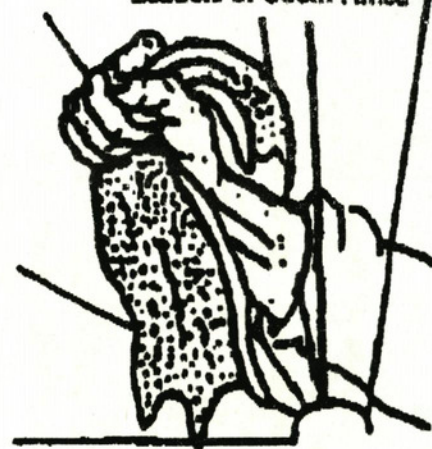


CONTRALESA

The Dawn of Freedom

Congress of Traditional Leaders of South Africa



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1992 March 12th

The Convenor
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Sub-committee for Traditional Leaders
Codesa
P. O. Box 307
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Rev

Traditional Chieftainship,
Its role in the socio-
historical development
of the Traditional Community

In a basic statement of policy, the Congress of Traditional Leaders of South Africa (CONTRALESA) states on the issue of hereditary chieftainship:
" Tamper with this institution and you succeed not only to violate long cherished spiritual norms and undermine to social fabric that make for their cohesion as a people (communities), but you effectively destroy the basis for government, social discipline and the rule of law itself and you are left with an uprooted, radarless collective who are less than carbon copies of others in spheres of socio-political development and culture " .

Traditional Leadership is in our view as supported by sociological research, co-evil with the traditional community itself from time immemorial in Africa and for Africans until usurped, distorted and stripped of its true nature and status by colonial regimes during and after the aggressive, imperial scramble for Africa when custom, the unwritten law operative in all traditional communities, was subverted, chiefs ceased to be the spiritual leaders of their people and were gradually reduced to hirelings to subserve idiological ends of their masters represented today by architects of apartheid surrogates in both city and so-called homelands.

2/-

V. I. SIFORA
SECRETARY GENERAL



Yours faithfully

TRADITIONAL LEADERS ON THE MARCH TO FREEDOM

As leaders in their right chiefs-in-council cannot
wished away for as long as the traditional community
exists even in South Africa tomorrow and should be
represented in all policy, decision-making bodies and
organs, at CODESA, at subsequent institutions and hence
CONTRALESA has no problem in the claim of King Zwelithini
of KwaZulu to be represented as a Traditional leader.