assembly as proclaimed by the KwaZulu Official Gazette volume 7 no. 22 dated 15 July 1983.

A CLARION CALL FOR UNITY

BY THE STAFF



We have in our life time a phenomenal power that could not be ignored willy-nilly. We have in our life time a leadership power which is so strong that even the rulers of this troubled country are forced to reckon with. It is a power that pulls right across the colour-lines. The power that will go down in the annals of South Africa's anti-apartheid history. The world has witnessed his power blocking the dirty transfer of Ingwavuma district to Swaziland, his power has successfully diffused the international disinvestment campaign against South Africa and it (power) has rescued the KwaZulu people becoming foreigners in their own land of birth.

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 uHlango High School staged another Anniversary in August this year, attended by ± 1 000. Out of his own abilities, responsibilities, dedication and

determination he established uHlango 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."