

— Technical Division — with a view to forming regional sub-committees." Attempts are also being made to obtain the total number of staff members who fall within this Division.

The Technical Division is subdivided into groups A, B, and C as follows:

TECHNICAL GROUP A

Chief Technician
Chief Draughtsman
Chief Health Inspector
Chief Medical Technologist

Principal Technician
Principal Draughtsman
Principal Health Inspector
Principal Medical Technologist

Technicians
Draughtsman
Health Inspector

Medical Technologist
Survey Office

Dental Mechanician

Pupil Technician
Pupil Health Inspector
Pupil Medical Technologist
Pupil Dental Mechanician

Pupil Draughtsman

TECHNICAL GROUP B

Special Grade Chief Forester
Special Grade Chief Agricultural Officer
Special Grade Chief Stock Inspector

Chief Forester
Chief Agricultural Officer
Chief Stock Inspector
Chief Nature Conservation Officer

Principal Forester
Principal Agricultural Officer

Principal Stock Inspector
Principal Nature Conservation Officer

Senior Forester
Senior Stock Inspector
Senior Agricultural Officer
Senior Nature Conservation Officer

Forester Grade I
Agricultural Officer Grade I
Stock Inspector Grade I
Nature Conservation Officer Grade II

Development Officer Grade II

TECHNICAL GROUP C

Chief Artisan Foreman
Principal Artisan Foreman
Senior Artisan Foreman
Artisan Foreman
Testing Officer
Artisan

NEWS FROM THE KWAZULU BUREAU OF NATURAL RESOURCES



Ulundi school children tackle litter problems.

Litter is not only a source of perplexity to KwaZulu but a national problem and one that is at present being taken in hand throughout South Africa.

It is not only an eye-sore, but a health hazard both to humans and domestic animals. Litter and pollution provide an excellent nidus for the spreading of epidemic diseases such as cholera, typhoid, pink eyes, gastroenteritis and influenza.

A programme initiated by the KwaZulu Bureau of Natural Resources in co-operation with the Department of Education and Culture was recently carried out with Ulundi school children participating in a major "clean up" in the two weeks preceding the opening of King Cetshwayo's Royal Residence "Ondini" on 20 August, 1983.

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