

**TO: SUB-COMMITTEE: ZULU KING AND TRADITIONAL LEADERS**  
**1992 / 03 / 18**

**PARTICIPATION OF TRADITIONAL LEADERS IN CODESA**

Submission by the Lebowa College of Magoshi on the participation of Traditional Leaders in the Convention for a Democratic South Africa (CODESA)

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The Chairperson of the Sub-committee on the King of Zulus and other Traditional Leaders has requested Mr MN Ramodike, the Leader of the United People's Front of South Africa, to request the Traditional Leaders in his region to submit evidence either by oral presentation or written evidence to the above-stated Sub-committee. The request was submitted to the College of Traditional Leaders in the region for consideration.

The College of Traditional Leaders afore-said decided to make both oral presentation and to submit written evidence on this matter.

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01. We Lebowa College of Magoshi submit as follows: -

The designation "King" as referring to a Traditional Leader is the equivalent of "Kgoshi" in Sotho.

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02. We, the Traditional Leaders in Lebowa, understand the meaning of the King in this context ~~and the King of the Zulus is therefore no exception.~~

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03. The desirability or otherwise of the participation of Traditional Leaders of the various tribes in South Africa in the negotiations process at CODESA, should consequently be viewed in this light.



04. Black customary law or tradition (the Black Common Law) does not accord different status to Traditional Leaders.

05. The Lebowa College of Magoshi recommends that Traditional Leaders participate in the negotiations process at CODESA for the following reasons: -
- 05.1 Democracy denotes "Rule by the people" and to promote this principle and ensure that participation at grassroot level takes place, the people should be involved in shaping the constitutional future of their country at all levels. The status of Magoshi as Landlords and symbol of divinity shall beyond any reasonable doubt be affected by the envisaged political dispensation.
  - 05.2 The decisions taken during the negotiation process and up to the actualisation of the envisaged, non-ethnic, non-racial and non-sexist New South Africa shall further affect the present arrangement of Administration and jurisdiction of Magoshi over their respective areas. This cannot be done without consulting or involving them directly in the decision-making.
  - 05.3 According to the Black custom, a Traditional Leader is regarded as a representative of his subjects in all matters affecting their lives and their future, as well as responsible for anything relating to them, for example, he is in some cases a commander-in-chief, religious and cultural figure of his tribe, opinion-maker in rain-making.
  - 05.4 Dissemination of information to the people is effectively facilitated through the vehicle of Traditional Leadership. The silent majority at this stage of uncertainty, especially the elderly people, can better be conscientised by the Traditional Leaders who ruled them for decades.
  - 05.5 The majority of political parties and organisations recognise Traditional Leadership as posterity and hegemony of various black tribes, and emphasise the importance of the transformation of bogoshi or the restoration of Traditional Leadership which has over the past years been eroded by the Apartheid system and this can be addressed by the Traditional Leaders themselves.
  - 05.6 That Traditional Leaders be involved in all decision-making regarding powers, duties and functions of Magoshi.



The Traditional Leaders should be allowed to group themselves into present or align themselves constitutionally with political parties or organisations which will guarantee their continuous existence, and be accorded their rightful place and this should be codified or enshrined in the constitution through the inputs to be made by the Traditional Leaders themselves at CODESA.

The practical situation presently found in South Africa, as far as can be established, is practically the same as that which obtains in Lebowa. Legislation by the South African Government should be left out of account as Traditional Leadership is based on custom and is hereditary.

PRESENTED BY KGOSHI L C MOTHIBA  
FOR THE COLLEGE OF TRADITIONAL LEADERS IN LEBOWA