



Order of Proceedings

**Presentation of National Orders
Union Buildings
Pretoria
26 APRIL 2005
10:00 – 12:30**

1. Nominees of the National Orders and guests take their seats
2. Arrival of President Thabo Mbeki and Mrs Zanele Mbeki
3. The National Anthem
4. Word of welcome by the Chancellor of National Orders
5. Ceremonial oration by the Grand Patron of National Orders
6. Investiture of the National Orders
 - o THE ORDER OF THE BAOBAB
 - o THE ORDER OF LUTHULI
 - o THE ORDER OF THE COMPANIONS OF O R TAMBO
 - o THE ORDER OF MAPUNGUBWE
7. The President, the Chancellor, together with the recipients of National Orders proceed to the upper lawns on the western side of the Union Buildings West Wing for a photo opportunity
8. Guests proceed to the marquee on the western lawns of the Union Buildings

Luncheon

Grand Patron of National Orders

President Thabo Mbeki

Chancellor of National Orders

Rev Frank Chikane

The Advisory Council on National Orders

*Prof E. Botha, Mr F.G Brownell, Bishop M. Dandala, Prof G. Ellis, Prof G.J Gerwel, Mr A.M Kathrada, Lt-Gen L. Moloi,
Mr M.M.T.B. Msimang, Dr Y. Muthien (Chairperson), Prof S. Saunders and Mrs A. Sisulu*

Recipients

ORDER OF THE BAOBAB

COUNSELLOR OF THE BAOBAB

01 **Marjorie Manganye**

GRAND COUNSELLOR OF THE BAOBAB

02 **Ethel Barlow**

03 **Revel Albert Ellis Fox (1924 – 2004)**

04 **Urbania Bebe Mothopeng**

SUPREME COUNSELLOR OF THE BAOBAB

05 **University of Fort Hare**

06 **Job Richard Rathebe (1897 – 1982)**

ORDER OF LUTHULI

ORDER OF LUTHULI IN SILVER

07 **Edward Joseph Daniels**

08 **Frene Noshir Ginwala**

09 **Fish Keitseng (1919 – 2005)**

10 **Mildred Ramakaba-Lesiea**

11 **Kwedia Mzingisi Mkalipi**

12 **Abdullah Mohamed Omar (1934 – 2004)**

13 **Madimetja Laurence Phokanoka**

14 **Archibald Mncedisi Sibeko**

15 **Christmas Fihla Tinto**

16 **Dorothy Nomazotsho Zihlangu (1920 – 1991)**

ORDER OF LUTHULI IN GOLD

17 **Flag Marutle Boshielo (1920 –)**

18 **John Langalibalele Dube (1871 – 1946)**

19 **Anton Muziwakhe Lembede (1914 – 1947)**

20 **Isaac Bangani Tabata (1909 – 1990)**

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Recipients

ORDER OF THE COMPANIONS OF O R TAMBO

GRAND COMPANIONS OF O R TAMBO

- 21* **Motsamai Keyecwe Mpho**
22 **Vladimir Gennadyevich Shubin**

SUPREME COMPANIONS OF O R TAMBO

- 23* **Cheddi Jagan (1918 – 1997)**
24 **Jawaharlal Nehru (1889 – 1964)**
25 **Ahmed Sukarno (1901 – 1970)**
26 **Diallo Telli Boubacar (1925 – 1977)**

ORDER OF MAPUNGUBWE

ORDER OF MAPUNGUBWE IN GOLD

- 27* **Sydney Brenner**

Preface

From the Chancellor of National Orders 26 April 2005

It gives me particular pleasure on this day to commend to you the recipients of the National Orders of the Order of the Baobab, the Order of Luthuli, the Order of the Companions of O R Tambo and the Order of Mapungubwe for the first National Orders ceremony for the year 2005.

These are extraordinary men and women, from both inside and outside our country, some of whom are no longer with us. These are men and women whose dedicated service to their communities and compatriots and steadfast expression of human solidarity, as well as their extraordinary contribution to our liberty, serve as hallmarks of the inherent decency of human beings.

As we continue saluting and celebrating in this the Second Decade of Freedom, this award ceremony is also a celebration of the inspiring determination of humanity to end those things that are inimical to a caring and humane society as well as the commitment to a South Africa that truly belongs to all as the fulfilment of the ideal of freedom.

Today, we shall bestow national honours on men and women whose towering credentials metaphorically rival our highest mountains. Yet, they stand before us with wondrous modesty despite their monumental distinctions in their various fields – distinctions that have immeasurably enriched our lives.

Forever mindful of the pain and insufferable human conditions that for many years plagued so many of our compatriots, and in different guises still present challenges despite our hard-won freedom, they have put themselves at the disposal of all that is best in South Africa. They have put the acuity of their great minds and the sweat of their labour at the service of us all. They have uncovered the secrets of science, enriched our cultures, re-imagined the frontiers of law and re-asserted the immutable principles of human solidarity and empathy.

These are men and women who have readily committed their skills and knowledge to reduce human suffering and benefit humankind, often at the expense of the deserved emoluments of their professions and labour, and often facing danger and disadvantage seldom endured by others.

These men and women have given concrete meaning to the eternal values of selflessness, love for freedom, racial harmony, equality and self-application, so as to attain seemingly impossible heights of achievement, which we proudly acknowledge and from which our nation benefits.

They have, one and all, proffered worthy contributions to the development of our society so that we may not only aspire to but actually become who we want to become. Indeed, they have contributed to our state of liberty.

I commend to you these noble men and women of our country, continent and our common world, as recipients of the Order of the Baobab, the Order of Luthuli, the Order of the Companions of O R Tambo and the Order of Mapungubwe.

Frank Chikane
Chancellor of National Orders
26 April 2005

Oration of the President of the Republic of South Africa:

President Thabo Mbeki, on the occasion of the National Orders ceremony: Union Buildings, Tshwane, 26 April 2005

In the name of the Government and people of this land, we welcome you to a most solemn and meaningful ceremony.

In human affairs, there is a time for levity and there is a time for solemnity. Today, the latter is our lodestar as we, a whole nation, pause to salute the array of truly marvellous people before us.

This ceremony is convened to admit into the ranks of the Order of the Baobab, the Order of Luthuli, the Order of the Companions of O R Tambo and the Order of Mapungubwe, men and women who deserve high tribute for what they have done. Coming from many parts and walks of life, they have – often at their own cost – enriched our lives and made it possible for our diverse nation to proclaim itself part of the ancient and generous tradition of ubuntu.

This is the fifth time that our freed people have had occasion to salute in humble gratitude such distinguished men and women. They are, indeed, the stars in our national firmament. Today, they are admitted into the ranks of those who belong to the National Orders of this our Republic situated here in the very Cradle of Humanity. Because of their and others' efforts, we are able to live and develop in a world of freedom, without the fetters of oppression or exclusion.

It seemed so right, as we emerged from a long darkness of suffering without peace to a new dawn warmed by the African sun, that we should recognise and honour the representative symbols of that dawn.

These honours that we bestow today tell the story of what and who we are, and have been. But more: they tell us what and who we shall be. They speak to our ancestors. And they speak to our children and children's children. These are our National Orders, the instruments that represent the nobility of human endeavour, constituting a hall of fame that will, today, be enriched by new and distinguished members.

We are especially pleased since we are able to admit these members into the ranks of members of the National Orders as our Second Decade of Freedom begins to unfold in a spirit of stepped-up optimism and achievement.

We have convened today at the seat of government, the Union Buildings, to admit some among us into the Order of the Baobab. These are compatriots who, without discrimination and at great cost to themselves, have rendered exceptional service to the people of South Africa, far beyond the call of duty. They have acted like the Baobab colossus given to us by the natural world which has stood so tall and powerful in serving the people and environment of South Africa through the millennia, in so many ways.

We have also convened today at the seat of government, the Union Buildings, to admit some among us into the Order of Luthuli. They have made an immense contribution to the realisation of our steadfast and long-standing desire for a free, democratic, non-racial and non-sexist South Africa.

All of them have sacrificed much, as Chief Albert Luthuli did, so that their compatriots can satisfy the natural human yearning to live, grow and develop into a society free of oppression, racism and bigotry.

We have convened today at the seat of government, the Union Buildings, to admit our friends from the rest of the world into the Order of the Companions of O R Tambo.

These are citizens of other countries, who, without discrimination and at great cost to themselves, their countries and peoples, have made an exceptional contribution to the efforts of the people of South Africa to define themselves as human beings, towards which objective Oliver Reginald Tambo devoted his whole life.

We have convened today at the seat of government, the Union Buildings, to admit an exceptional person to the Order of Mapungubwe. This is a person whose activities cannot but be described as excellent.

He is a man who dared to act outside the boundaries of the ordinary, taking upon himself the skill and daring of the majestic bird which stands on permanent guard to protect the nation. Her wings commune with the beams of the rising sun on our Coat of Arms, as the people of Mapungubwe conversed with nature, the peoples of the universe, and the world of creative thought.

These distinguished members of our National Orders are the guardians of ubuntu, handmaidens of our liberty, and defenders of a shared human destiny. They stand as beacons that must guide us forever as we build a society founded on the high ideals of freedom, justice, equality and human solidarity.

For all time, these men and women are admitted as esteemed members of these Orders, subject to the precedence and authority of our National Anthem, our National Flag, and our National Coat of Arms, which represent the highest symbolic repositories of our common nationhood.

The lifetime contributions of the heroes and heroines who are the principals of today's National Orders ceremony light our way as we advance to the better world that is being born.

Their footprints are the inspiring signposts that indicate our route of march, even for generations that have still to emerge out of the distant mists of future time.

We are especially blessed that this ceremony permits us to share an encounter with the honoured members of the National Orders who are alive. And we are especially privileged that this ceremony brings us into communion with the noble souls of the honoured members of the National Orders who have departed from the world of the living.

To them all, the living and the dead, on this day, the nation says – *bayethe!*

On this day, let all citizens and patriots proclaim:

Glory to the Honoured Members of the National Orders!

God bless Africa!

Save her children!

Grant her peace!

Marjorie Manganye (1931 -)

ORDER OF THE BAOBAB IN BRONZE



**AWARDED TO MARJORIE MANGANYE
FOR HER DEDICATED CARE OF THE POOR,
ELDERLY AND NEGLECTED PEOPLE IN ALEXANDRA**

Marjorie Manganye was born in 1931 in the then Western Native Township, near Johannesburg. She attended St Thomas Primary School in Kensington before enrolling at Our Ladies College in the then Pietersburg for an industrial course. She worked as a private teacher at Witkoppen School in Johannesburg and a tuberculosis information officer in Alexandra. She has devoted much of her lifetime to the plight of the poor, the elderly and neglected people in this township.

In 1978, she started a project with a group of concerned women to assist the aged and the needy in Alexandra.

In 1984, Itlhokomeleng (Help Yourselves) was duly registered as a welfare organisation. In 1988, the Sandton Rotary Club and Anglo-American jointly bought some land and erected temporary houses for the aged. Following some major additions in 1992, the project now has a permanent home and bears the name Marjorie Manganye Frail-Care Centre.

Manganye now cares for scores of elderly people, although she herself is older than some of them. Most of the people living in the Frail-Care Centre were among the first Africans to own land in Alexandra. Their extended families were left behind in the rural areas, and now they do not have anyone to take care of them in their old age.

The Centre has an arts and crafts project that produces items for sale, and an outreach project that visits members of the Alexandra community who are ill or in need of assistance.

'Mama Marj', as Manganye is affectionately called, has been caring for the Alexandra community for over four decades, her age-defying energy and caring attitude endearing her to thousands of Alexandra residents.

Ethel Barlow (1931 -)

THE ORDER OF THE BAOBAB IN SILVER

**AWARDED TO ETHEL BARLOW
FOR HER DEDICATED SERVICE
TO THE COMMUNITY AND HER EXCELLENT
CONTRIBUTION TO LAND RESTORATION**



Ethel Barlow was born in 1931 in Brakpan. She did her primary schooling at St Mary's School in Orlando East, Soweto.

Her grandmother, Johanna van Branden, lived in Ray Street, close to Christ the King Anglican Church and became very involved in community compassionate work, like the school-feeding scheme of Father Trevor Huddleston, visiting the sick and the dying and distributing food and clothing. She was a staunch member of the Mothers' Union – a women's organisation in the Anglican Church which was also very involved in philanthropic community work.

Barlow's connection with Sophiatown started at the age of six when she regularly visited her grandparents and aunts. She would live there during school vacations, accompanying her grandmother whenever she went to work in the community. Sophiatown became more her home as she grew up, and as a young woman she gradually became personally involved in the community, following in the footsteps of her grandmother, who was also her role model and mentor.

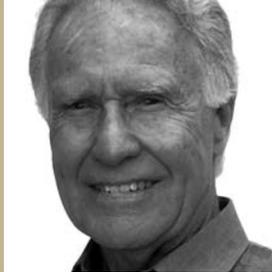
After Sophiatown's demise, the result of the *apartheid* regime's forced removals, the Barlows moved to Kliptown where Ethel carried on with her community involvement. She became a writer for a local newspaper called *Die Bek Geskiedenis*, which was sponsored and underwritten by the University of South Africa. Ethel was responsible for recording in writing the oral history of the Kliptown community.

She was later involved in the Land Claims Commission as the Chairperson of the Klipriviersoog (Kliptown) Claims Committee which assisted claimants to obtain restitution for the loss they experienced through the *apartheid* regime's dispossession.

Ethel Barlow is a committee member of the 'Kliptown Our Town Trust', which aims to make our young people aware of the history of Kliptown and encourage them to be involved in all aspects of community life.

Revel Albert Ellis Fox (1924 - 2004)

THE ORDER OF THE BAOBAB IN SILVER



AWARDED TO REVEL ALBERT ELLIS FOX FOR HIS LIFELONG CONTRIBUTION TO THE ADVANCEMENT OF ARCHITECTURE IN SOUTH AFRICA

Revel Fox was born in Durban on 20 September 1924, the son of Albert John Fox, a customs officer, and Ivy Priscilla Ellis. By the time he had matriculated from Durban Boys' High School, World War II had broken out and he was anxious to join the army. However, his parents insisted that he study first. After 18 months of studying architecture, he enlisted and was sent to Italy as part of the Special Service Battalion.

After the War, he returned to the University of Cape Town, where he completed a B Arch degree. Upon graduating, he worked in the then Rhodesia and Stockholm, Sweden. He returned to South Africa in 1952, and set up practice in Worcester in the Western Cape. Here he quickly established a reputation as an avant-garde architect of outstanding sensitivity and skill.

While in Worcester, he also became involved in several important restoration projects, an interest that would be sustained throughout his career.

In 1957, he moved his practice to Cape Town, where, while continuing to produce significant architectural works, he became involved in many aspects of architectural education, finally serving as Chair of the Council of the University of Cape Town in 1998 and 1999. At the time of his death, he was a member of the Advisory Board of the Faculty of Engineering and the Built Environment at the University of Cape Town.

In his early years in Cape Town, he also became involved in the affairs of the Cape Provincial Institute of Architects. He served as its President from 1973 to 1975, and at the time of his death was a member of its Heritage Committee. In 1966, he enrolled for the degree of Master of Urban and Regional Planning at the University of Cape Town, which he obtained with distinction in 1969.

He received the Gold Medal of the Institute of South African Architects for his outstanding contribution to architecture in South Africa in 1977. In 1994, he was awarded the South African National Monuments Council's Gold Medal for his contribution to conservation in South Africa. In recognition of his lifelong contribution to excellence in architectural practice, education and professional affairs, and the advancement of architecture in South Africa, he also had the degree of D Arch (*Honoris causa*) conferred on him by two universities, the University of Natal (1993) and the University of Cape Town (2001).

Because of his known opposition to the *apartheid* regime, Fox was invited to join the delegation which went to Dakar in 1987 to meet with representatives of the then exiled African National Congress. At the time of his death, he was on the Board of the Freedom Park Trust. In this role he was instrumental in guiding the very successful architectural and planning components of the park.

Urbania Bebe Mothopeng (1917 -)

THE ORDER OF THE BAOBAB IN SILVER

**AWARDED TO URBANIA BEBE MOTHOPENG
FOR HER DISTINGUISHED CONTRIBUTION
TO THE REHABILITATION OF GIRL CHILD OFFENDERS,
ASSISTING GIRL LEARNERS
AND THE UPLIFTMENT OF WOMEN**



Urbania Bebe Mothopeng was born in Malay Camp in Johannesburg in 1917. Her family relocated to Western Native Township opposite Sophiatown in the 1920s because the *apartheid* government had declared Malay Camp an Indian area.

Mothopeng started her primary education at the St Cyprian's Missionary School in Sophiatown. She completed a two-year teacher training course at St Chads College in Natal in 1939. Her first teaching post was at her alma mater in Sophiatown, and she went on to teach at various schools for 31 years.

Her teaching highlight was when she was head of the Bethany Girls' Reformatory School in Orlando West in the 1950s. Here, she was instrumental in instilling a sense of self-worth and discipline among the delinquent girls.

The Bethany Girls' Choir under Mothopeng was allowed for the first time to venture outside the reformatory premises and participate in music events run by the Johannesburg Bantu Music Festival and Transvaal United African Teachers Association. Mothopeng later became Chairperson of the Children's Section of the Johannesburg Bantu Music Festival – a position that saw her travelling around training women conductors and children's choirs. She studied Music Theory and passed Grade 7 at the Royal School of Music in London.

When her struggle-stalwart husband and Pan Africanist Congress (PAC) President from 1988 to 1990, Zephania Mothopeng, was arrested in 1960, the struggle for survival for Mothopeng and her relatives, as the wife and family of a political prisoner, intensified.

In 1962, Mothopeng briefly took up a part-time job with the Baragwanath and Coronation hospitals, training nurses in cookery or caring for invalid patients. She later became a family planning adviser at Baragwanath-Chris Hani Hospital.

In 1973, she co-founded the Urban Resources Centre with women in Soweto and Kagiso, where women received skills training in handcraft. They were encouraged to attend night school to improve their education.

In 1975, Mothopeng was arrested for political activism and taken to Pietermaritzburg. In 1990, she was elected first President of the African Women's Organisation of the PAC, during which time she represented South African women in Libya, New York, Zimbabwe and Tanzania.

University Of Fort Hare

THE ORDER OF THE BAOBAB IN GOLD



**AWARDED TO THE UNIVERSITY OF FORT HARE
FOR ITS EXCEPTIONAL CONTRIBUTION TO BLACK
ACADEMIC TRAINING AND LEADERSHIP DEVELOPMENT
ON THE AFRICAN CONTINENT**

Originally called the South African Native College (SANC), the University of Fort Hare in Alice, in the Eastern Cape, was established in 1916. The religious tradition at the heart of Fort Hare's origin, shared by black and white students alike, symbolised 'plain living and high thinking', and an education that was undeniably Eurocentric. But it did not make the assumption, central to the Bantu education implemented in South Africa from the 1950s, that black Africans required and deserved a different, inferior education.

The University of Fort Hare is an institution with a distinctive and illustrious past, producing graduates from South Africa and from as far afield as Kenya and Uganda. Some of the institution's well-known and politically active alumni include Oliver Tambo, Nelson Mandela, Govan Mbeki, Robert Sobukwe and Mangosuthu Buthelezi in South Africa; Robert Mugabe and Herbert Chitepo in Zimbabwe; and Eliud Mathu and Charles Njonjo in Kenya. Among the many non-South Africans who spent formative years at Fort Hare were Zimbabwe's first black medical practitioner Dr Ticofa Samuel Parirenyatwa, and the historian, novelist and politician Stanlake Samkange.

Although it operated in an environment of racial segregation, even long before *apartheid* was formally introduced, the SANC epitomised a more racially tolerant and inclusive South Africa by admitting African, coloured and Indian students. The SANC's mainly white staff was complemented by black academics such as legendary figures Z K Matthews and D D T Jabavu. The students' indigenous home languages included, among many others, IsiXhosa, Sesotho, IsiZulu and Afrikaans.

In 1959, the National Party Government forced Fort Hare into an ethnic college for Xhosa-speakers. Outspoken staff members were expelled and a new administration, conspicuously loyal to the *apartheid* government, was installed. In a parody of true academic maturity, Fort Hare became self-governing and 'independent' in 1970. Following the creation of Ciskei in 1980, Fort Hare became the university of a micro-state recognised only by fellow Bantustans and by *apartheid* South Africa, in stark contrast to its previous status as the greatest centre of black higher education in southern and eastern Africa.

Many students from various political, religious and cultural backgrounds rejected numerous attempts to turn Fort Hare into a tribal college. Although the culture of non-racism, critical debate and of aspiration towards educational excellence faltered in the years of *apartheid*, it was never completely eliminated. The archives of the University of Fort Hare house the records of the University's extraordinary and sustained educational achievements, which form a corporate memory only now being made accessible to scholars.

Job Richard Rathebe (1897 - 1982)

THE ORDER OF THE BAOBAB IN GOLD

AWARDED TO JOB RICHARD RATHEBE
FOR HIS EXCEPTIONAL DEDICATION TO OFFERING
SOCIAL SERVICES TO WAR ORPHANS, WIDOWS
AND DEPENDANTS OF SOLDIERS DURING AND AFTER WORLD WAR II
AND THE STRUGGLE AGAINST RACIAL DISCRIMINATION
AND EDUCATIONAL ADVOCACY



Job Richard Rathebe was born in 1897 in the Potchefstroom district in the then Western Transvaal. In 1900, his family relocated to Doornfontein near Johannesburg.

After obtaining his Standard Six certificate, he qualified as a primary school teacher at the Grace Dieu (Diocesan) Teachers' Training College in Polokwane (then Pietersburg). He taught at the St Cyprian's Primary School in Sophiatown and was later promoted to the position of principal. Apart from helping the school to achieve excellent pass rates every year, Rathebe also encouraged his pupils to participate in extramural activities such as the Boy Scouts, athletics, football, netball and inter-school music competitions.

In 1932, he established Safrica, the first black-owned funeral parlour initially based in Sophiatown and which later opened branches in Evaton and Orlando, after the forced removals.

When World War II broke out, Rathebe recruited part-time soldiers for service in the Middle East, especially Egypt. He also attended to the needs of war orphans, widows and soldiers' dependants. He even facilitated the rental and maintenance monies of the soldiers to support their families back home.

Rathebe later obtained a diploma in Social Work from the United States. In 1948, on his return to South Africa, he and Mr Ray Phillips started the Jan Hofmeyer School of Social Work. He became a Secretary of the only black social club, the Bantu Men's Social Centre in Eloff Street, Johannesburg, and later leader of the Donaldson community centre in Orlando. He was also a member of the Institute of Race Relations, and a committee member of the Bantu Trust Fund, which raised considerable funds to assist needy high school students and those at Fort Hare and Witwatersrand universities.

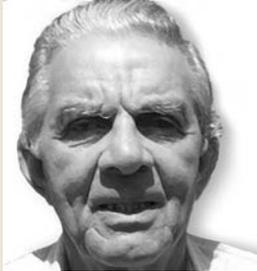
Before the National Party took over from the Smuts Government in 1948, Rathebe had an altercation with white school inspectors. Following a futile court action and lengthy deliberations with his church hierarchy, he reluctantly left the teaching profession.

He was also a very dependable candidate for his vast Johannesburg Diocese at the annual Church of the Province Synod, representing his people with distinction. He also persuaded the Synod to accord the same privileges to black priests as their white counterparts enjoyed e.g. the use of cars instead of motorcycles.

Rathebe's high moral standards in his home became a cornerstone of the Sophiatown community. Following the notorious forced removals there, he went to court on 7 July 1959 and won a stay of eviction for Sophiatown. This embarrassed the apartheid government to the extent that they immediately promulgated a new law to overturn the victory. He promptly named his new-born grandson Victor.

Edward Joseph Daniels (1928 -)

ORDER OF LUTHULI IN SILVER



AWARDED TO EDWARD JOSEPH DANIELS
FOR HIS EXCELLENT CONTRIBUTION TO THE STRUGGLE
FOR AN EQUAL, JUST AND DEMOCRATIC SOCIETY

Eddie Daniels was born in 1928 in District Six, on the slopes of Table Mountain, overlooking Table Bay. The *apartheid* government regarded this area as too desirable to be occupied by its multiracial residents. Daniels saw how white, black, Muslim, Christian and Jew lived and traded, side by side, in noisy harmony.

Daniels left school early to contribute to the family finances. He first worked on trawlers, then on whaling ships, plying their deadly trade in Antarctica; and later toiled on the diamond fields of South West Africa (now Namibia).

Racial insults and exclusions prompted Daniels to join the Liberal Party of South Africa (LP), led by Alan Paton, author of *Cry the Beloved Country*.

The LP's policy was non-violent, but like other political formations, some of its members felt the necessity to act in a more aggressive manner against the *apartheid* regime's intransigence. Daniels became a member of the newly formed African Resistance Movement, which blew up electricity pylons and other non-human targets as a statement of defiance.

When security police captured a member in possession of the entire membership list, other members fled, but some were captured and revealed information about their fellow comrades. Faced with a possible death penalty, Daniels refused to betray his fellow comrades, showing great courage in his modest actions and lack of bitterness at the actions of others.

While serving a 15-year sentence for sabotage on Robben Island, Daniels completed two university degrees.

Immediately after his release in 1979, Daniels was banned. Despite this limitation on his social and occupational life, he managed to find meaningful work, got married and obtained a Higher Diploma in Education. He was a teacher during the schools' uprising of the 1970s and 1980s, which was so pivotal in turning the tide against *apartheid* rule in South Africa.

Eddie Daniels's undying spirit for freedom contributed to the demise of racial oppression in South Africa.

Frene Noshir Ginwala (1932 -)

ORDER OF LUTHULI IN SILVER

**AWARDED TO FRENE NOSHIR GINWALA
FOR HER EXCELLENT CONTRIBUTION TO THE STRUGGLE AGAINST
GENDER OPPRESSION AND HER TIRELESS CONTRIBUTION TO THE
STRUGGLE FOR A NON-SEXIST, NON-RACIAL,
JUST AND DEMOCRATIC SOCIETY**



Frene Noshir Ginwala was born in 1932 and studied law at the University of London in the United Kingdom (UK), where she completed her LLB degree. She returned to South Africa to complete her legal training, prior to the banning of the African National Congress (ANC).

Ginwala worked in Tanzania, Zambia, Mozambique and the UK as an ANC official and as journalist and broadcaster in East Africa and Europe. She obtained a doctorate in history from Oxford University.

Prior to her return from exile in 1990, Ginwala was head of the Political Research Unit in the Office of ANC President Oliver Tambo, where she conducted research focusing on the transfer of military and nuclear technology. She also served as ANC spokesperson in the UK on sanctions, the nuclear programme and the arms and oil embargo relating to South Africa.

Ginwala helped to set up the Women's National Coalition, which comprised organisations from across the political spectrum with the aim of drawing up a women's charter. She was elected national convener of the Coalition. She has held various influential positions in the ANC and other non-political organisations. Ginwala has been widely published on issues of democracy, good governance, human rights, human security, anti-*apartheid* and women's issues locally and abroad.

As Speaker of the National Assembly between 1994 until 2004, she was instrumental in arranging many significant changes in Parliament. This included opening up a previously austere, racially exclusive, male-dominated and remote institution to the people at large. She commanded high respect among Members of Parliament and the public in her tenure which spanned the first critical decade of our democracy.

Ginwala served as a member of the Preparatory Committee for the First World Conference of Presiding Officers. She was previously a board member of the International Institute for Democracy and Electoral Assistance as well as the former Chairperson of the Southern African Development Community Parliamentary Forum. She is a former member of the United Nations Secretary-General's Advisory Panel of High-Level Personalities on African Development and recently served as Commissioner of the International Commission on Human Security.

Ginwala maintains her interest in promoting democracy, good governance, development and human rights, and human security.

Fish Keitseng (1919 - 2005)

ORDER OF LUTHULI IN SILVER



**AWARDED TO FISH KEITSENG
FOR HIS EXCELLENT LEADERSHIP AND CONTRIBUTION
TO THE STRUGGLE FOR THE IDEALS OF A FREE,
JUST AND DEMOCRATIC SOUTH AFRICA**

Fish Keitseng was born in 1919 in Botswana. At the age of 23, he came to South Africa as a mineworker and became one of the original members of the African Mineworkers' Union, led by J B Marks. In 1949, he left the mines, moved to Newclare in Johannesburg and became a factory worker. Joining the African National Congress (ANC) in the same year, he became a leader of the Newclare Congress branch and its volunteer-in-chief during the 1952 Defiance Campaign.

In 1956, he was involved in an incident with the police who had arrested a group of pass offenders. Taking the lead in a crowd of angry onlookers, Keitseng ordered the police to release their victims after which they complied. Keitseng was later sentenced to 12 months in jail and lost an appeal to the Supreme Court in mid-1957. He was charged along with others in the Treason Trial.

Through his unbending commitment to justice, Fish Keitseng made an extraordinary contribution to South Africa's liberation. Prosecuted in the famous Treason Trial, he was deported to his native Botswana a few months before the Sharpeville Massacre that resulted in the ANC's banning and its resorting to armed struggle.

He established and successfully ran an underground transit system for the ANC that secured the movement of refugees through Botswana. This operation was of vital importance as it enabled many freedom fighters to leave South Africa for political and military training abroad. This, in turn, allowed the ANC to establish itself in exile as a liberation movement ultimately capable of assuming state power.

Fish Keitseng has been described as an extremely brave freedom fighter and a daring and fearless man.

Mildred Ramakaba-Lesiea (1933-)

ORDER OF LUTHULI IN SILVER

**AWARDED TO MILDRED RAMAKABA-LESIEA
FOR HER EXCELLENT CONTRIBUTION TO THE STRUGGLE
FOR GENDER EQUALITY AND A NON-RACIAL, JUST AND
DEMOCRATIC SOUTH AFRICA**



Mildred Ramakaba-Lesiea was born in 1933 in Langa in the Wynberg district of Cape Town. After leaving school due to financial constraints, she worked as a domestic worker in Sea Point. Lesiea joined the African National Congress (ANC) in 1954 during the introduction of racist and retrogressive Bantu education and was an activist in community affairs for many years.

In 1956, Lesiea was involved in the door-to-door campaign for the signing of petitions in the township against pass laws for women. She also served on a committee that promoted the *We Stand by Our Leaders* Campaign during the Treason Trial. In 1957, she was involved in the campaign against forced removals in the Western Cape.

In 1958, she served on the regional committee of the ANC in the Western Cape and joined the South African Communist Party. She was also involved in the Anti-Pass Campaign.

After her release from detention in 1960, Lesiea became involved in the support and motivation of families of political detainees. In 1961, she was instrumental in organising the Federation of South African Women Conference held in Port Elizabeth. She was later detained again and banned for five years.

Between 1972 and 1976, she was involved in the revival of women's structures and also played a pivotal role in motivation and family counselling during the youth uprisings.

As an active member of the United Democratic Front, she worked closely with the leadership of the Western Cape Civic Organisation. Lesiea contributed to the formation of the South African Youth Congress and mobilised youths, women's structures and other organisations in the fight against *apartheid*.

After serving five months in detention during the State of Emergency, she did underground work for the ANC, which included mobilising communities to support the *Black Xmas* Campaign.

After 1994, Lesiea served in the national steering committee of the ANC Women's League and was elected as a ward councillor from 1995 to 1998. She is currently a Member of Parliament.

Kwedia Mzingisi Lilindile Mkalipi (1934 -)

ORDER OF LUTHULI IN SILVER



**AWARDED TO KWEDIA MZINGISI ZILINDILE MKALIPI
FOR HIS EXCELLENT CONTRIBUTION TO THE STRUGGLE
FOR A NON-RACIAL, NON-SEXIST, JUST AND DEMOCRATIC
SOUTH AFRICA**

Kwedia Mkalipi was born in 1934 in Bazia in the district of Umtata in the former Transkei. He took part in politics in the late 1950s and in 1962 was arrested and charged with being a member of the banned Pan Africanist Congress. He was acquitted when State witnesses refused to testify against him.

In 1964, he was again arrested, and was charged with sabotage in 1965. He was convicted in February 1966 and sentenced to 20 years' imprisonment. He spent two decades in Robben Island's notorious 'B' Section. Mkalipi was released in December 1985, but immediately arrested under the State of Emergency regulations and subsequently deported to the Transkei.

After his release in 1986, Mkalipi taught History, Business Economics and Economics at several schools in the Peninsula. From 1987 to 1997, he was General-Secretary of the Savings and Credit Co-operative League of South Africa. In 1997, Mkalipi became the Chief Executive Officer of the National Co-operatives Association of South Africa, a position he held until his retirement in 2003.

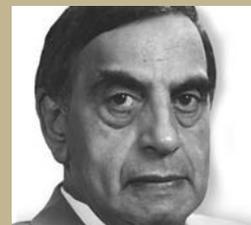
He is a founder member of the National Co-operatives Association of South Africa and the National Agriculture Central Co-operative Sector of Africa.

He was a fearless fighter against *apartheid* and continues to be an avid human rights supporter who looks back with pride at the triumphant political transition from the *apartheid* system to the new democratic and free South Africa.

Abdullah Mohamed Omar (1934 - 2004)

ORDER OF LUTHULI IN SILVER

**AWARDED TO ABDULLAH MOHAMED OMAR
FOR DEDICATING HIS LIFE TO THE STRUGGLE AGAINST
APARTHEID AND FOR HIS EXCELLENT CONTRIBUTION TO
THE BUILDING OF A DEMOCRATIC, NON-SEXIST, NON-
RACIAL AND JUST SOUTH AFRICA**



Popularly known as 'Dullah', Abdullah Mohamed Omar was born in 1934 in Observatory, Cape Town and studied law at the University of Cape Town. He graduated with an LLB degree in 1957. He was admitted as an attorney in 1960 and as an advocate of the Supreme Court in 1982.

While practising as both an attorney and an advocate, he served deprived communities, being involved in civil and criminal defence work and handling housing, pass laws, labour and work-related cases. He was a defence lawyer in many political trials involving members of banned organisations being charged with resistance activities against the *apartheid* regime.

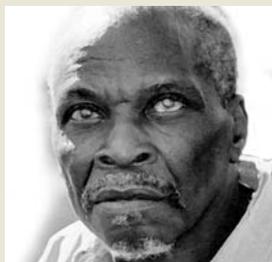
Omar was Chairperson of the United Democratic Front (UDF) Western Cape region in 1987 and 1988, and Vice-President from 1988 until the UDF's dissolution in 1991. He was a national Vice-President and Western Cape Regional President of the National Association of Democratic Lawyers, a trustee of the South African Legal Defence Fund. He served as director of the Community Law Centre at the University of the Western Cape until his appointment as South Africa's first Minister of Justice in a democratically elected government in 1994.

He was elected to the African National Congress (ANC) National Executive Committee in 1991 and as Chairperson of the ANC in the Western Cape in 1996. He was a member of the constitutional committee of the legal department of the ANC from 1990 to 1994, and a member of the ANC's negotiating team leading to the constitutional and political settlement in South Africa. Omar served as Minister of Justice from 1994 to 1999, and was also the Minister responsible for Intelligence. He played a key role in the overhaul of South Africa's Intelligence services. As Justice Minister, his key stewardship role in the setting up and activities of South Africa's Truth and Reconciliation Commission will be remembered for years to come.

He was appointed Minister of Transport in June 1999, after the country's second democratic election. Omar was honoured with Doctorates of Law from the University of Fort Hare in 1993, the University of Durban-Westville in 1996, and the University of the Western Cape in 2004. He was also honoured with awards in the United States, Chile and Germany for his contribution to the struggle for human rights in South Africa.

Madimetja Laurence Phokanoka (1938 -)

ORDER OF LUTHULI IN SILVER



**AWARDED TO MADIMETJA LAURENCE PHOKANOKA
FOR HIS EXCELLENT CONTRIBUTION TO THE STRUGGLE FOR
DEMOCRACY, NATION-BUILDING, HUMAN RIGHTS AND PEACE**

Madimetja Laurence (Phokes) Phokanoka was born in 1938 in Sekhukhuneland in the former Lebowa. He was a student at the University of Fort Hare in the late 1950s when he was a wanted man for his involvement in student activities. Realising the broader patterns of oppression, of which student governance was but one, Phokanoka, fired by idealism, cast his sights beyond student affairs.

He went underground and, under the command of Walter Sisulu, joined Umkhonto we Sizwe. He soon became a commissar and was involved in the Wankie-Spolilo Operation, after which he was arrested and sentenced to 18 years on Robben Island.

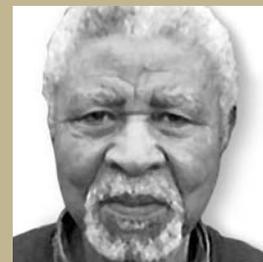
On his release, he was involved in peace negotiations with the security forces of the former regime in the then Northern Transvaal. He declined nomination to Parliament and preferred to work as a junior official in the then Northern Province Department of Safety and Security. He is now blind, retired and living in the rural areas of Sekhukhuneland.

Madimetja Laurence Phokanoka has made an outstanding contribution to the struggle for democracy. He is a true nation-builder, actively involved in nurturing basic democracy and human rights, and is a pioneer of justice and peace as well as conflict resolution.

Archibald Sibeko (Zola Zembe) (1928 -)

ORDER OF LUTHULI IN SILVER

**AWARDED TO ARCHIBALD MNCEDISI SIBEKO
FOR HIS EXCELLENT CONTRIBUTION TO THE
STRUGGLE FOR LIBERATION, WORKERS' RIGHTS
AND A NON-RACIAL AND NON-SEXIST SOUTH AFRICA**



Archibald Sibeko, also known as Zola Zembe, was born on 3 March 1928 in Kwezana Village, near Alice in the Eastern Cape. He attended school at Lovedale, but moved to Cape Town where he became deeply involved in the trade union movement, alongside Oscar Mpetha and Ray Alexander Simons. He joined the South African Railway & Harbours Workers' Union (SARHWU) and became its Secretary. In 1955, he was a founder member of the South African Congress of Trade Unions (SACTU), the first non-racial trade union federation in South Africa.

Sibeko also joined the African National Congress (ANC) and the South African Communist Party in 1953 and was accused in the Treason Trial in 1956. He was acquitted and permanently banned, but remained a champion in the struggle on all fronts – both for workers' rights as well as for political emancipation. When the decision was taken to form Umkhonto we Sizwe (MK), he was among the first to become involved in the Western Cape.

He was arrested with the late Chris Hani in 1961, but before the finalisation of the trial, the Western Cape region instructed him and his comrades to go abroad for military training. This involved considerable personal sacrifice, as he left behind his five young children and his expectant first wife, whom he never saw again, since she died a few years later. He travelled to Botswana, Zambia and Tanzania, before going to the Soviet Union and Cuba for military training in 1964. On his return to Tanzania, MK's first camp was opened in Tanzania at Kongwa, where Sibeko was a Camp Commander. He was later deployed to Western Europe.

Sibeko vigorously mobilised the international trade union movement in support of the struggle against *apartheid*. As the National Treasurer and later the Co-ordinator for Western Europe, he travelled widely in Europe, the United States, Canada, Australia and the former Socialist countries, winning millions of workers across the world in support of the struggle for freedom and democracy in South Africa.

On returning to South Africa in 1990, Sibeko was elected Honorary President of SARHWU and was elected Deputy Chairperson of the ANC in the Western Cape. Archie Sibeko also worked in the first democratic election in 1994 at a voting station in Khayelitsha. After suffering a minor stroke, he returned to the United Kingdom to join his wife, Dr Joyce Leeson.

Christmas Fihla Tinto (1925 -)

ORDER OF LUTHULI IN SILVER



AWARDED TO CHRISTMAS FIHLA TINTO FOR HIS EXCELLENT CONTRIBUTION TO THE STRUGGLE FOR A NON-RACIAL, NON-SEXIST, JUST AND DEMOCRATIC SOUTH AFRICA

Christmas Fihla Tinto was born on Christmas day in 1925 in the Mqanduli district of the former Transkei. At an early age, he found himself swept into a current of protest and revolt. In 1942, after taking a leading role in a protest against poor food at St John's College in Umtata, he was expelled and his angry father sent him to work on the mines in Boksburg. Once again he became embroiled in protest actions. He was taken to Germiston station in handcuffs, and was deported to the Transkei. He subsequently left to work in Cape Town, joining the Langa branch of the African National Congress (ANC) in 1951. He was elected its chief volunteer in 1954.

In 1960, Tinto took part in the march of 30 000 people from Langa to Caledon Square police station, Cape Town, virtually on the doorstep of the white Parliament, which immediately led to the first State of Emergency being declared, under the Verwoerd regime. In 1961, he was delegated to attend the All-Africa Conference in Maritzburg. During the 1976 youth uprising, Tinto was detained in Polsmoor Prison and on Robben Island until his release in 1978.

In 1983, at the launch of the United Democratic Front (UDF), Tinto became Vice-President for the Western Cape region. He played a key role in various UDF campaigns and was subsequently re-elected. Following the imposition of a State of Emergency, Tinto was once again detained and finally released in 1985. He was one of the first Western Cape members of our new democracy's Upper House of the time, the Senate, from 1994 to 1996.

Dorothy Nomazotsho Zihlangu (1920 - 1991)

ORDER OF LUTHULI IN SILVER

**AWARDED TO DOROTHY NOMAZOTSHO ZIHLANGU
FOR HER EXCELLENT CONTRIBUTION TO THE
STRUGGLE FOR GENDER EQUALITY AND FOR HER
SELFLESS CONTRIBUTION TO THE STRUGGLE
FOR A FREE AND DEMOCRATIC SOUTH AFRICA**



Dorothy Nomazotsho Zihlangu was born in 1920 at Dyamala Village in Alice in the Eastern Cape. She received her Standard Six primary education at Ncerha Primary School in Alice.

In 1939, she went to Cape Town with the intention of improving her educational qualifications. Financial constraints prevented her from doing so, however, and she found a job as a domestic worker in Green Point.

In 1941, she was forcibly relocated from the Cape Town city centre to Langa township under the Group Areas Act where she joined the African National Congress and later the ANC Women's League.

Zihlangu took part in the Defiance Campaign in 1952, which defied all laws promoting racial segregation on trains and public amenities. The Campaign, which was a crucially important political factor in the period prior to the banning of the ANC and other political organisations in 1960, led to the formation of the Federation of South African Women in 1954.

Between 1954 and 1955, she was among the local organisers and volunteers who were actively involved in the Freedom Charter Campaign, which ultimately led to the adoption of the Freedom Charter in Kliptown near Johannesburg on 25 June 1955.

In 1956, she participated in the historic women's march to the Union Buildings in Pretoria to protest when the draconian pass laws were extended to women.

In 1960, Zihlangu participated in the one-day 'stay-at-home' protest, during which people had to surrender their *dompasses* at their nearest police stations. In April 1960, she was, along with many other women activists, arrested and detained for six months under the State of Emergency regulations. At that time, she was pregnant and immediately after her release she gave birth to a son, Melisizwe.

She was banned and put under house arrest with her husband in the same house.

Zihlangu was actively involved in the founding of the United Women's Organisation, of which she became Vice-Chairperson in 1985, the South African National Civic Organisation and the United Women's Congress.

At the beginning of the State of Emergency in the mid-1980s, Zihlangu went into hiding, but continued to work underground for the ANC. However, police later arrested her. In 1988, she was part of the group of persons who decided to defy their banning orders. This forced the State to lift the banning orders but other restrictions were imposed on them.

Flag Marutle Boshielo (1920 -)

THE ORDER OF LUTHULI IN GOLD



AWARDED TO FLAG MARUTLE BOSHILO FOR HIS EXCEPTIONAL CONTRIBUTION TO THE STRUGGLE FOR LIBERATION AND WORKERS' RIGHTS

Flag Marutle Boshielo was born into a poor family in 1920 in Phokoane in the Sekhukhune district, in the then Northern Transvaal. He was the founder member of Sebatakomo, a resistance movement in Sekhukhuneland. He later went to Johannesburg to seek employment.

Boshielo's political activism started while he was working as a driver for a bakery in Johannesburg, when he recruited workers to join the Bakery Workers' Union and the broader liberation movement. His outstanding leadership saw him elected to the national leadership of the South African Congress of Trade Unions (SACTU).

Boshielo joined the Communist Party of South Africa (CPSA) and the African National Congress (ANC) in the 1940s and became an active member. His commitment, bravery and dedication to the cause of his people saw him elected to serve in the Transvaal Executive Committee of the ANC.

The CPSA assisted Boshielo to further his studies through evening classes. He actively participated in the historic Defiance Campaign of 1952, one of the highlights of the liberation struggle in South Africa. Owing to his revolutionary role in the liberation struggle, Boshielo became a prime target in the wave of *apartheid* repression. He was barred from attending gatherings and ordered to resign from all organisations to which he belonged. The ANC subsequently sent him for political and military training in Moscow, in the then Soviet Union. Upon completion of his military training, he was sent to Tanzania to form part of the Congwa camp of Umkhonto we Sizwe (MK). While in Tanzania and Zambia, Boshielo played a prominent role in MK.

In 1972, he was captured near Caprivi (bordered by Botswana, Namibia and Zimbabwe), while on his way to South Africa with two other freedom fighters to undertake an MK operation. His two comrades were killed instantly in a shootout and it is believed that Boshielo was captured and incarcerated by Ian Smith's forces in the then Rhodesia. Boshielo has not been seen since. The exemplary political contribution of Flag Boshielo remains an inspiration to freedom-loving South Africans.

John Langalibalele Dube (1871 - 1946)

THE ORDER OF LUTHULI IN GOLD

AWARDED TO JOHN LANGALIBALELE DUBE
FOR HIS EXCEPTIONAL LEADERSHIP AND CONTRIBUTION
TO THE STRUGGLE FOR EQUAL RIGHTS
AND A DEMOCRATIC SOUTH AFRICA



John Langalibalele Dube – scholar, gentleman, leader, farmer, teacher, politician, patriot and philanthropist – was born in 1871 in the former Natal. He was educated at Inanda and Amanzimtoti (later Adams College). In 1887, he accompanied the missionary W C Wilcox to the United States of America (USA), where he studied at Oberlin College while supporting himself through various jobs and lecturing on the need for industrial education in Natal. He returned to Natal, but soon moved back to the USA for further training and to collect money for a Zulu industrial school – as he called it – modelled along the lines of the Tuskegee Institute.

In 1901, he established the Zulu Christian Industrial School on 200 acres of land at Ohlange in the Inanda district. Three years later, he also launched the IsiZulu/English newspaper *Ilanga lase Natal* (Sun of Natal), through which he began to establish his political reputation.

On his return from his third visit to the USA in 1905, *Ilanga lase Natal* had attacked the decisions of missionaries, among others, on land allocation rent and their failure to defend African interests. Dube protested and petitioned the Government against proposed legislation. He used his newspaper to amplify the need for African unity and African representation, and to air more specific grievances. He particularly emphasised the need for education and financial help from white philanthropists.

Among his sources of influence, Dube was drawing on the prevalent thinking among blacks in South Africa at the time, and this in turn was influenced by some trends in black thought in the USA. In Natal, this African-American influence was due to the American Zulu Mission.

Thanks to Dube's interventions, printing, shoe-making, blacksmithing, bee-keeping, bricklaying, bookkeeping and other vocational courses were taught for the first time at Amanzimtoti.

Dube's African industrial school and newspaper were a direct challenge to the colonial authorities and the white workers, who feared 'competition' from African and Indian artisans in the 1890s.

Dube bitterly opposed the arrest and trial of Dinizulu in connection with the 1906 Bambata Rebellion and actively assisted in raising funds for his defence. The Natal Government attempted to suppress *Ilanga lase Natal* before and during the Bambata Rebellion. Dube publicised Dinizulu's arrest, and his relationship with the Royal House became so strong and enduring that by the 1930s he was acting as their chief adviser.

In 1909, Dube was a member of the delegation to Britain to protest against the Act of Union and in 1912 he accepted the Presidency of the African National Congress (ANC).

In 1914, Dube was one of the ANC delegates who went to London to protest against the 1913 Land Act. In 1935, he became a member of the All African Convention and represented Natal on the Natives' Representative Council from 1936 until his death in 1946, when he was replaced on the Council by Chief Albert Luthuli.

John Dube fought all his life for the unity and liberation of all Africans.

Anton Muziwakhe Lembede (1914 - 1947)

THE ORDER OF LUTHULI IN GOLD



**AWARDED TO ANTON MUZIWAKHE LEMBEDE
FOR HIS EXCEPTIONAL CONTRIBUTION TO THE STRUGGLE
FOR A NON-RACIAL, NON-SEXIST, FREE AND DEMOCRATIC
SOUTH AFRICA**

Anton Muziwakhe Lembede was born in 1914 at Eston in the former Natal. He completed his elementary education at home, being taught by his mother. The family moved to KwaMphophethwa in Mbumbulu in 1927 to enable the children to have access to formal education. Lembede, who had been baptised as an Anglican, converted to Catholicism, which played a central role in his life.

Lembede started his formal schooling at the age of 13 at the Catholic Inkanyezi School. He secured a scholarship to train as a teacher at Adams College, Durban, from 1933 to 1935.

Through private studies two years later, he passed the matriculation equivalence exams with a distinction in Latin. He taught in Natal and the Orange Free State during which time he obtained BA and LLB degrees over a six-year period from the University of South Africa (UNISA).

In 1943, he moved to Johannesburg to serve legal articles under Dr Pixley ka-Isaiah Seme, the veteran African National Congress (ANC) leader. He qualified as an attorney in 1946 and became Pixley Seme's law partner.

Two former acquaintances, Jordan Ngubane and A P Mda, initiated Lembede into the ANC in 1943. Together with other intellectuals, the three worked to form the ANC Youth League (ANCYL) on 10 September 1944.

Lembede was elected the League's first President. He was central in the drafting of the ANCYL's March 1944 Congress Youth League Manifesto which first outlined the League's African nationalist ideology. In 1945, UNISA awarded him an MA in Philosophy.

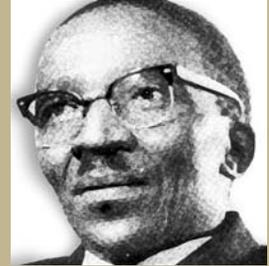
In April 1944, he was elected Provincial Assistant Secretary to the Transvaal ANC. In December 1946, he was elected to the National Executive Committee and became a member of the National Working Committee under A B Xuma's leadership.

Lembede, a profound intellectual, was a leading advocate of more militant strategies and tactics in the ANC, and was later considered an architect of the 1949 Programme of Action, even though he died before its adoption.

Isaac Bangani Tabata (1909 - 1990)

THE ORDER OF LUTHULI IN GOLD

**AWARDED TO ISAAC BANGANI TABATA
FOR HIS EXCEPTIONAL CONTRIBUTION TO THE FOUNDING
OF ORGANISATIONS WHICH FORGED UNITY AMONG
THE OPPRESSED ACROSS RACE AND CLASS BOUNDARIES**



Isaac Bangani Tabata, political activist and author, was born near Queenstown in the Eastern Cape and educated at Lovedale and Fort Hare. In 1931, he left university and moved to Cape Town, where he worked as a truck driver. He joined the Lorry Drivers' Union and became a member of its executive. He also joined the Cape African Voters' Association.

In 1933, he started attending meetings of the Trotskyist-oriented Lenin Club and subsequently was instrumental in founding the Workers' Party of South Africa, an offshoot of the Lenin Club.

He assisted in founding two organisations, the All-African Convention (AAC) in 1935 and the Non-European Unity Movement in 1943, later known as the Unity Movement of South Africa.

As an organiser of the AAC, Tabata made annual trips to the Transkei in the late 1940s and early 1950s. The political necessities of the time forced the people to organise on a nation-wide scale.

Tabata was banned in 1956. In 1961, he established and became President of the African People's Democratic Union of Southern Africa as a unifying instrument following the Sharpeville massacre of the previous year. In his 1962 Presidential Address to the African People's Democratic Union of Southern Africa, Tabata depicted the working class as the historical unifier of the disparate structural locations of oppressed peoples.

Tabata went to exile in Zambia in 1963 and also lived in Tanzania and Zimbabwe. He was married to Jane Gool, also a political activist.

Through fierce intellectualism and the unquenchable thirst for human freedom, I B Tabata made an indelible mark on the history of the liberation struggle.

Motsamai Keyecwe Mpho (1921 -)

ORDER OF THE COMPANIONS OF O R TAMBO IN SILVER



**AWARDED TO MOTSAMAI KEYECWE MPHO
FOR HIS EXCELLENT CONTRIBUTION
TO THE STRUGGLE FOR LIBERATION,
DEMOCRACY AND HUMAN RIGHTS
IN SOUTH AFRICA**

Motsamai Keyecwe Mpho was born in 1921 in Botswana (then Bechuanaland). In 1948, he worked at Crown Mines as a welfare assistant.

The Defiance Campaign of 1952 inspired Mpho to join the African National Congress (ANC) and he started attending rallies in Sophiatown.

In 1953, Mpho was employed by the South African Christian Council and he became very active in the ANC. As Organising Secretary of the Western Transvaal, he brought more than 200 delegates from the West Rand ANC branches to the famous Congress of the People in Kliptown in 1955.

In 1956, he was among the leaders who were arrested at the Drill Hall and charged with high treason. He was one of the first group of 67 Treason Trial detainees discharged together with Chief Albert Luthuli. The ANC was banned but its activities continued.

Mpho also organised the committee members of Randfontein Old Location to burn their passes. He was arrested during such a campaign in the West Rand, for entering Westonaria Location without a permit.

It was during his detention in Pretoria Prison that he married his wife Onalepelo Hannah Macheng on 7 July 1960. A few days later, prison officials instructed him to leave South Africa within seven days and not to return. On 9 August 1960, Mpho left South Africa for Botswana.

While in Bechuanaland, Mpho formed the Botswana Independence Party, an active political party that assisted South African political activists to cross the Bechuanaland border *en route* to exile in Lusaka, Zambia, where the ANC had an office.

Motsamai's Mpho's commitment to the course of human freedom was universal and transcended borders.

Vladimir Gennadyevich Shubin (1939 -)

THE ORDER OF THE COMPANIONS OF O R TAMBO IN SILVER

AWARDED TO VLADIMIR GENNADYEVICH SHUBIN
FOR HIS EXCELLENT CONTRIBUTION TO THE
STRUGGLE AGAINST *APARTHEID* AND COLONIALISM
IN SOUTHERN AFRICA



Vladimir Gennadyevich Shubin was born in 1939 in Ivanovo, Russia. He was involved in political and practical support for the liberation movement in southern Africa and South Africa, in particular from the late 1960s.

As Secretary of the Soviet Afro-Asian Solidarity Committee, he actively participated in the solidarity actions in the Union of Socialist Soviet Republics, including granting scholarships to South African students and maintaining contacts with them during their studies; providing solidarity assistance in kind; and receiving wounded and sick African National Congress (ANC) members for medical treatment and rest in the Soviet Union. He was a member of several Soviet delegations to important international conferences on southern Africa, and took part in preparation for a number of them, such as the International Emergency Anti-*Apartheid* Conference (Addis Ababa, 1976) and the World Conference against Colonialism and *Apartheid* (Lisbon, 1977) together with the ANC representatives, Josiah Jele and Joseph Nhlanhla in particular.

Later, between 1982 and 1991, as an official and Head of the Section of the Communist Party of the Soviet Union International Department, he was responsible also for the Soviet support for Umkhonto we Sizwe (MK), including taking and implementing decisions on personnel training, providing advisers and instructors for the MK camps in Angola, and supplies of military and civilian goods and other 'sensitive' issues.

Shubin maintained close personal contact with Oliver Tambo, Alfred Nzo, Thomas Nkobi, Moses Mabhida, Chris Hani, Joe Slovo and other leaders of the ANC and the South African Communist Party.

His practical work in those years was combined with writing popular and academic books and articles on the problems of the liberation struggle. These activities were intensified after he joined the academia in 1992. In particular, his book *ANC: A View from Moscow*, was based both on his personal experience and research carried out in Russia and in South Africa during his three years with the University of the Western Cape. He is currently working on *A Hot 'Cold' War: Southern Africa (1960 – 1990)*.

Dr Cheddi Jagan (1918 - 1997)

ORDER OF THE COMPANIONS OF O R TAMBO IN GOLD



**AWARDED TO CHEDDI JAGAN
FOR HIS EXCEPTIONAL CONTRIBUTION
TO THE STRUGGLE AGAINST RACIAL OPPRESSION
AND COLONIAL EXPLOITATION**

Dr. Cheddi Jagan was born on a sugar plantation, Port Mourant, on March 22, 1918 to parents who were indentured labourers from Uttar Pradesh, India. He attended secondary school in the capital, Georgetown. Between 1936 - 1942 he attended Howard University, Washington DC, Northwestern University Dental School and the Central YMCA College where he obtained a B. Sc. In 1943 he married Janet Rosenberg. They had two children.

Jagan returned home in 1943 and quickly emerged himself in politics as the social conditions of especially the majority African and Indian population deteriorated. In 1946 he formed the Political Affairs Committee, the aim of which was the formation of a political party. He scaled down his dental practice and in 1947 contested and won a seat in the Legislature, where, almost single-handedly, he took on the colonial authorities.

In 1950 he formed the People's Progressive Party whose main goal was independence from colonial rule. To that end a massive national campaign was launched. In 1953 he surprised the British by winning the national elections, the first ever under adult suffrage. He became Minister of Agriculture and leader of the Assembly. His pro-worker programme infuriated the British who labeled him a communist, suspended the constitution, sent in British troops and deposed Jagan and his colleagues. In 1954 he was jailed for breaking a restriction order.

In spite of the shenanigans of the British which engineered a split in the PPP, Jagan won the 1957 and 1961 elections and became the country's first Premier. His government embarked on an aggressive social programme in health, education and housing, making land available to farmers and bringing about improved labour laws.

Between 1962-1964 opposition forces with covert and overt support by the U.S. Central Intelligence Agency fomented political and ethnic strife in an effort to overthrow the government. The British opposed independence under the Jagan government and openly sided with the opposition and again sent in troops. Jagan, although he won the highest number of votes in the 1964 elections, did not gain a majority and two opposition parties formed a coalition government.

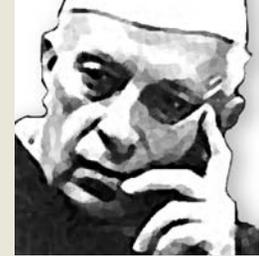
Jagan became opposition leader and for twenty-eight years struggled against the government which continued in power through successive rigged elections and attacks on human rights. His long struggle for a return to democracy bore fruit when in 1992 he was elected President of the Republic. He continued his people-oriented development and internationally advocated a new world dispensation of peace and co-operation.

In the Caribbean and South America, Dr Jagan was a leading advocate against *apartheid* in South Africa, becoming close friends with O R Tambo and Usuf Dadoo.

Cheddi Jagan will be remembered for his committed opposition to oppression and exploitation.

Jawaharlal Nehru (1889 - 1964)

ORDER OF THE COMPANIONS OF O R TAMBO IN GOLD
AWARDED TO JAWAHARLAL NEHRU
FOR HIS EXCEPTIONAL CONTRIBUTION
TO THE FOUNDING OF THE NON-ALIGNED MOVEMENT
AND STRIVING FOR THE IDEALS OF EQUALITY
AND JUSTICE IN THE WORLD



Jawaharlal Nehru was born in Allahâbâd, India. He studied mainly in Britain, first by attending the Harrow School in 1905 and later the Trinity College at the University of Cambridge.

He went on to study law at the Inner Temple in London, a profession which he took back to India and practised for about seven years. In 1919, Nehru joined the Indian National Congress (INC) and through his leadership role helped India to gain its independence from England.

Over the years, Nehru and the INC's leader, Mahatma Gandhi, developed a strong relationship. Both fought for their country's freedom, though they did not always agree about the direction in which they wished India to grow. Nehru became the President of the INC six different times, the first being in 1929.

Nehru spent many years in prison for leading several non-violent civil disobedience campaigns in India, which involved defying the Government by refusing to obey certain laws. While in prison, Nehru wrote several books, including *Toward Freedom*, *The Discovery of India*, and *Glimpses of World History*, which became popular in several parts of the world and inspired many leaders of the National Liberations Movements in Asia and Africa.

In 1947, two years after the end of World War II, Nehru served simultaneously as the Prime Minister and Minister of Foreign Affairs of India. Through his hard work, agricultural production increased and the economy grew.

As Prime Minister during the Cold War in the 1950s, Nehru urged his country's people to remain non-aligned in foreign matters. His quest for global peace saw him opposing nuclear testing of any kind and military invasions by aligned forces. Under his leadership, India organised the Asian Relations Conference. It chaired the International Control Commission in 1954 and was a major player in organising the Bandung Conference in 1955. The Conference adopted a resolution that became known as the 'Dasa Sila' or 'The Ten Principles' of Bandung. It strived for world peace, respect for one another's sovereignty and territorial integrity, and for non-interference in one another's internal affairs. The resolution also sought to uphold the human rights principles of the United Nations. He was also deeply passionate about bringing about Afro-Asian unity.

The Asian-African Conference became the embryo of the Non-Aligned Movement (NAM). The seeds that sprouted in Bandung took firm root six years later when 25 newly independent countries formally founded the NAM at the Belgrade Summit of 1961. India has played an active role in strengthening the NAM and making it an effective voice in representing the collective aspirations and interests of the developing countries on such vital issues as development, peace and stability.

Nehru is fondly remembered for fighting long and hard, even spending time in prison, to gain India's independence and for supporting the struggle against *apartheid*.

Ahmed Sukarno (1901 - 1970)

ORDER OF THE COMPANIONS OF O R TAMBO IN GOLD



**AWARDED TO AHMED SUKARNO
FOR HIS EXCEPTIONAL CONTRIBUTION
TO THE STRUGGLE AGAINST COLONIALISM
AND THE FOUNDING OF THE NON-ALIGNED MOVEMENT**

Ahmed Sukarno was born in 1901 in Surabaya and was educated at his father's school in Mojokerto (East Java). As a secondary student, he was accommodated in the house of Umar Said Cokroaminoto, Chairperson of the mass Islamic organisation Sarekat Islam, where Sukarno met many of the nationalist leaders of the time.

In Bandung, he became involved in the anti-colonial struggle. He was Chairperson of the local branch of Jong Java and one of the founders of the General Study Club in 1926. He called for the unity of all nationalists to achieve the common goal of independence.

In 1927, he assisted in the formation of the Indonesian independence movement party, Partai Nasional Indonesia (PNI) and became its first Chairperson. The PNI became the main voice of Indonesian secular nationalism, and Sukarno's oratory skills drew large crowds to its meetings. Its success led, in December 1929, to Sukarno's arrest, trial and conviction for behaviour calculated to disturb public order.

His defence speech became a classic example of national liberation literature. After his release from prison in December 1931, Sukarno joined Partindo (the PNI's successor) and was arrested again in 1933. In spite of his resignation from Partindo and his promise to the authorities to abstain from political activity, he was exiled first to Flores and then to Bengkulu.

When the Japanese assumed power in 1942, Sukarno returned to Jakarta where, within the occupation regime, he served as Chairperson of its mass organisations and of a Central Advisory Committee. In those positions, he was able to soften some Japanese demands, and through access to the radio provided in all villages, he became the most widely known Indonesian leader. In June 1945, he expounded his 'Panca Sila': nationalism, internationalism, democracy, social prosperity and belief in God.

After the transfer of sovereignty, the provisional constitution of 1950 provided for a parliamentary system and encouraged the emergence of a large number of political parties.

Sukarno played a leading role in initiating the historic Asia-Africa Conference at Bandung in 1955. The purpose of the meeting was to promote closer and amiable co-operation in the economic, cultural and political fields, after which the Non-Aligned Movement spread to Latin America.

He gave South African liberation movements a great deal of political and material assistance.

Sukarno was one of the charismatic leaders of Afro-Asian nationalism and is regarded as the founder of the Indonesian Republic.

Diallo Telli Boubacar (1925 - 1977)

ORDER OF THE COMPANIONS OF O R TAMBO IN GOLD

AWARDED TO DIALLO TELLI BOUBACAR
FOR HIS EXCEPTIONAL CONTRIBUTION TO THE STRUGGLE
AGAINST COLONIALISM AND FOR CHAMPIONING THE UNITY
OF THE AFRICAN CONTINENT



Diallo Telli Boubacar was born in 1925 at Poredaka in the administrative region of Mamou in the Republic of Guinea. Boubacar attended primary schools in Guinea, the William Ponty Teacher Training College (Senegal) and the Dakar Lycée, where he obtained his Baccalauréate in 1948. He was sent to Paris to study at *Lycée Louis le Grand*, the prestigious academic institution where he read Law and History while preparing for the entrance examination of the *Ecole Nationale de la France d'Outre-Mer*. In 1951, he obtained a Law degree from the Paris Law Faculty and in the same year was called to the bar at the Paris Court of Appeal. Three years later, he obtained the higher Doctor's degree in Private Law.

He cut his promising legal career in Paris short when the call to return to his mother continent became overwhelming. He first took up the position as Deputy Public Prosecutor of the Court of Thies in Senegal in 1954 and in 1955 as Head of the Private Office of the High Commissioner for French West Africa.

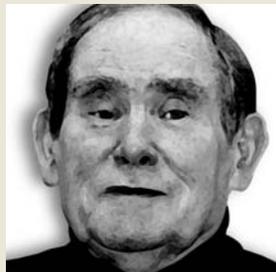
In April 1957, he was elected Secretary-General of the Grand Council of French West Africa. After his country achieved independence in 1958, he was appointed Ambassador to Washington. Boubacar also represented his country at the United Nations (UN) and in 1962 he was elected Vice-President of the UN General Assembly. The following year, he was elected Chairperson of the Special Committee of the UN on the Policies of *Apartheid*.

Boubacar's brilliance saw him act as personal representative of President Sékou Toure for whom he carried out numerous goodwill missions to the countries of French West Africa and Africa. He was a member of his country's delegation to negotiate with the Ghanaian Government the formation of the Ghana-Guinea Union. He was a key player, as representative of President Toure, in the preparations for the African Heads of State and Government Summit Conference which led to the founding of the Organisation of African Unity (OAU). At its First Session in Cairo, Boubacar was elected Secretary-General of the OAU in July 1964, a position he held until 1972.

Through his wise counsel and guiding hand, the continent was able to establish the principal organisation of continental liberation. Moreover, his implacable opposition to *apartheid* led him to play a leading role, both on the continent and on the international stage, in isolating the South African *apartheid* regime.

Dr Sydney Brenner (1927-)

THE ORDER OF MAPUNGUBWE IN GOLD



FOR HIS EXCEPTIONAL CONTRIBUTION IN THE FIELD OF MEDICINE, ESPECIALLY FOR HIS GROUND-BREAKING RESEARCH IN GENETICS THUS PUTTING SOUTH AFRICA ON THE WORLD STAGE

Dr Sydney Brenner was born on 13 January 1927 in Germiston. He matriculated from Germiston High School in 1941.

Having developed an interest in Chemistry while still at school, Brenner gradually accumulated enough test tubes and other equipment to conduct chemical experiments at home, using small quantities of chemicals purchased from a chemist. He soon turned to Biochemistry.

Brenner studied medicine at the University of the Witwatersrand, graduating with the degree of MB B.CH in 1951. He spent two more years doing an Honours degree and an M.Sc. in the field of Cytogenetics – a subject which he essentially taught himself – and which was the beginning of his research in the field of Genetics. Thereafter, he went to Oxford to do a Ph.D in Physical Chemistry.

Brenner's scientific bibliography began well before he had his first degree. In 1945, he co-authored a scientific paper with two others. His first paper as sole author appeared in 1946.

On his return from Oxford, he set up a laboratory in the Department of Physiology at the Medical School in South Africa to develop a bacteriophage system which could be used to solve the genetic code. He continued to work on theoretical aspects of the genetic code and during this period was able to prove the impossibility of all overlapping triplet codes, a discovery which was circulated in the prestigious journal of the RNA Tie Club and later communicated to the Proceedings of the National Academy of Sciences.

In December 1956, Brenner was offered work at the esteemed Cavendish Unit in the United Kingdom where he continued his work on molecular genetics, initiating ground-breaking research into the genetic make-up of the *C. elegans*. He became director of its successor, the MRC Laboratory of Molecular Biology, in 1977. In 1995, he founded the Molecular Sciences Institute set up with funds from the industry. Brenner retired from the Institute in 2000 and in 2001 was appointed a Distinguished Professor at the Salk Institute in La Jolla, in the United States of America.

Sydney Brenner's long and distinguished career as a first-rate scientist and his innovative scientific contributions have made him one of the world leaders in scientific research.

National Orders of South Africa

HISTORY

The birth of a new non-racial and non-sexist democracy in South Africa necessitated a critical review of the system of National Orders. The previous system consisted of one Decoration and four Orders whose symbolic aesthetic was representative of the past.

Seeking to move away from the past, in May 1998, the newly instituted President's Advisory Council on National Orders was given the task and responsibility to review the system of National Orders and Awards. To implement the task, a technical committee was constituted which embarked on an extensive and inclusive research process that involved public consultations, interviews with stakeholders on a national scale, group discussions focusing on alternative systems, the commissioning of historical research and the gathering of jewellery and medal designers to design new medals through a design brief.

As part of this process, the then Department of Arts, Culture, Science and Technology in co-operation with Government Communications (GCIS) investigated further symbols and symbolism in an attempt to capture the essence of a new aesthetic that will reflect the spirit of a new country. A panel of academics and specialists versed in indigenous symbols and symbolism was asked to identify key factors and elements that denote the collective and inclusive history and experience of Africa with South Africa as the main point of reference. The collective end result of this process resulted in the commissioning and ultimate design of the new National Orders.

NATIONAL ORDERS

National Orders are the highest awards that a country, through its President, bestows on its citizens and eminent foreign nationals. The President as the fount (holder, cradle, main source) of honour in the country bestows these Orders and Decorations and is assisted by the Director-General in The Presidency, who is the Chancellor of National Orders, and the Advisory Council on National Orders, in the execution of this responsibility.

CONTEXT

South Africa has taken many strides away from its past of exclusion and discrimination on the basis of sex, colour and creed. The country has been steadily moving forward in a direction that reasserts our humanity. In this march towards humanity, a new culture of human rights and a respect for the dignity of the human spirit have become characteristics of South Africa.

One of the symbolic moments of the exodus from the past was the raising of the new Flag in 1994. This moment aptly affirmed the pride and dignity of an unfolding country and a celebration of humanity. Another was the unveiling of a new Coat of Arms on 27 April 2000 that embraced the collective historical essence of the people of the country. In so doing, a new aesthetic that takes consideration of Africa and her symbols became part of the new culture that informs a South African rebirth.

The National Orders are awarded in the spirit of that rebirth.

The Order of the Baobab

This Order takes its inspiration from what is seen by some to be the oldest life form in Africa, the Baobab tree, whose endemic distribution and peculiar appearance and features have made it emblematic of the tropical African landscape. Its sparse branch and leaf system (relative to its massively wide trunk) gives the Baobab (or *Adonsonia Digitata*) the appearance, when viewed from a distance, of being permanently uprooted. In closer proximity, the Baobab, with its colossal wide trunk – sometimes exceeding a diameter of five metres – supported by the broad and strong protruding root system supporting it, has the effect of suggesting a gigantic refuge from the sun or rain. Indeed, in traditional African societies, it is often the place for meetings, shelter and rest.

While the origin of its name is lost in the many rich legends and myths of Africa, the Baobab is probably the most described tree on the continent. The oldest living Baobab is estimated to be more than 3 000 years old. The Baobab is well-known for its magical powers and symbolic value to many indigenous African people, as well as its functional usefulness. The Baobab bark is used to make mats, hats, cloth and rope; its fruits are eaten and its wood burnt as fuel.

The age and utility of this tree suggest endurance, wisdom, endowment and bounty. It perfectly symbolises the sustained and exceptional service to South Africa that is recognised by the award of the Order of the Baobab, as well as the enduring and growing status of South Africans resulting from service thus rendered.

The central motif of the Order is the image of the Baobab tree enclosed in a nine-sided polygon, which symbolises the nine provinces of our country as well as the many different areas of possible contribution and service to the nation. The exterior shape and texture are reminiscent of the bark on the trunk of the Baobab tree.

Recipients of the Order of the Baobab receive an award of three elements: a neck badge (a gold, silver or bronze medallion on a neck band); a miniature (a miniature gold, silver or bronze medallion for wearing as a brooch or on the breast pocket); and a lapel rosette (also in gold, silver or bronze).

Recipients of the Order are entitled to indicate that they have been invested with the relevant category of the Order by the use of the following post-nominal letters:

- SCOB for recipients of the Supreme Counsellor of the Baobab (Gold)
- GCOB for recipients of the Grand Counsellor of the Baobab (Silver)
- COB for recipients of the Counsellor of the Baobab (Bronze).

The Order of the Baobab is awarded to South African citizens for distinguished service in the fields of: business and the economy; science, medicine, and for technological innovation; and community service. The Supreme Counsellor of the Baobab in Gold is awarded for exceptional service. The second category, Grand Counsellor of the Baobab in Silver, is awarded for excellent service, while the Counsellor of the Baobab in Bronze is awarded for outstanding service.



Neck badge



Lapel rosette



Miniature

The Order of Luthuli

Chief Albert Luthuli was the legendary liberation struggle leader and first African recipient of the Nobel Peace Prize in 1961. Although he grew up in tribal surroundings, Chief Luthuli believed in and fought for full political, economic and social opportunities for the oppressed people of South Africa. Because of his conviction and desire to see all people participate and enjoy the fruits of a prosperous South Africa, he sacrificed all prospects of personal gain and comforts and dedicated his life to the cause and service of his compatriots. He served as President of the African National Congress from 1952 until his death in 1967.

The triangular flintstone, which is the central motif of the design of this Order, represents a basic survival tool used by our ancestors to skin animals, construct shelters, and cut strips of skin to make clothes. It symbolises Chief Luthuli's vision for all people to be empowered to participate fully in society.

Within the domain of the flintstone, the rising sun at its top edge represents the dawn of a new era on Africa. Immediately below is Isandlwana Hill depicted in its pristine outline to represent peace and tranquility after the Battle of Isandlwana in 1879.

Below Isandlwana Hill is an abstract representation of the South African National Flag, representing sovereignty, freedom and democracy.

The nadir of the flintstone is composed of the partial image of a decorative African pot embellished with beads symbolising the beauty of Africa. Two horns of an African bull flank the central image and signify the empowerment and prosperity of African people. The leopard-skin patterned rings at the base of both horns represent the trademark headgear of Chief Luthuli.

There are three elements to an award of the Order of Luthuli: a neck badge (a gold, silver or bronze medallion on a neck band); a miniature (a miniature gold, silver or bronze medallion for wearing as a brooch or on the breast pocket); and a lapel rosette (also in gold, silver or bronze).

Recipients of this Order are entitled to indicate that they have been invested with the relevant category of the Order by the use of the following post-nominal letters:

- OLG for recipients of the Order of Luthuli (Gold)
- OLS for recipients of the Order of Luthuli (Silver)
- OLB for recipients of the Order of Luthuli (Bronze).

The Order of Luthuli is awarded to South Africans who have served the interests of South Africa by making a meaningful contribution in any of the following areas: the struggle for democracy, human rights, nation-building, justice and peace, and conflict resolution.

The Order of Luthuli in Gold is awarded for exceptional contribution in a relevant field. The Order of Luthuli in Silver is awarded for excellent contribution, while the Order of Luthuli in Bronze is awarded for outstanding contribution.



Neck badge



Lapel rosette



Miniature

The Order of the Companions of O R Tambo

The late Oliver Reginald Tambo played a central role in the freedom struggle against *apartheid*, and remains a true icon of our liberation history.

From an early age, Tambo rose through the ranks of the liberation movement. He was a founder member of the African National Congress Youth League (ANCYL) in 1944. In 1948, he was elected President of the Transvaal ANCYL and national Vice-President of the ANCYL in 1949. In 1955, when the then Secretary General, the late Walter Sisulu, was banned in terms of the Suppression of Communism Act, it was Tambo who was appointed to fill his post. In 1958, Tambo was elected to the post of Deputy President of the ANC. Finally, in 1967, after the death of ANC President General Chief Albert Luthuli, Tambo was appointed acting President of the ANC, an appointment confirmed by the Morogoro Conference in 1969. He held this position until 1991 when he had to relinquish it due to ill health.

Tambo dedicated his life to overthrowing the *apartheid* regime by mobilising fellow citizens to resist the *apartheid* government and relentlessly mobilising world opinion against the odious *apartheid* ideology and regime.

Tambo was known in the liberation movement for his gentle character and compassionate qualities. His benevolence and personal concern for the plight of freedom fighters and their conditions in the field endeared him to thousands of liberation fighters.

It is thus appropriate that the central motif of the design of the Order named after O R Tambo is the *majola* (mole snake), which, in African mythology, visits babies in a spirit of benevolence. The snake comes as a friend and protector to prepare the baby for a successful and safe adult life, and it is said that the only non-threatening way to drive it away is for the mother to squirt it with her own breastmilk.

Although the mole snake can be aggressive when cornered and can give painful bites, it is non-venomous. The African myth interprets the snake as a friend and a member of a dynamic ecology. The *majola's* visitation is thus seen less as a benign demonstration of goodwill, and more as an active expression of solidarity and support, encouraging long-term success of the young and, by extension, the human race. In the design of the main badge of this Order, the enveloping and watchful eye of the *majola*, with fangs extending from both the top and bottom, symbolises the active expression of solidarity and support for South Africa. In the centre is a tomoye of four sections, inspired by the universal ying and yang that speak of a meeting point for diverse spiritual energies. This is enclosed by north and south pointers representing the relationship between countries of the north and countries of the south.

The Order of the Companions of O R Tambo comprises four elements: a neck badge (a gold, silver or bronze medallion on a neck band); a miniature (a miniature gold, silver or bronze medallion for wearing as a brooch or on the breast pocket); a lapel rosette (also in gold, silver or bronze) and a wooden ceremonial staff incorporating an entwined mole snake. The stick, carved out of dark, indigenous wood, symbolises appreciation for the support and solidarity shown, and also symbolises a commitment to support and stand by the recipient in return.

Recipients of the Order are entitled to indicate that they have been invested with the relevant category of the Order by the use of the following post-nominal letters:

- SCOT for recipients of the Supreme Companion of O R Tambo (gold)
- GCOT for recipients of the Grand Companion of O R Tambo (silver)
- COT for recipients of the Companion of O R Tambo (bronze).

The Order of the Companions of O R Tambo is awarded in three categories to eminent foreign nationals and other foreign dignitaries for friendship shown to South Africa. It is therefore concerned primarily with matters of peace, co-operation, international solidarity and support and is integral to the execution of South Africa's international and multilateral relations. The Supreme Companion of O R Tambo in gold is awarded to those who have actively promoted the interests and aspirations of South Africa through excellent co-operation and active expression of solidarity and support. The Grand Companion of O R Tambo in silver is awarded to those who have actively promoted the interests and aspirations of South Africa through outstanding co-operation, solidarity and support. The Companion of O R Tambo in bronze is awarded to those who have actively promoted the interests and aspirations of the Republic through co-operation, solidarity and support.



Walking Stick



Neck badge



Lapel rosette



Miniature

The Order of Mapungubwe

The central motif for this Order is Mapungubwe. A millennium ago, the amazing Kingdom of Mapungubwe existed in the northern corner of South Africa. It comprised a sophisticated state system, with highly developed agriculture, mining and metallurgy industries. The Kingdom traded with countries as far afield as China. According to the Archaeology Department at the University of the Witwatersrand, Mapungubwe represented 'the most complex society in southern Africa'. It is reputed to be the origin of the people, culture and foundation for the achievements of Great Zimbabwe.

Mapungubwe Hill is a sandstone hill located on a mudstone deposit in the northern part of the Limpopo province, known for its arid subtropical climate and erratic summer rains. Out of this seeming barrenness, like an oasis in the desert, there blossomed the complexed and highly developed state and culture, centred around a thriving town built on and around Mapungubwe Hill, which served as the capital of the ancient Mapungubwe Kingdom.

The artefacts found on Mapungubwe Hill serve as further design elements for the Order named after it. Foregrounded on Mapungubwe Hill is the famous Mapungubwe rhino, a figurine made of high-quality gold foil formed around a soft core (probably sculpted wood), which was found on the Hill and is treasured at the University of Pretoria.

The bottom segment of the design represents the skill and craft of smelting, smithing, pottery and ceramics. At the base of this segment is a fire representing the furnace used to purify and temper metal and fire pottery. The furnace also evokes the life-sustaining properties of fire, harnessed by humankind since the Iron Age to provide warmth and sustenance. Fire thus represents the advancement of humankind.

Above the furnace, at the centre of the lower segment, is a decorated and overflowing urn representing the pots used to melt gold or iron ore. The urn overflows and divides symmetrically to merge into two ornately turned Mapungubwe sceptres – based on real artefacts found on the Hill – which hem the urn in on both sides.

The overflow of the urn symbolises abundance of wealth, excellence, the earliest achievements in metallurgy and the first advances in science and artistic expression.

The sheer opulence and majesty of the shape of the Mapungubwe sceptre and the extremely delicate craftsmanship of the Mapungubwe rhino reflect remarkable workmanship, very rare by the standards of the time. Arising as it did from application and knowledge, the message is that South Africa and its people can prosper, regardless of the conditions in which they find themselves.

Awardees of this Order receive three elements: a neck badge (a platinum, gold, silver or bronze medallion on a neck band); a miniature (a miniature platinum, gold, silver or bronze medallion for wearing as a brooch or on the breast pocket); and a platinum, gold, silver or bronze lapel rosette.

Recipients of the Order are entitled to indicate that they have been invested with the relevant category of the Order by the use of the following post-nominal letters:

- OMP for recipients of the Order of Mapungubwe (platinum)
- OMG for recipients of the Order of Mapungubwe (gold)
- OMS for recipients of the Order of Mapungubwe (silver)
- OMB for recipients of the Order of Mapungubwe (bronze).

The Order of Mapungubwe is awarded to South African citizens for achievements that have impacted internationally and served the interests of the Republic of South Africa. The first and highest category of this Order is awarded in platinum for exceptional achievement, while the second-highest category is gold, awarded for excellent achievement. The third category in this Order is bronze, awarded for outstanding achievement.



Neck badge



Lapel rosette



Miniature

National Anthem

Nkosi sikelel' iAfrika

Maluphakanyisw' uphondo lwayo,

Yizwa imithandazo yethu,

Nkosi sikelela, thina lusapho lwayo.

Morena boloka setjhaba sa heso,

O fedise dintwa le matshwenyeho,

O se boloke, O se boloke setjhaba sa heso,

Setjhaba sa South Afrika – South Afrika.

Uit die blou van onse hemel

Uit die diepte van ons see,

Oor ons ewige gebergtes,

Waar die kranse antwoord gee,

Sounds the call to come together,

And united we shall stand,

Let us live and strive for freedom,

In South Africa our land.

