



Order of Proceedings

**PRESENTATION OF NATIONAL ORDERS
UNION BUILDINGS
PRETORIA
27 March 2009
10:30 – 12:30**

1. Nominees of the National Orders and guests take their seats
2. Arrival of President Kgalema Motlanthe
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
 - THE ORDER OF THE BAOBAB
 - THE ORDER OF LUTHULI
 - THE ORDER OF THE COMPANIONS OF OR TAMBO
7. The President, the Chancellor, the Advisory Council, 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 Kgalema Motlanthe

Chancellor of National Orders

Rev Frank Chikane

The Advisory Council on National Orders

Ms M Burton, Mr FG Brownell, Ms S Williams-De Bruyn, Prof B Figaji, Dr J Kani,
Mr AM Kathrada, Prof C Landman Ms R Mompoti, Bishop M Mpumlwana,
Mr MMTB Msimang, Dr Y Muthien (Chairperson) and Lt-Gen G Ramano

Recipients

THE ORDER OF THE BAOBAB BRONZE

1. Masenyeki Priscilla Mokone (Posthumous)
2. Khoza Elliot Mbuyisa Mgojo
3. Malethola Maggie Nkwe
4. Rashaka Frank Ratshitanga

SILVER

5. Irene Menell
6. Roelf Petrus Meyer
7. Ethel Normoyle
8. Cyril Ramaphosa
9. Aanon Michael Rosholt

THE ORDER OF LUTHULI BRONZE

10. Jacqueline Daane-van Rensburg
11. Ayesha (Bibi) Dawood (Yusuf Mukadam)
12. Mirriam Hlazo
13. Nomhlangano Beauty Mkhize
14. Lydia Ngwenya

SILVER

15. Kader Asmal
16. Brian Bunting (Posthumous)
17. Tlou Theophilus Cholo
18. Denis Theodore Goldberg
19. James Arnold la Guma (Posthumous)
20. Rebecca Masilela (Posthumous)

Preface

Recipients

THE ORDER OF THE COMPANIONS OF OR TAMBO

BRONZE

21. Jennifer Davis

SILVER

22. Christian Krause

23. Sadako Ogata

24. Marcelino dos Santos

25. Bengt Säve-Söderbergh

26. Andimba Toivo ya Toivo

27. Per Wästberg

GOLD

28. Fidel Alejandro Castro Ruz

Preface

PREFACE BY THE CHANCELLOR OF THE NATIONAL ORDERS

It is, as is usual at this time of the year, the moment to commend to an esteemed audience in these Union Buildings those receiving the highest accolades that this vibrant and democratic nation can bestow.

This is the day of our National Orders, we award the following Orders:

The Order of the Baobab, the Order of Luthuli and the Order of the Companions of O R Tambo.

This occasion is indeed special and noteworthy, since it is the last opportunity, before the general elections to be held on 22 April, for the outgoing administration to salute and honour the sons and daughters of struggle and endeavour.

We raise our voices in confidence, and we lift our eyes above the mundanities of our lives, and simply wonder at the sacrifices made by those who stand before us today, as recorded in the citations.

There is a common, gilded thread that runs throughout this assembly of people to be honoured. It is the thread of determination and sacrifice in the cause of good. It is not an overstatement to suggest that, here today, we have a veritable symphony of sacrifice before us.

Each and every person who stands here, and those who represent the already departed, is an exemplar to the nation, indeed to the wider world, in steadfast adherence to principle. It is patently clear from a reading of the citations that so many of them could have chosen the comfort of the easy paths of life - to have hardened their hearts to the calls for help by a whole nation in distress because of apartheid and repression. But they stood their ground; they refused to be browbeaten or silenced; and they made a difference, as we marched on to freedom from adversity.

We thank them, and we bless them. We are enriched as a nation, just because of their lives. They come from all corners of our land, and some from abroad, and they are of different cultures, outlooks and hues. But they – as a body – bind us together as we face new and trying times in the history of this nation and the world.

They give us hope to complete the circle of freedom begun when the first National Orders were awarded – indeed, as the world rubbed its eyes, together with us all, at the sparkling democracy that followed apartheid. Those were our first steps to nationhood. We are now well on the road. And that road can never be easy.

Those to be honoured today inspire us to march on to greater heights, to overcome crushing current challenges, economically and socially, and to make our nation even stronger, morally and economically, in the region, in Africa and in the world. This must be made to happen, so that we may play a creative and resolute role in achieving a better life and deepened democracy in the country we love, South Africa.

The Rev Frank Chikane
Chancellor of National Orders

Oration

ORATION OF THE GRAND PATRON OF THE NATIONAL ORDERS, PRESIDENT KGALEMA MOTLANTHE: NATIONAL AWARDS CEREMONY, UNION BUILDINGS, MARCH 27, 2009

In the name of the people, I welcome you all to the Union Buildings, the seat of government.

This ceremony is convened to admit into the ranks of the Order of the **Baobab**, the Order of **Luthuli** and the Order of the **Companions of O R Tambo**, men and women who deserve high tribute for what they have done. These include our honoured friends who come from other parts of the world.

Those we honour today have enriched our lives and made it possible for our diverse nation to strive to define itself according to the ancient and humane tradition of ubuntu.

This is the thirteenth time that our free people have had occasion to salute in humble gratitude such distinguished men and women who are, indeed, the stars on our national firmament.

Today they are admitted into the ranks of those who belong to the National Orders of our Republic. Because of their efforts, we are able to live and develop in a world of freedom, without the fetters of oppression or exclusion.

The honours that we bestow today tell the story of what and who we are, of what and who we shall be. These are our National Orders, the symbols 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 that we are able to admit these members into the ranks of Members of the National Orders.

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 served the people through the millennia.

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

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



Oration

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 entire life.

All 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 will live on as esteemed Members of these Orders which constitute an affirmation of our new nationhood, as do 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 indestructible 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 live. 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!

Masenyeki Priscilla Mokone (1906 – 2008) (Posthumous)

ORDER OF THE BAOBAB IN BRONZE



For her selfless and courageous service to her community as an educator, farmer and community worker.

Masenyeki Priscilla Mokone was born in 1906 in Ventersdorp. Throughout her distinguished and extraordinary life of 102 years, she never sought self-glorification but allowed her actions to speak for themselves.

Affectionately known as “Mokone”, she served South African society in different capacities, namely, as an educator, leader, community worker and farmer.

In 1926, she married the renowned author, Nowen Godratious Mokone, who wrote popular children’s books.

Mokone completed her training at the Kilnerton Teachers’ Training College and with her husband she began to walk a noble path by contributing as educators towards the lives of their people.

In 1929, they settled in Sophiatown where Mokone taught at the St Cyprians and Mary Magdalene primary schools. While working at the latter, she witnessed how children were expelled from the school because they were non-Anglican.

Understanding the value of education as an instrument of personal liberation for all South Africans, especially the previously oppressed, and driven by her belief in inclusive education regardless of race or religion, Mokone’s conscience would not allow her to work at a school that expelled innocent children for religious reasons. So she resigned from Mary Magdalene’s, forfeiting two months’ salary. However, her belief gave her the strength to work towards establishing an inclusive school that would cater for all children. As a first step towards achieving that goal, she started a sewing business, which produced and sold women’s garments. This business yielded positive results when Mokone used its profits to establish a new school.

She managed the school efficiently and continued to use the profits she earned through her sewing business for the school’s development, including the improvement of teachers’ salaries. The success of the school prompted the Lutheran Church to support it.

Mokone’s leadership and sacrifices were rewarded when the church appointed her as the principal of the school. In further recognition of her efforts, the church established the first Women’s Fellowship in South Africa, known as uManyano, and appointed Mma Mokone as Life President of the fellowship.

At the time of forced removals in Sophiatown, she and her husband decided to move to the Mokone ancestral land in Botshabelo near Coligny in the North West. In Botshabelo, she was soon appointed principal of the Rankudu Primary School and continued serving the people with distinction. Realising the need for a high school, she and her husband established the Batlounge High School in the village. On the family property they built a dormitory for 20 girls, where she served as matron.

In 1977, when they were once again forcibly removed from Botshabelo by the apartheid government, the whole community was dumped at Ramatlabama on the border of Botswana. As a leader with the interests of her people at heart, she allowed the World Vision Organisation to set up a base on her property. This culminated in the establishment of important projects for the dispossessed community, including the drilling of boreholes, building of reservoirs, a feeding scheme, payment of school fees, day-care centres and sewing lessons for women.

The then government feared the success of the projects and closed down the World Vision programme. However, this did not affect her passion for the advancement of her community. Mokone continued working in the area as part of the hospital committee, which succeeded in starting a clinic and securing an ambulance with the help of sponsorship from South African Breweries.

In 2000, at the age of 93, she led her family back to Botshabelo. With the help of her children, she emerged as a farmer and continued to raise funds for the Lutheran Church in that area.

Mokone could have limited her duty as educator but instead went beyond the call of duty and extended herself and her services to the community.

Mokone died in the Lichtenburg Hospital on 10 May 2008. She left a great legacy and inculcated a spirit of community service in her people.

Khoza Elliot Mbuyisa Mgojo (1932 –)

ORDER OF THE BAOBAB IN BRONZE



For his contribution to the field of religion and the pursuit of freedom for all South African citizens.

The Rev Khoza Elliot Mbuyisa Mgojo was born in April 1932 in Ixopo, KwaZulu-Natal. His academic qualifications include a BA degree in Theology from the University of Fort Hare, a masters degree (cum laude) in Theology from Chicago University and a PhD from Harvard University.

Reverend Mgojo began his career in 1953 as a teacher at Gcilima Secondary School and vice-principal of Malukazi Secondary School. From 1970 to 1992 he was a lecturer at the Federal Theological Seminary in Alice, Eastern Cape, and at the Federal Theological Seminary, Pietermaritzburg, KwaZulu-Natal. In 1989, he was a visiting professor at Iliff Theological Seminary in Denver, Colorado, in the United States, followed by a three-month appointment as a lecturer at the Swedish Theological Seminary in Jerusalem.

Reverend Mgojo's clerical role in the country has been significant and in his lifetime he has held many ecumenical leadership and various other positions. He was the founder of the Natal Church Leaders' Group and was also its first chairperson; he was the President of the South African Council of Churches from July 1990 to July 1996; member of the World Council of Churches; and he served on the panel of the Religious Leaders of Electoral Justice. In 1998, together with Archbishop Desmond Tutu, Reverend Frank Chikane and Mrs Virginia Gcabashe, Reverend Mgojo was an Eminent Guest of the Vatican.

He was chairperson of the Natal-West District for 10 years, bishop of Natal-West District for four years and president (Presiding Bishop) of the Methodist Church of Southern Africa (1982 to 1983 and 1987 to 1988). Reverend Mgojo served the nation in the religious fraternity and supported efforts towards the political transition in South Africa. He led the National Church Ecumenical Leaders to meet with the National Party government and also monitored the signing of the National Peace Accord by government and political organisations.

In addition to two honorary doctorates, Reverend Mgojo's list of accolades includes Honorarium Rings by the Chancellor of the University of Fort Hare, which he received with former President Nelson Mandela, Professor Ephraim Mokgokong, Nkosi Mangosuthu Buthelezi, Robert Sobukwe, Govan Mbeki and Archbishop Tutu.

Among the many accolades was his being named as the Ugu District Best Achiever for 1994 and 2004. Reverend Mgojo was also the chairperson of Uvongo Development Centre and he also served as a chancellor for Mangosuthu University of Technology. His many roles distinguish him as one the most dedicated community workers, who brought the church into full service to people.

Khoza Elliot Mbuyisa could have opted to remain silent during apartheid but instead chose to seek the truth and call for an equal society. While some ministers of religion chose to avoid involving themselves in politics, Reverend Mgojo fearlessly spoke out against the apartheid regime and provided spiritual guidance to many victims of apartheid. His compassion was exhibited through his burial of apartheid victims in Botswana and in South Africa. He was also called to bless the graves of the apartheid victims in Mozambique.

True to his campaigning spirit, Reverend Mgojo continues to extend himself in the service of others. He is one of the spokespersons of the Senior Citizens' Forum in KwaZulu-Natal, an organisation that promotes and protects the interests of old people in the province, which activities include health, care, safety and access to pension pay points and involving them in the socio-political issues of the country. He is also a voluntary worker in the community where he is involved, mainly in health and education.

Malethola Maggie Nkwe (1938 –)

ORDER OF THE BAOBAB IN BRONZE



For her devotion to the community through serving those less fortunate.

Malethola Maggie Nkwe was born in March 1938 in Turffontein, Johannesburg. Her family moved to a one-roomed house in Soweto in 1947, at a time when black residence in the urban areas was still a contentious issue.

She started school at the Salvation Army Church School in 1948 where she excelled. In the early 1960s she qualified as a nurse, a career that introduced her to the daily social realities of life in the townships. Her preoccupation with the quality of life for black people in the townships moved her to be one of the pioneers of primary healthcare in the volatile, post-1976 period when suspicions were rampant.

Shortly after her husband, David, was made deacon of the Anglican Church in the Diocese of Johannesburg in 1962, Nkwe was admitted into the Mothers Union of the same diocese. Through the influence of the church, she dedicated her life to strive for the improvement of women's lives, even when her husband was transferred to Klerksdorp. In 1974, she was elected the first black president of the Mother's Union.

Her life became a commitment to selfless community service, embracing mainly the marginalised groups in society, namely, abandoned children, women and widows. After the 1976 unrest, Nkwe resigned from her nursing work to spearhead the drive to save the Orlando Children's Home, which was a sanctuary for abandoned black children. Through her tireless initiatives, the Orlando Children's Home was renovated. She cared for the children and focused on giving them the kind of life of which they were deprived.

In 1990, Nkwe and her husband moved to Matlosane where she established a Women's Desk, whose aim was to foster self worth and restore the dignity of marginalised and abused women, and also to start sustainable self-help programmes. She is a founder and national chairperson of the Widows' Forum, which is essentially a platform for self-help among widows. She promoted and led campaigns against the abuse of women, and also mobilised help for victims of natural disasters.

Her other initiatives include pre-schools, after-school care centres, literacy programmes, a drop-in centre for individual and family disputes, workshops and training programmes on HIV and AIDS and sex education and sexuality for the youth and adults, moral enrichment and poverty alleviation.

Nkwe is also a founder of Khulumani, a post-Truth and Reconciliation Commission victim-support group in Klerksdorp and the Sedibeng sa Tshepo drop-in centre in the Diocese of Matlosane. She has established a professional community forum, an organisation of concerned principals, community and other professionals who deal with orphans and destitute children in schools around the Kosh (Klerksdorp, Orkney, Stilfontein and Hartebeesfontein) area.

She is a trustee of both the Ntataise Pre-School Programme and the para-legal association in the North West region, and serves also on the North West Human Rights Cluster and Legal Aid Board, a centre for community law and the enforcement of human rights.

In recognition of her efforts, Nkwe received various accolades, namely:

- in 2002, she was awarded the Order of Simon of Cyrene, the highest award for lay people in the Church of the Province of Southern Africa
- in 2003, the executive mayor and the City Council of Klerksdorp honoured her with the Mayoral Award for her outstanding contributions towards community-building in the Klerksdorp area
- in 2003, she was invited by Mrs Zanele Mbeki, South Africa's former first lady, to attend the first South African Women in Dialogue Conference and she worked hard to establish a branch in Klerksdorp
- she received the National Human Rights and Democracy Award for her outstanding contribution to the promotion and protection of gender equality
- in 2004, she was nominated as an Icon for Centenary Celebration of the Mothers' Union in the Church of the Province of Southern Africa
- she also received an award from Invest North West.

Mmalethola Maggie Nkwe remains active in civil society because she chose a path of bravery and sacrifice for the love of her country and its citizens.

Rashaka Frank Ratshitanga (1933 –)

ORDER OF THE BAOBAB IN BRONZE



For his selfless dedication to the struggle against injustice and his active commitment to the development of South Africa.

Rashaka Frank Ratshitanga was born in August 1933 in Venda. He was educated at the University of Witwatersrand. Like most of his contemporaries, he migrated to Johannesburg where he worked at the South African Railways and Harbours from 1958 to 1960.

After observing the hardship faced by most black workers, Ratshitanga became an anti-apartheid activist. His political life began through his African National Congress (ANC) membership in 1958 as an executive member of the Vendale Guide Association, a regional anti-apartheid organisation, which was the key organisation in the ANC's underground activities and its Rural Political Programme in the then far-Northern Transvaal (Limpopo).

During the volatile years of 1961 to 1969, Ratshitanga's activities in the community started through the formation of the Northern Community Development, which mobilised crafters to self-help and socio-economic development programmes and raised political awareness among the people.

After a stint as a teacher at Thonondo High School, Ratshitanga co-ordinated an educational programme to help the activist youth on the run from the apartheid authorities, to study with international institutions. The significance of this role rose, especially after the 1976 uprisings.

Like most of his political contemporaries, Ratshitanga was not spared the wrath of the apartheid forces, enduring periods of intermittent detentions from 1978 to 1984. In this period, he was detained in Musina, Venda Central Prison and in Sibasa. During this time, he managed to co-found Liivha School, a non-racial school independent from the then Department of Bantu Education and Christian National Education.

As a founding member of the Congress of Traditional Leaders in South Africa, he was deployed as deputy secretary whose principal objective was to rally the traditional leaders and their communities behind the fight for freedom in South Africa in the period between 1987 and 1993.

Later in his life, in the period 1986 to 1989, he studied towards a BA degree at the University of the Witwatersrand, majoring in History, Politics and African Literature. In the early 1990s, Ratshitanga also established a non-governmental organisation, the Rural Development Collective, to initiate holistic development in the disadvantaged communities in Venda.

Ratshitanga has played various political roles in Limpopo, for example:

- in 1995, he was deployed as an ANC MP and a whip, heading various Parliamentary standing committees
- in 1997, he visited Zimbabwe as part of the South African Representatives on Parliamentary Democracy to study the British multiparty system, sponsored by the Commonwealth Parliamentary Association
- in 2002, he was deployed in the Interim Leadership Core, reviewing the state of the ANC and its leadership in Limpopo
- he was part of the provincial health delegation which visited Uganda to study and observe how the country managed the HIV and AIDS challenge
- in 2007, he was one of the election commissioners for the 52nd ANC National Conference in Polokwane.

As an active member of the community, Ratshitanga is a founding member of Ndima Community Services and a member of the board. Since 1994 he has assisted in facilitating land claims for various communities, including Ratombo, Manenzhe, Tshilata and Matidza. In 2002, he participated in the Right to Land Seminar at Maastricht University in the Netherlands, representing Ndima, as part of a study trip to Belgium and the Netherlands.

Ratshitanga is also a cultural activist and a published poet, with a poetry anthology, *Tsengela Tsiwana – Speaker of the Needy*, that was published in 1973. Nineteen other poems were published in *Muungo Wa Vhuhwi*. His film of the early 1980s, *Two Rivers*, depicted socio-political transformation in the country.

Rashaka Ratshitanga thought nothing of the risk posed by speaking against the apartheid government and served his community with courage and integrity. He resides in Sibasa where is actively involved with organising the ANC Veterans' League.

Irene Menell (1932 –)

ORDER OF THE BAOBAB IN BRONZE



For her tireless efforts in community service and the educational empowerment of black youth.

Irene Menell was born in 1932. For over 50 years, she committed herself to the service of humanity by promoting democracy, equal education, human rights and non-racialism. In this regard, Menell made a significant contribution to different spectrums of South African society, including politics, education, community development, poverty-alleviation, philanthropy and the arts.

Her passion for education, especially among black learners, remains one of her greatest legacies. She stood up to be counted during the height of apartheid and fearlessly, pioneered literacy initiatives for the benefit of disadvantaged black children. At the time when it was uncommon for members of the privileged white class to relate with others across the race barrier, she and her husband initiated countless relationships with people across all races and classes. Through these efforts, she contributed towards creating a united South Africa where diverse people live together in harmony. She continues to focus on developmental issues that affect the country.

In 1979 she became the founding chairperson of READ, steering the national literacy programme to greater heights through many successes that proved beneficial to the marginalised.

Through this literacy initiative, Menell sought to improve the standard of education among black learners. She mobilised resources to help train educators and established facilities for an enabling learning environment.

Under her leadership, READ established more than 2 000 schools and community libraries while training over 200 000 educationists and learners on the use of books as educational tools. Over the years, the organisation expanded its reach to teenagers who could neither read nor write properly, as well as teachers with inadequate training.

Menell's service to the people is rooted in her political background. Having worked as a manager for the late Helen Suzman's Houghton constituency for over 25 years, she was no stranger to the injustices of apartheid.

In the wake of the 1976 Soweto uprisings, Menell helped set up the Soweto Mayors' Children's Fund that operated as a crisis intervention resource to help traumatised children in the township.

Realising the potential to make a much greater impact on the development of South Africa, she played an important role in establishing the Urban Foundation in 1977 which focused on, among other things, urban development, housing and education in black townships. At the Urban Foundation, Menell participated in the design and management of different projects, including a bridging programme for gifted black matriculants and a community upgrade initiative in Orlando East, Soweto. Menell used the Urban Foundation to advance the cause of education among black children. Her dedication to quality education for black children shows that she is a humane individual who relates to all people in society, regardless of race, class, age and gender.

Beyond politics and development, she also has a passion for the arts. For many years, she served as the chairperson of the Market Theatre Foundation. As part of her community service, she participated in the establishment of the Johannesburg Arts Foundation, a community centre that provided professional and recreational training to a wide range of South Africans.

Menell was also the founding executive director of the Human Rights Institute of South Africa, set up following the Goldstone Commission. The institute was established as an independent non-governmental body to offer professional services towards the promotion of human rights, peace and democracy in the country.

Irene Menell spent the better part of her life displaying the highest values of service and patriotic citizenship in South Africa.

She recently retired after many years as chairperson of the Board of Trustees of the University of Cape Town. She serves as a trustee and executive member of the Nelson Mandela Foundation and the Nelson Mandela Children's Fund.

Roelf Petrus Meyer (1947 –)

ORDER OF THE BAOBAB IN BRONZE



For his immense contribution in providing special support in the birth of the new democratic South Africa through negotiations and ensuring that South Africa has a Constitution that protects all its citizens.

Roelof Petrus (Roelf) Meyer was born in Port Elizabeth in 1947.

A prominent politician, he has extensive experience in government, having served in both the pre- and post-democratic governments. A qualified lawyer, he became known among many South Africans as the chief representative of the National Party (NP) government in the multiparty negotiations in 1993. When a deal emerged between the parties after intensive negotiations, Meyer was commended widely for his role in the final chapter ending the apartheid era.

The African National Congress chief negotiator in the talks, Cyril Ramaphosa, describes him as a true citizen committed to a non-racial South Africa. He and Ramaphosa were recipients of the South African Breweries Leadership and Service Award in 2004 for their leadership in breaking deadlocked negotiations.

He is seen, locally and internationally, as an unselfish leader, dedicated to using his experience and expertise for the reconstruction and development of the country. He served in the first democratic government in 1994 under former President Nelson Mandela, further consolidating the respect he earned from many people.

When he resigned from Cabinet in 1996, he was not entirely lost to politics as he became secretary general of the NP, thus contributing to the country's political landscape in a different capacity. The following year, he resigned from this position and as Member of Parliament.

Meyer is the co-founder of the United Democratic Movement and was its deputy president until his resignation from active politics in 2000.

A devoted agent of peace, he used his renowned negotiating skills to venture into business as a consultant on peace processes. In this regard, he participated in such processes in countries including Northern Ireland, Sri Lanka, Rwanda, Burundi, Kosovo and Bolivia. He was also involved in similar efforts in the Basque region and the Middle East.

As he undertook these tasks, he flew South Africa's flag high as a country committed to peace and stability. His service to the international community displays the trust in his capability as a peace negotiator.

Meyer could have chosen a profitable career as a lawyer but instead put himself in a position of serving the nation with his negotiation skills. He is currently involved in the Civil Society Initiative and serves on the Strategy Committee of the Project on Justice in Times of Transition in New York.

Ethel Normoyle (1944 –)

ORDER OF THE BAOBAB IN BRONZE



For her excellent service to society, caring for the vulnerable and poor members of her community.

Ethel Normoyle was born on 8 August 1944 in Ireland. She is an accomplished care giver with an impeccable background of helping vulnerable and poor people.

Sister Normoyle runs the Missionvale Care Centre with the help of volunteers, caring for orphans and abandoned children.

A member of the Little Company of Mary, she came to Missionvale in the Eastern Cape in 1988 to share her love and compassion for the poor. Determined to pursue this noble course, she set up a school and basic clinic under a tree, which has since resulted in a fully integrated community centre dedicated to the fight against poverty and HIV and AIDS.

In the same year, a group of concerned business leaders visited the area and assisted with the building of three small rooms for the school and clinic. Known as the Missionvale Care Centre, it includes pre-primary and primary schools that provide education, hope and safe playgrounds for some 60 children, many of whom are infected or affected by HIV and AIDS. This centre is also home to about 500 orphans and vulnerable children.

She also established a nutrition centre for 650 heads of impoverished families, with the majority being those infected or affected by the HIV pandemic. Sister Ethel is ranked among those who have translated the fight against HIV and AIDS into practical action.

In this context, the Missionvale Care Centre has started a therapy programme on HIV and AIDS, through which they stimulate the immune systems of patients. Having put in place support groups for those infected and affected by the pandemic, the centre also has a team of qualified home-based care givers who visit patients to provide support, counselling and referrals to public clinics or hospitals.

Spreading the reach of her compassion, Sister Ethel used the centre to establish a clothing warehouse to support the destitute and shack-fire victims. She was instrumental in inculcating the spirit of *vuk'uzenzele* among residents of Missionvale through self-help projects such as the community garden, and carpentry and adult basic education and training classes. These initiatives continue to empower many residents and instil in them a sense of pride and optimism about a better future.

Sister Ethel introduced a system at the centre that helps people who qualify for social grants from the State to access such benefits. To this effect, the centre provides transport for the needy to the relevant offices and helps with the completing of application forms. The social auxiliary workers who perform these tasks work closely with the home-based care givers in referring qualifying people to relevant departments.

For many years, Sister Ethel has continued to lobby support from other organisations to help meet the objectives of the centre. Each Christmas 5 000 children receive gifts that make them feel the warmth of love during the festive season.

With the help of more than 180 overseas volunteers, the Missionvale Care Centre has built a resource centre, which houses all the health initiatives, with plans underway to incorporate a day hospice. There are plans to extend the skills training unit of the centre to house the growing carpentry section.

In 1996, she followed in the footsteps of former President Nelson Mandela as a recipient of the Tipperary Peace Award in Ireland. In 2008, Sister Ethel was invited as an Eminent Person to the State of the Nation Address in Parliament.

Sister Ethel Mornoyle could have chosen a quiet life of prayer in a convent but she chose to move past prayer into practical ways of service to God.

Cyril Ramaphosa (1952 –)

ORDER OF THE BAOBAB IN BRONZE



For his invaluable contribution to the multiparty negotiations and convening the Constitutional Assembly to draft the new Constitution during the transition from apartheid to a democratic South Africa.

Cyril Ramaphosa was born in Soweto on 17 November 1952. He is widely recognised as a successful businessman and respected politician and commended for his humility. His credentials for the struggle against apartheid can be traced to his activism in student politics at the University of the North (now University of Limpopo).

During this period, he organised rallies, which led to his detention in 1974 along with other student activists. However, no amount of intimidation by the security forces could deter him from pursuing the noble objective of fighting for a free and democratic South Africa.

After completing his degree in 1981, he joined an independent trade union movement, the Council of Unions of South Africa (CUSA). When the government and the Chamber of Mines announced their decision to allow black mine workers to join unions, CUSA propelled Ramaphosa into establishing the National Union of Mine-workers (NUM) in 1982, which mobilised extensively against oppression. In the eyes of many black mine workers, he was a true compatriot who fought for the transformation of labour relations in the mining industry under the apartheid government.

Fearlessly, he steered NUM to focus its campaigns on wages and working conditions for black mining workers. In effect, the union won scores of significant victories through bargaining and the courts.

Understanding the need to stand up against the oppressors, Ramaphosa led NUM to a three-week strike in 1987 after a wage deadlock with the Chamber of Mines. The strike saw a halt in production at half of South Africa's gold mines and at least one-fifth of the coal mines. This cost the industry millions of rands a day as this sector largely depended on its black work force. His achievements in the NUM include growing the union's membership from 6 000 in 1982 to 300 000 in 1992.

Following a long and intensive history in student and trade-union politics, and playing a leading role in the Mass Democratic Movement that preceded the unbanning of the African National Congress (ANC), Ramaphosa hit the headlines as he introduced Nelson Mandela to the thousands of supporters outside the Cape Town City Hall, where Madiba delivered his first public speech in 30 years.

In July 1991, the ANC held its first conference after the unbanning of the liberation movements. Ramaphosa was elected secretary general of the ANC. He became part of the leadership core that emerged from this conference with a mandate to negotiate a new Constitution with the then National Party (NP) government.

In this regard, he rose to prominence for his role as head of the ANC delegation that negotiated the end of apartheid with the government in November 1991. After the first democratic election in 1994, he became a member of Parliament and was later elected chairperson of the Constitutional Assembly where he worked tirelessly; and built a partnership with his NP counterpart, Roelf Meyer, in what was to be a long-time symbolism of reconciliation and collaboration for the common good.

He is for this reason lauded and respected as the co-convenor of the country's internationally acclaimed Constitution.

When he retreated from active politics in 1997, Ramaphosa became a director of New Africa Investments Limited. Despite disappearing from the political limelight, his negotiation acumen is still recognised by international leaders, through his international mediation and conflict-resolution efforts.

Cyril Ramaphosa could have chosen a safe career as a lawyer. Instead, he repeatedly risked his personal safety in constant confrontation with the apartheid government. His selfless acts of courage ushered South Africa into a free, democratic society currently enjoyed by all who live in it. He continues to make a meaningful contribution in key economic and political arenas of the country.

Aanon Michael Rosholt (1920 –)

ORDER OF THE BAOBAB IN BRONZE



For his keen sense of justice; his indelible mark in fostering black trade unions and pioneering non-racialism in the workplace.

Aanon Michael Rosholt was born in Johannesburg on 13 November 1920.

Rosholt earned his reputation as a visionary business leader who was critical of the evil system of apartheid.

He is widely commended for his foresight that business could not be conducted in an environment of racial clashes and discriminatory legislation. One of the first business leaders to recognise the union movement, he committed his professional life to fighting injustice and apartheid in the country.

He is best remembered for his bold remarks in 1981 that black trade unions “must be seen as bodies which can possibly defuse labour problems”. He is renowned as a pioneer of non-racialism in the workplace.

While many elites who benefited from the apartheid regime were silent about racial discrimination, he advocated the integration of educational facilities across all South African races. True to his beliefs, his company increased salaries and established 45 literacy centres to foster the development of black employees.

In this regard, he has worked tirelessly towards a better South Africa in the fields of education, housing, job creation and small businesses. Recognised as a business giant among his peers, he is a loved elder whose honesty of purpose and commitment to a democratic South Africa gave him the strength over decades to champion non-racialism in the private sector.

In 1979, he became chairperson of Barlow Rand, one of South Africa’s major industrial corporations. During his tenure at the Barlow Rand Corporation, he encouraged top executives to undertake public service duties, a culture that still exists in the company.

Rosholt worked with Sam Motsuenyane, one of the founding fathers of the National African Federated Chamber of Commerce and Industry to establish support structures for small black business in the mid-1980s.

He was chairperson of the Urban Foundation in the mid-1980s and also became chairperson of the National Business Initiative (NBI) in 1993, until his retirement in 2007. Under his leadership, the NBI championed one of South Africa's groundbreaking initiatives in response to crime, Business Against Crime, which has since developed into a separate organisation.

At the time when the country was on the verge of a new democratic dispensation, he pioneered an innovative initiative aimed at the development of education. As a result, he became founding chairperson of the Joint Education Trust in 1992, a collaboration between business, unions and political parties that mobilises resources to address challenges in education.

Rosholt is a visionary who made business leaders aware that the future success of business in a democratic society would depend on skilled and educated employees as well as good relations with the government.

Rosholt believed that education was a central tool that could help business in a new democratic society to deal with new trends. In this regard, he lobbied 14 leading South African companies to provide R500 million towards education, which he had foreseen as a possible challenge for the new government. In 1996, he received an honorary doctorate in Law from the University of the Witwatersrand.

Even in his retirement, Rosholt has contributed significantly to redressing the damage caused by apartheid by working in development organisations and he stands out as an exemplary figure with the highest values of public service. Through his work, Rosholt has inspired many young people in the private sector by seeking ways to advance the national interest towards a common goal for the development of South Africa.

Aanon Michael Rosholt could have chosen profit over the rights of employees and community service. Instead, he demonstrated tremendous courage, fighting for equality. Rosholt has contributed extensively to the development agenda of the country through many trusts and non-governmental organisations that focus on social and economic development issues.

Jacqueline Daane-van Rensburg (1937 –)

THE ORDER OF LUTHULI IN BRONZE



For her courageous stand against the apartheid government and her tireless campaigning for the liberation of South Africa on international platforms.

Jacqueline Daane-van Rensburg was born in Cape Town on 17 December 1937. Her keen sense of justice was sharpened when she adopted a six-year-old lost mute black boy. She and her husband offered to help him by sending him to the School for the Deaf in Worcester. It was as a result of their act of kindness that they found themselves without a job and home. Her husband was fired from his job and his transgression was that he was being sympathetic to the plight of the oppressed.

Daane-van Rensburg's spirit was not dampened by the cruelty of the regime. Instead, she was inspired to work harder against apartheid. Initially, she devoted herself to smaller acts of kindness. In 1957, she came up against the police when she protested against their brutality, having witnessed the harsh whipping of a young man. The following year she witnessed the battering of a coloured man by the police and she filed a complaint. After that, Daane-van Rensburg was forced to move but threats from the police kept coming.

In 1960 she was warned at gunpoint for allowing black people to make use of her water tap during a march. The increased pressure forced Jacqueline and her family into voluntary exile. She settled in the Netherlands but she never stopped the fight against apartheid. Instead, her fight for justice intensified. Jacqueline and Rev Buskes founded the anti-apartheid movement in The Hague. The following year, she went to New Zealand to campaign against the Springbok rugby team's tour of that country.

While in New Zealand, Daane-van Rensburg played a crucial role in the stopping of the Springbok tour. She delivered an impassioned speech to the Rotorua Rotary Club, outlining the horrors of discrimination.

In 1976 Jacqueline received a letter from the New Zealand Prime Minister informing her that a decision had been made to stop the tour. It was her speech and many letters to the Prime Minister that convinced the people of New Zealand to vote against Springbok tours to that country.

Her victory was a significant one since rugby was the sport mostly loved by the regime. However, it placed her squarely in line as a target. During that period, Daane-van Rensburg faced a lot of pressure and hardship. She received bomb scares and threatening telephone calls, which became part of her daily life. Her children could not be shielded from the harshness of the threats.

After the tour was called off, Daane-van Rensburg and her family moved back to the Netherlands, having left an indelible mark on New Zealand. She started an adoption scheme that later became worldwide support for the people in the then called “homelands”. She continued to wage war against apartheid in the Netherlands despite the threats. South African security agents continued to harass her, including her family. Jacqueline’s daughter, Ruth, disappeared and was never found.

Eventually, Daane-van Rensburg returned to a free and democratic South Africa where she and her family are living the dream they fought for, having repeatedly put their lives at risk.

Jacqueline Daane-van Rensburg proved that good will always triumph over evil. She resisted simple insulated life provided to white women during apartheid. Her keen sense of justice saw her achieve the impossible. She did no less than change the mind of a prime minister in New Zealand to halt the Springbok tour.

Daane-van Rensburg lives in Cape Town with her family where she continues to be of service to the community.

Ayesha (Bibi) Dawood (Yusuf Mukadam) (1927 –)

THE ORDER OF LUTHULI IN BRONZE



For her courage in fighting, apartheid under adverse circumstances and the struggle against democracy.

Ayesha (Bibi) Dawood was born in Worcester on 31 January 1927. Her merchant father, Dawood Hadjie Achmat Tambe, known as Abba, immigrated to South Africa in 1899. Bibi's mother was Malay, originally from Calvinia.

Dawood grew up in a politicised environment of grim racial oppression, particularly when apartheid became formally adopted as official policy in 1948.

The repugnant Group Areas Act and Population Registration Act were among the crude expressions of apartheid, and this climate propelled Dawood into a life of political activism.

Dawood's actual involvement in politics started when she enlisted to support the local trade union to organise a strike against unjust laws on 7 May 1951. The stay-away was a huge success in Worcester and culminated in the formation of the Worcester United Action Committee, which she served as secretary, dealing with problems such as pass laws, inadequate and crowded housing and unaffordable rentals.

The local politics in Worcester soon gelled with national activities and Dawood shared the stage with the African National Congress' (ANC) Thomas Ngwenya and the leader of the Food and Canning Worker's Union, Ray Alexander, making a call for defiance of the apartheid laws. Her home in Worcester became a hub of activity as people consulted her on a wide range of problems.

During the Defiance Campaign and the preparations towards the Congress of the People, Dawood played an active role in mobilising people to participate in these political events and campaigning tirelessly for defiance of racist laws.

Dawood's role in local politics in Worcester grew enormously in the 1950s, with the town becoming the most politically active area in the Cape Province. She also had an opportunity to articulate the plight of the country internationally. In 1953, the Committee of Women, a predecessor of the Federation of South African Women, sent her to attend the Women's International Democratic Federation Conference in Copenhagen, Denmark, where she spoke eloquently about the situation in South Africa. She also attended the World Peace Council Conference in Budapest, Hungary, after which she addressed a rally of the World Youth Congress and Festival in Bucharest, Romania.

After her return to South Africa, she was arrested for incitement in terms of the Suppression of Communism Act in 1954, but received a suspended sentence. The reprieve was, however, temporary, as she was detained for high treason in 1956.

In the late 1950s, political tension heightened in Worcester because of poor municipal services and the Worcester Town Council prohibited public meetings. The continuous commotion in the area and the protests elsewhere that led to the Sharpeville massacre resulted in many detentions, which Dawood personally endured for more than five months. After the Sharpeville in 1960, political oppression heightened in the country. During this time, Dawood assisted many people with their various socio-political problems and for some years escaped brushes with the security forces until, in 1967, her husband was arrested for being an illegal immigrant.

Dawood married Yusuf Mukadam in 1961 after he had deserted from the Indian Navy and entered South Africa illegally. In 1968, Bibi and her husband were deported to India after she refused to collaborate with the apartheid forces in exchange for her husband's being allowed to stay in South Africa. She spent more than 20 years in India, before returning in the 1990s.

Ayesha Dawood could have chosen to remain silent. Instead, she fought against apartheid and paid dearly. She was forced into a harsh life of exile in the impoverished village of Sarwa, near Bombay in India. Her husband was a labour migrant in Kuwait and she had to struggle to fend for their children, also serving her host community in various ways.

Dawood's life has been one of selfless dedication to freedom in South Africa. She is a true patriot who paid a huge price for the liberation of this country.

Miriam Hlazo (1937 –)

THE ORDER OF LUTHULI IN BRONZE



For her fervent commitment to community service and upliftment of disadvantaged communities.

Miriam Hlazo was born in October 1937 in Knysna, where she also attended school. She is a community leader in the Bongoletu Township of Oudtshoorn. Her leadership of the women in the Methodist Church during the 1980s propelled her to various other significant roles in her community.

Her leadership skills in the church led to other prominent roles in organisations such as Bongoletu Civic Association, United Democratic Front (UDF), Parents Detainees Committee and Education Crisis Committee.

Hlazo has distinguished herself as a community organiser, both in her local community and in the cause of the broader ideals of liberation in South Africa. She mobilised the youth mainly under the Bongoletu Youth Organisation, which was a branch of the Bongoletu Civic Association.

She was also chairperson of the Bongoletu Women's Organisation, which rallied women activities, including those geared towards liberation of this country. She was also the local organiser for the UDF during the volatile 1980s.

Hlazo, through her involvement in the Parents Detainees Committee, which looked after the welfare of detained youth, played a leading part in the effort to find out where they were detained and for how long; and seeking to provide all necessary support that they could manage. In the Education Crisis Committee, Hlazo and members of the community campaigned and mounted efforts towards the building of a secondary school in Oudtshoorn, since pupils had to attend high school in Cape Town at great cost. She also participated in the campaign for the freedom of locals to operate businesses in the area.

In the volatile 1980s in South Africa, Hlazo's roles in these organisations inevitably led to a collision course with the apartheid forces and the police continually harassed her. She was detained several times and her family suffered the same wrath and brutality from the security forces.

Three of her sons, equally politically active, were harassed, detained and tortured many times. Her youngest son, Nkosinathi, was killed in 1987 in Lawaaiikamp, George. Her eldest son, Joe, left the country for Tanzania in 1985 to join Umkhonto we Sizwe. On his return in 1990, he was integrated into the Air Military Wing of the South African National Defence Force until his death in 2005.

In June 1985 she was arrested and tortured, and was detained for over a year at various places dating to the 1980s, though clandestinely, she was a very committed member of the African National Congress (ANC) Women's League. Hlazo, and some women from Worcester, received several awards for their contribution to the upliftment of their communities. She was also in the group that clandestinely travelled to Amsterdam, in the Netherlands, in the 1980s to seek support for the ANC internationally.

Hlazo gave heartbreaking testimony at the Truth and Reconciliation Commission hearings about the death of her son at the hands of security forces. Hers has been a life of selfless commitment to the life of her community and to the service of the South African nation. It has also been a life of pain and suffering imposed by the loss of her children.

Despite this ordeal, Hlazo's determination was not dimmed and she continued to play very important roles in community-based organisations and projects.

Hlazo is an ardent community worker and served as chairperson of the Masakhane Community Project in Bongolethu, Oudtshoorn. This is a sewing project which the community is trying to sustain, though facing resource challenges.

Miriam Hlazo opted in life for a role of raising political awareness and participation, which is significant in the development of the country. She is still an active member of the ANC Women's League in Oudtshoorn.

Nomhlangano Beauty Mkhize (1940 –)

THE ORDER OF LUTHULI IN BRONZE



For her outstanding contribution to the fight for worker's rights and equality for all citizens.

Nomhlangano Beauty Mkhize was born in Sophiatown on 12 April 1940. She is a stalwart of the liberation struggle in South Africa and a strong advocate for the improvement of the conditions for particularly rural women. Her family's removal from Sophiatown to Meadowlands heralded a future which was to be defined by the struggle against forced removals.

Mkhize worked in a textile factory from 1965, serving some time as a shop steward. She married Saul Mkhize and in 1980 went to live in Driefontein, where the community was threatened with forced removal from their legally owned land. Driefontein and Daggaskraal farms were bought by the South African Native Farmers' Association in 1912, just prior the notorious 1913 Land Act, through the help of Pixely ka Izaka Seme, one of the founding members of the African National Congress (ANC) and its first treasurer general.

Mkhize dedicated her life to the advancement of the struggle for freedom and democracy in the rural areas. Her active involvement in the Transvaal Rural Action Committee led to her election as chairperson of the Rural Women Movement in Driefontein in 1980.

In 1975, in its pursuit of racial segregation, the apartheid government indicated its intention to remove the people of Driefontein and resettle them in various areas in different provinces according to their ethnic background – a move that was shelved until 1983. Driefontein was regarded as a black spot and the people had to be removed despite having title deeds to the land.

Mkhize and her husband were heavily involved in the struggle against forced removal, helping the community to engage lawyers through the Black Sash in Johannesburg. Many people in Driefontein were opposed to the removals and Mkhize's husband was elected chairperson of the Driefontein Council Board of Directors to replace a more pliable predecessor who had acquiesced to the removal. The apartheid police killed her husband, Saul, in April 1983 during a Forced Removal Committee meeting in Driefontein, Piet Retief.

Mkhize took his place in the committee. During the time of the fight against removals, she also had to endure the pain of her son's assault by nine men as a result of his parents' resistance to the removals.

Mkhize mobilised the community relentlessly against forced removals. She juggled this with assisting with harbouring political activists when they were skipping the country to fight apartheid. Also, she led the Rural Women's Movement, which addressed various issues such as women's rights and particularly sharing experiences with other women affected by forced removals.

Despite the constant threat of removal and some divisions in the community, Mkhize resisted the removal and managed to mobilise the people against it. She challenged the authorities to dig her grave and bury her in Driefontein instead of removing her. Eventually, after constant resistance and numerous representations to the authorities, the apartheid government relented and in 1987 it informed the community accordingly.

Through Mkhize's efforts and dedication, the people of Driefontein stood their ground and triumphed against forced removals. From 1994 to 2005, Mkhize served in the Mpumalanga Provincial Legislature as sergeant-at-arms for two terms. In recognition of her role in the service of the Driefontein people and in the legislature, Premier Ndaweni Mahlangu presented her with a Service Excellence Award in August 2000.

Through their collective work with the Black Sash and the Legal Resource Centre, Mkhize and her colleagues spread the Rural Women Movement to other areas, which now include Mpumalanga, KwaZulu-Natal, North West and Northern Cape.

Nomhlangano Beauty Mkhize opted for a risk-laden existence, fighting against injustices when she could easily have remained submissive. She is still an active community member. She is chairperson of the National Movement for Rural Women, deputy chairperson of the Masibuyele Emasimini Project in Driefontein, one of the premier's projects promoting farming. She is also an active ANC Women's League member, serving on the committee responsible for parliamentary candidates' provincial listings.

Lydia Komape-Ngwenya (1935 –)

THE ORDER OF LUTHULI IN BRONZE



For commitment to worker's rights, the empowerment of rural women and the liberation of our people.

Lydia Komape-Ngwenya was born in 1935 in Matlala in the Northern Province. She was one of seven children. Her family was part of the congregation of a mission farm where her father was a deacon. Her parents supported the family by farming mission land; however, the community of mission “tenants” was deprived of their ploughing land. Losing the farming land had a devastating impact on the well-being of her family, which saw a dramatic change in her family's circumstances. The older children had to leave school and look for work to help support their younger siblings. Komape-Ngwenya left school after completing Standard Seven (Grade Nine). She moved to Johannesburg to look for work, where for decades she struggled against the pass laws. She was in and out of jail and was forced to keep lowly paid jobs because of the risk of arrest.

Komape-Ngwenya worked at the multinational-owned Heinemann Electric factory near Alexandra. The Metal and Allied Workers' Union (Mawu now amalgamated into the National Union of Metal Workers of South Africa), started organising the factory in 1974, when Komape-Ngwenya became a key recruiter. The workers signed up and elected Komape-Ngwenya as one of their shop stewards. After a strike in 1976, the workforce was dismissed and selectively re-hired. Komape-Ngwenya and the other shop stewards were excluded.

In 1977, Mawu employed Komape-Ngwenya as a full-time organiser. A year later, she was asked to start a branch of the Transport and General Workers Union (TGWU), which until then had only operated in KwaZulu-Natal. She was one of the few women full-timers in the new emerging independent unions and fought a constant battle against being treated as the “tea girl”.

Komape-Ngwenya remained a member of the TGWU until 1985, and participated in the formation of the Federation of South African Trade Unions in 1982. She was instrumental in establishing a women's committee in the federation and saw to it that the TGWU extended its membership base to include cleaners and security guards, whom she regarded as being the most exploited workers. She was especially concerned about the plight of women night-cleaners, who were being subjected to abuse by exploitative supervisors. Her views on the importance of women standing up for themselves were always strong.

In 1985, she left the union to become a full-time fieldworker for the Transvaal Rural Action Committee (TRAC). TRAC supported rural communities threatened with forced removal. Komape-Ngwenya had always maintained her link with rural people and the impact of the loss of the family's farming land had made her passionate about rural land rights.

Her support for these communities, especially the women, contributed to the dramatic reprieves from removals. Women played a key role in the struggle against removals. In Kwa-Ngema, the women drew a line in a field and lined up behind it, holding farm implements. They told the officials that if they crossed the line, they would attack them.

Komape-Ngwenya played a key role in supporting women in the strategies they adopted and implemented. This was not an easy process. Not only were the women fighting a racist government under the structures of the then state of emergency, but also the restrictions and prejudices of a male-dominated rural society. Once it became clear that they were playing a role in resisting the removal, they were allowed to speak, but only on their knees. Komape-Ngwenya also played a crucial role in this difficult and uneven process of transformation on all fronts.

In 1990, women from the rural communities who had worked together to fight forced removals and farm evictions joined forces to form the Rural Women's Movement (RWM). Komape-Ngwenya was the founder of the organisation. She has been particularly active supporting the RWM in her home area of Rakgwadi, near Marble Hall.

In 1994, Komape-Ngwenya was elected onto the African National Congress list for Parliament. She became a Member of Parliament and has played an active role in her home constituency. People with land problems from far and wide come to her for help. In Parliament, she was a member of the Land Portfolio Committee and the Agriculture Portfolio Committee until 1999.

Lydia Komape-Ngwenya could have opted for a life of servitude under oppressive rule against women. Instead, she confronted injustices with dignity. She is still active in promoting awareness concerning the plight of rural women. She remains an active member of the Water and Forestry Portfolio Committee. She also serves on the Status of Women and Gender Committee.

Kader Asmal (1934 –)

THE ORDER OF LUTHULI IN BRONZE



For his immense contribution to the liberation struggle, the South African education system and the environment.

Kader Asmal was born on 18 October 1934 in the historic town of KwaDukuza, formerly known as Stanger, in KwaZulu-Natal. His passion for politics started at an early stage of his life. Growing up in Stanger in the 1940s and 1950s, Asmal became acutely aware of racism. He first felt its sting as a teenager, when he was chased away from a shop by the owner for trying to buy a newspaper.

He came from a hard-working, lively, lower middle-class family where he learnt the importance of work ethics. Although they were not political, his parents encouraged debate among their eight children, hence his fearless fight against the apartheid system. His mother kept house and his father was a shopkeeper. While still at school, Asmal met Chief Albert Luthuli who inspired his interest in human rights. He witnessed the Defiance Campaign's leaders marching in prison uniforms through the dusty streets of Stanger and responded by leading a school stay-at-home.

In 1953, Asmal went to Durban to study for a teacher's diploma. Here he came into contact with the congress movement and strengthened his links with his mentor, African National Congress President Albert Luthuli, who had been banned and restricted to Groutville, near Stanger. Luthuli's humanism and courage introduced Asmal to the non-racial heritage of the ANC. In 1954, he qualified as a teacher. In 1959 he went to the UK to study law at the London School of Economics.

In 1963 he graduated as a lawyer, and then accepted a teaching post at Trinity College, Ireland. He spent 27 years in Dublin lecturing in law, rising to become Dean of the Faculty of Arts (Humanities). Through all these years, Asmal campaigned steadfastly on behalf of the ANC. He was a founder member of both the British and Irish Anti-apartheid Movements. In 1983 Asmal was awarded the Prix UNESCO in recognition of his exemplary contribution to the teaching of human rights.

He was honorary legal adviser to the South African Non-Racial Olympic Committee, and was vice-president of the International Defence and Aid Fund for Southern Africa (IDAF). He also added his efforts to the civil rights campaigns in other parts of the world, including Palestine and Northern Ireland, and served on international legal commissions. He still found time to publish widely, to compile reports for international organisations like the UN and to speak on South Africa at conferences the world over.

Asmal returned to South Africa in September 1990 and became Professor of Human Rights at the University of the Western Cape. Shortly thereafter, he was elected to the ANC's National Executive Committee, from which he retired in 2007. He was also a member of the Constitutional Committee of the ANC, which produced the first Bill of Rights by a liberation movement. In 1993 he was a member of the negotiating team of the ANC at the Multiparty Negotiating Forum. He was elected to Parliament in 1994, and was then appointed Minister of Water Affairs and Forestry.

In 1996, the World Wide Fund for Nature-South Africa awarded him its Gold Medal for his conservation work. He was a patron of the Global Water Partnership (GWP), and as Minister of Water Affairs and Forestry he spearheaded the recognition of the concept of the environment as a prime water user. He also served as chairperson of the World Commission on Dams, whose report became the benchmark for dam construction. Over the years he has received many honours, including the Légion d'Honneur awarded by the French Government.

He was appointed Minister of Education after the June 1999 election. His initiatives in this portfolio included the adoption of a new curriculum, the revision of Outcomes Based Education, the provision of free schooling for the poorest children, and the launch of the South African History Project. This project aimed to promote and enhance the teaching of history in the South African schooling system, with the goal of restoring its position and intellectual purpose in the classroom.

Kader Asmal could have opted to make a permanent home for himself and his family in Dublin but his love for his country saw him return to South Africa to help build the new democracy. After serving the ANC in various capacities, Asmal retired from formal politics in 2008 to become Professor Extraordinary at the University of the Western Cape and Honorary Professor at the University of Cape Town.

Brian Bunting (1920 – 2008)

THE ORDER OF LUTHULI IN BRONZE



For his excellent contribution to anti-apartheid literature and journalism and for his courage in exposing the evils of apartheid to the world.

Brian Bunting was born in Johannesburg in 1920. His sharp mind saw him matriculate at the age of 15 at Jeppe High School. He enrolled at Wits University for a Bachelor of Arts degree where his leadership qualities soon surfaced. He ran a campus newspaper called *Wu's Views* and a literary magazine, *Umpa*. He was also elected president of the Wits Student Representative Council.

His love of the written word led him to sub-editing at the now defunct *Rand Daily Mail* and the *Sunday Times*. He juggled his writing career while completing his BA honours degree. In 1940, at the age of 20, having observed the inequalities and injustices of the apartheid regime, Bunting joined the South African Communist Party (SACP). In 1942, he joined the army and served in North Africa and Italy as an information officer.

Upon his return, Bunting began to serve as assistant national secretary to the Springbok Legion and he edited its monthly newspaper *Fighting Talk*. In 1946, he was elected to the Johannesburg District Committee of the SACP, and later served on the party's central committee.

In the same year, the SACP asked Bunting to go to Cape Town to assist the editor of the *Guardian* newspaper. He left for Cape Town on the day he married his wife, Sonia Isaacman. He became the assistant editor of the *Guardian*. Six years later, Bunting became a Natives' Representative in the House of Assembly for the Western Cape district. He succeeded Sam Kahn and, like Kahn, he was expelled from Parliament because of his SACP membership. He was one of a small group of party members who, in 1953, reconstituted the party underground.

His work in journalism continued until he became the chief editor of the *Guardian*. He was also involved in editing publications such as *Advance*, *Clarion*, *Peoples' World* and *New Age*, which were published in Cape Town. Bunting courageously faced banning orders from 1952. He was detained in 1960 and placed under house-arrest in 1962. The system increased pressure on him by prohibiting him from publishing – at the time Bunting was a writer for the newspaper *the Spark*.

Bunting had no option but to relocate to London in the second half of 1963. However, relocation did not stop him from active involvement in the struggle. He met other comrades and worked with Dr Yusuf Dadoo in London. In the 1980s, Bunting edited the *African Communist*. Bunting returned to South Africa in 1991 and in 1994, was elected to Parliament.

His courageous stand against unjust laws did not go unnoticed. Various organisations honoured Bunting for his contribution through journalism and other means. In 1960, Bunting received an award from the International Organisation of Journalists and he also received the Lenin Centenary Medal in 1970. In 2003, he received an award from the newspaper *Satyagraha* for his contribution to the liberation struggle. At the 10th congress of the SACP held in 1998 he and Billy Nair were the first recipients of the Moses Kotane Award.

Brian Bunting could have chosen to write within the restrictive laws of the land and remain comfortable in his trade. Instead, he chose the hard, long road by engaging and fighting the system. He served on the central committee of the SACP for more than 50 years.

Bunting passed away in Cape Town on 18 June 2008. His wife, Sonia, had died in 2001 and he is survived by three children Stephen, Peter and Margie. He contributed his energy, intellect and leadership skills in devoted service to the cause of South African freedom for more than 70 years. He was prepared to face risk, restrictions, imprisonment and exile for the sake of his beliefs.

Brian Bunting was an outstanding journalist and leader of the SACP, an African National Congress parliamentarian and a mentor to many.

Tlou Theophilus Cholo (1926 –)

THE ORDER OF LUTHULI IN BRONZE



For his selfless sacrifice in the struggle against apartheid and exceptional leadership in the trade union movement.

Tlou Theophilus Cholo was born in 1926 at Kgakana Village in Ga-Matlala, Thaba, Polokwane West. His father worked in Johannesburg where he was an active member of the Industrial and Commercial Union (ICU).

Young Cholo followed in the footsteps of his father, fighting for justice through unions. His courageous actions revealed the character of a man who believed in the cause of a just and equal society.

He attended Lennes Primary School. In 1945, he left for Johannesburg to look for a job, where he got acquainted with the struggles of the working class and other sectors of the population on the Reef. In 1948, Cholo became active in trade unions and the African National Congress.

Cholo demonstrated outstanding leadership qualities. While making a living through piece-jobs, he was determined not to settle for anything less than what was needed in South Africa. Cholo mobilised workers and was one of the founders of the South African Congress of Trade Unions (Sactu) in the early 1950s. In 1952, he became a card-carrying member of the South African Communist Party. Six years later, he was elected deputy secretary of the ANC Central Branch in Johannesburg and the ANC Youth League chairperson of the same branch.

The deeper he got involved in the struggle, the more he believed in the cause. It was this belief that led Cholo to be among the first volunteer cadres of Umkhonto we Sizwe (MK) to leave the country for military training and trade unionism in the then Union of Soviet Socialist Republics (USSR) and China. In 1962, he was involved in founding the first military camps, the Luthuli and Mandela and Morogoro and Kongwa camps in Tanzania, further testimony to his astute organisational and leadership skills. He belonged to the Luthuli detachment. He was one of the commissars of MK and a deputy commander. The detachment trained as a naval force in the then USSR at the Asbenjan Republic Naval Base. In 1971, he attempted to enter South Africa through the Indian Ocean.

His fierce nature and a strong desire to have a free and democratic South Africa pushed Cholo to work hard and to seek to reach goals that would benefit the whole nation. He was part of one of the advanced units that in 1966 attempted to enter South

Africa through the then Rhodesia and Botswana to clear the way for the Luthuli Wankie battle. He and his unit were arrested and sentenced in Botswana to three years and nine months. He attended the 1969 Mogorogoro Conference as one of the representatives of MK.

In 1972, his unit managed to infiltrate the country, but within five months all members of his unit were captured. They were charged under the 1967 Terrorism Act and sentenced to Robben Island prison for 16 years. The case was called “The Great Pretoria Six”. He was released from Robben Island in 1988. The same year, he became one of the founders of the now defunct Association of Ex-Political Prisoners of South Africa. He went underground and began promoting the work of MK.

In 1990, after the unbanning of the ANC and other organisations, he was elected as the first Soshanguve Branch chairperson of the ANC. In 1993, he was deployed by the ANC to the Northern Transvaal, now Limpopo, where he became the Provincial Secretary of the MK Military Veterans’ Association –a stalwart and one of the veterans of the movement.

Tlou Theophilus Cholo could have chosen to live the safe life. Instead, he constantly put his life at risk for the love of his country and its people.

Denis Theodore Goldberg (1933 –)

THE ORDER OF LUTHULI IN BRONZE



For his commitment to the struggle against apartheid and service to the people of South Africa.

Denis Theodore Goldberg was born in Cape Town in 1933. He grew up in an intellectual family, becoming aware of national as well as international politics at an early age. In the early 1950s, Goldberg joined the Congress of Democrats and the Communist Party underground. His keen sense of justice prompted him early on in life to fight injustices of this country. While a student at the University of Cape Town studying Civil Engineering, Goldberg joined the Modern Youth Society in 1953. He continued to be an activist and joined Umkhonto we Sizwe's (MK) technical office in the early 1960s.

Despite being advised to leave the country, Goldberg stayed and became the weapon-maker for Operation Mayibuye. In 1963, Goldberg was arrested at the Rivonia Headquarters of MK. He was sentenced in 1964 at the end of the Rivonia Trial to four terms of life imprisonment. He was the only white member of MK to be arrested and sentenced in the Rivonia Trial.

He was sent to a white prison in Pretoria where he managed to study for degrees in Public Administration, History, Geography and Library Science. The isolation he felt can be witnessed through his words when he said: *Being black and involved in the struggle meant you had the support of many people and it meant you got to be part of a community. Being white and involved meant being isolated.*

In 1985, after 22 years of imprisonment, he was set free and reunited with his family in London where he continued to work for the ANC.

Not even 22 years of incarceration discouraged Goldberg from continuing to work for the cause. In London, he resumed his work in the ANC office from 1985 to 1994. Goldberg was the spokesperson for the ANC and also represented it at the Anti-Apartheid Committee of the United Nations. A large group of American organisations presented Goldberg with the Albert Luthuli Prize in recognition of his work against apartheid.

In 1995, after the first democratic election in South Africa, Goldberg founded the development organisation Community HEART (Health Education and Reconstruction Training) to help improve the living standards of black South Africans. In 1996, another branch of HEART opened in Germany with the help and support of German friends. Goldberg was also involved in the early days of Computer Aid International in London where he is still the patron and ambassador.

In 1999 the Glasgow Caledonian University awarded Goldberg an honorary doctorate of law in recognition of his work in building relations between Glasgow Caledonian and universities in South Africa. In 2000 Medunsa (Medical University of Southern Africa) awarded Goldberg an honorary doctorate in recognition of his contribution to the liberation and reconstruction of South Africa, especially for his work in the field of education. He was appointed a trustee of the University of Transkei Foundation and as a member of the Board of Medunsa Trust.

Denis Theodore Goldberg consciously disregarded the comfort of a first-world country, choosing to come back to South Africa and work on providing a better life for all citizens. From 2002 to 2004, Goldberg was the adviser to Ronnie Kasrils who was then the Minister of Water Affairs and Forestry.

Goldberg was married to Esme and later to Edelgard Nkobi who have both passed on. Goldberg has a son and a daughter. He resides in Cape Town where he continues to work for the betterment of the people of South Africa.

James Arnold (Jimmy) la Guma (1894 – 1961)

THE ORDER OF LUTHULI IN BRONZE



For his lifetime commitment to the struggle against apartheid and tireless work serving the interest of workers.

James Arnold Jimmy la Guma was born in 1894 in Cape Town, the eldest of two siblings. Orphaned at the age of five, he and his siblings were initially cared for by a washerwoman and later adopted by an uncle, James Mansfield, who lived in Parow on the outskirts of Cape Town.

At the age of eight, La Guma got his first job, working long hours at a Parow bakery. Soon after, he was forced to abandon his education to help support the household. In 1907, La Guma entered an apprenticeship as a leather worker. He was an avid reader who preferred spending his pocket money at the second-hand bookstalls on the Grand Parade to advance his education.

Even before he had reached his teens, La Guma had started identifying with the struggles of the labouring poor. He was deeply impressed by R Tressall's *The Ragged Trousered Philanthropists* that recounted the life and struggles of the English working class. Growing up in poverty in recession-hit Cape Town in the period following the South African War (1899 – 1902), La Guma was no stranger to the discontent of the labouring class. He got his first taste of spontaneous working-class political action when he participated in the so-called “hooligan riots” that engulfed Cape Town for several days in 1906.

Because of poor working conditions on the diamond fields, La Guma and a few fellow diggers formed a workers’ committee and organised a strike. This venture ended with striking workers being led from the diamond fields under armed guard.

Seeking adventure, La Guma and two friends responded to an advertisement for “Cape boy” labour in German South West Africa (Namibia) in 1910.

In 1921, La Guma returned to Cape Town and got involved with the Industrial and Commercial Union (ICU). His first major assignment for the ICU was to revive its Port Elizabeth branch that had lapsed after police had suppressed an ICU demonstration in the city in October 1920.

In 1923, La Guma married Wilhelmina (Minnie) Alexander, the daughter of a carpenter who was active in the African Political Organisation. In Minnie, La Guma found a lifelong companion who supported his political activities despite his frequent absences

from home, the economic sacrifices and the personal risks involved. Of their marriage a son, Alexander, the celebrated novelist, and a daughter, Joan, were born.

La Guma joined the Communist Party in 1925 and was elected to its Central Committee in 1926. He devoted his energies to the South African Communist Party (SACP) and the African National Congress (ANC). In 1927, he was elected secretary of the Cape Town branch of the ANC and the following year became the organisation's secretary for the Western Cape. In February 1927, he travelled to Brussels, Belgium, as SACP delegate to the first international conference. La Guma was also invited to tour Germany and give lectures. He went on to visit the Union of Soviet Socialist Republics in the company of ANC president, JT Gumede.

Although a committed communist, La Guma fell foul of the SACP hierarchy during this period because his Africanist sentiments alienated him from its largely white leadership. In 1929, La Guma was expelled from the SACP for breach of discipline when he canvassed for an opponent of Douglas Wolton, party chairperson, in the general election of that year.

On being demobilised in 1947, La Guma rejoined the SACP, was elected to its Central Committee and served in this capacity until the party's dissolution after the passage of the Suppression of Communism Act of 1950. La Guma re-entered protest politics in 1957 when his son, Alex La Guma, was arrested on a charge of high treason in December 1956 for his role in the Congress of the People. He was arrested with the declaration of a state emergency that followed the Sharpeville shootings in 1960, and was detained for three months.

La Guma's health failed rapidly after this. Suffering a cerebral thrombosis after his release from prison, he died later of a fatal heart attack at Groote Schuur Hospital in 1961.

Rebecca Makgomo Masilela (1928 – 2006)

THE ORDER OF LUTHULI IN BRONZE



For her inspiring contribution as a nurturing mother to the exiled cadres who lived in Swaziland during the struggle.

Rebecca Makgomo Kekana Masilela, affectionately called “Magogo”, was born on 12 December 1928 in Hammanskraal, north of Pretoria, previously Farm 396 Leeuwkraal. Her father, the Chief of the Ndebele, Abraham Jambo Kekana, bought Leeuwkraal on behalf of the Ndebele people and later named it Kekanastad. This was a transaction spearheaded by Jan Kekana, Masilela’s grandfather.

In 1945, after the Second World War, she met Solomon Buthongo Masilela, popularly known as “Thongo”, at the Lutheran church in Kekanastad, when he returned from the war. They were married in 1951.

Masilela and her husband moved to Swaziland in 1961 due to the political injustices in South Africa. It was in Swaziland where Masilela played a crucial role in the Umkhonto we Sizwe struggle. She provided shelter and motherly nurturing to many African National Congress members who were exiled from South Africa.

Her house, Number 43 Trelawney Park, was immortalised by her son, Elias Masilela, who chronicled her selfless work in a riveting book. Magogo’s house has been equated to Lilliesleaf farm in Rivonia for its pivotal role in the waging of the struggle for South Africa’s liberation. Her contribution through housing the ANC members remains vivid in the memories of many comrades.

Masilela’s house worked side by side with the “White House” in Trelawney Park and “Come Again” in Fairview. It outlived both these properties. Ntate John Nkadimeng established the “White House” when he arrived in Swaziland in 1976, as the predominant safe house for the ANC at the time. He chose Trelawney Park for this residence, owing to its strategic proximity to Number 43.

For a very long time to come, the ANC used Number 43 as a base and a bridge with the “White House”. The “White House” replaced “Come Again”, which was used by former President Thabo Mbeki and ANC President Jacob Zuma during their stay in Swaziland. Bafana Duma affectionately known as “uMdumane”, who worked with Moses Mabhida, another ANC veteran, manned “Come Again”.

During her lifetime she enjoyed recognition, which was unprecedented among the women of her time. In June 2006, Masilela was acknowledged by His Majesty King Mswati III, at the occasion of the book launch, telling the story of her life and that of South Africa's liberation history, as staged from Swaziland. Also showing recognition for the works of Masilela, at the same occasion, were the Prime Minister of Swaziland, Absalom Themba Dlamini and Jacob Zuma.

In August 2006 Masilela was recognised by the President of South Africa, on the occasion of National Women's Day, as one of the women veterans. The Premier of Mpumalanga, Thabang Makwetla, also recognised her as a leading woman veteran. In September, Masilela was honoured by the former Premier of Limpopo, Sello Moloto. At the same occasion, her efforts were also recognised by Sydney Mufamadi, King Vho-Thobela, MPK Tshivase and Chief Vha-Musanda Vho-Thobela.

Masilela and her husband were blessed with nine children, all of whom contributed to the struggle to varying degrees. Some of these activities are documented in the *Truth and Reconciliation Commission Report* through the accounts of various friends, comrades and foes who operated from and around Number 43.

Rebecca Makgomo Masilela could have chosen to limit her motherly nurturing to her children but she opened her home to many for the good of South Africa. She was a remarkable woman of strength who was a living example of selflessness and generosity.

In September 2006, Masilela bowed out of this world having done an exceptional job that touched the lives of many struggle hero and heroines.

Jennifer Davis (1933 –)

THE ORDER OF THE COMPANIONS OF OR TAMBO IN BRONZE



For her contribution to the anti-apartheid struggle, the field of education and commitment to human rights.

Jennifer Davis was born in Johannesburg in 1933. She obtained a BA degree in 1954 from the University of the Witwatersrand (Wits) and subsequently assumed positions as secretary to the Industrial Council for the Military Industry, lecturer to external students of the London School of Economics in South Africa, high school teacher and graduate assistant at Wits from 1955 to 1966.

Davis was a committed anti-apartheid student activist at university, which earned her the status of persona non-grata in the 1960s. She was continually pestered by the security forces and later threatened with house arrest. The subsequent concerted pressure forced her into exile in New York, United States of America (USA), from 1966, where her dedicated efforts served not only the South African cause, but helped the plight of the African continent as a whole.

In 1967, Davis joined the staff of the American Committee on Africa/The Africa Fund, the oldest US anti-apartheid and pro-African democracy organisation. As research director and executive director from 1981 to 2000, Davis spearheaded sustained efforts to establish programmes, which eventually succeeded in persuading the USA to impose economic sanctions on apartheid South Africa.

Through extensive research and publishing about the US policy, particularly towards Africa, Davis was frequently requested to testify and present before both Houses of the US Congress, the United Nations, state legislatures, city councils, civic organisations, university governing boards and student bodies – thereby highlighting the plight of the African continent and South Africa to the world.

She and Dumisani Khumalo (the current South African Ambassador to the UN), then projects director of the American Committee on Africa, forged networks and alliances, campaigning for the USA's termination of economic support for apartheid South Africa.

Through their relentless efforts and those of the organisations which they mobilised, the USA later obliged and ceased its economic support for South Africa. From 1967 on, Davis visited and maintained close relations with various leaders, organisations and activists throughout Africa, helping to change the negative image that prevailed about these leaders in the world.

With her staff, she developed an extensive publication programme, which drove their human rights, policy, advocacy and education projects, all campaigning for support to African independence, and economic and social justice. These included newsletters, targeted action alerts, educational briefings, pamphlets and special reports, many of which Davis wrote and edited.

Davis is a passionate researcher and writer, and published a significant number of articles on US policy towards Africa, strongly advocating support to African countries.

Davis' efforts paid off when her dream of a liberated South Africa materialised and her greatest honour was to serve as an election observer in Empangeni, KwaZulu-Natal, in 1994 and to be invited as a special guest of former President Nelson Mandela to the presidential inauguration the same year.

Since leaving the American Committee on Africa and the Africa Fund in 2000, Davis has worked as a consultant on US-Africa policy, and serves on the boards of several US organisations working to advance economic and political justice for Africa. These include Shared Interest, the Association of Concerned African Scholars and the Washington Office on Africa.

Her other special assignments include being a delegate during the International Commission of Inquiry into the Crimes of the Racist and Apartheid Regimes in South Africa, Luanda, Angola, in 1981. Davis also presented on The Appropriateness of Continuing International Sanctions against South Africa at the 84th meeting of the American Society of International Law.

Davis has served this country diligently throughout her life through the anti-apartheid solidarity movement and post-1994 with various support programmes to black people. These include drafting and delivering various papers for the US church organisations on Africa, advocating the cancellation of the debt of poor countries and raising awareness about HIV & AIDS and the plight of women.

Jennifer Davis could have chosen to be silent about the injustices that were unfolding but instead she made her voice heard and put herself in danger of being exiled. Davis is planning to return to South Africa after many years of unassuming and dignified contribution to this country. Her commitment to this country and the continent continues.

Christian Krause (1940 –)

THE ORDER OF THE COMPANIONS OF OR TAMBO IN SILVER



For putting his Christian religion at the service of justice, freedom and democracy for the oppressed people of South Africa.

Bishop Emeritus Dr Christian Krause was born on 6 January 1940 in Dallgow-Döbeitz, Brandenburg, Germany. He attended his primary and high school in Göttingen. He did his theological studies at the University of Marburg, Heidelberg and Göttingen. He received a Fulbright Research Scholarship at the McCormick Theological Seminary in Chicago, United States.

In 1968, Krause was ordained as pastor of the Evangelical Lutheran Church of Hanover with the Lutheran congregation in Geneva, Switzerland.

Between 1971 and 1972, Krause served at the Headquarters of the then Tanganyika Christian Refugee Services in Dar es Salaam, Tanzania. Since then, he had been directly and personally involved in activities that resulted in the liberation of countries in Southern Africa in particular.

He maintained close co-operation with liberation movements such as Frelimo (humanitarian aid to refugees within the liberated areas of northern Mozambique), Swapo and the African National Congress in Lusaka, Angola, and participated in setting up the camp in Morogoro, Tanzania, where he was involved in the urban refugee pastoral care in co-operation with the ANC and Zambia.

During the years of the struggle for liberation in South Africa as general secretary of the *Deutscher Evangelischer Kirchentag* (The Protestant Lay Movement) Bishop Emeritus Krause was involved in the Anti-Apartheid Movement in Germany, including organising boycotts of business and banks supporting the apartheid regime

In 2001 President Johannes Rau of Germany conferred the Starred Cross of Merit (one of the highest merit awards of the Federal Republic of Germany) on Bishop Krause that commended him for his outstanding contribution to the church and to the worldwide ecumenical movement, particularly as president of the Lutheran World Federation (LWF).

In his commendation, Rau recalled the Joint Declaration on the Doctrine of Justification between the LWF and the Roman Catholic Church, signed in Augsburg, Germany, on 31 October 1999.

Bishop Emeritus Dr Christian Krause understood the sinful nature of apartheid, racism and inequalities within the context of Christianity, which principles he lived out and exemplified. He boldly put his beliefs at the service of freedom, justice and democracy for the downtrodden.

Sadako Ogata (1927 –)

THE ORDER OF THE COMPANIONS OF OR TAMBO IN SILVER



For her achievement in the eradication of apartheid, negotiated settlement and contributing to the development of post-apartheid South Africa and the development of the African continent.

Sadako Ogata was born on 16 September 1927 in Tokyo, Japan. She is married and has a son and a daughter.

Ogata, as United Nations High Commissioner for Refugees, assisted in repatriating African National Congress (ANC) cadres who were in exile in the early 1990s. She was the leader of the UN observer delegation to the Convention for a Democratic South Africa (Codesa) in Johannesburg.

Ogata is respected throughout the world as an impassioned supporter of refugees and displaced people. She has been a tireless champion of the dispossessed victims of war. Through her actions, she has made an indelible contribution to improving the lives of South Africans, Africans and dispossessed people all over the world.

Ogata came to South Africa at the end of 1991 to head the UN delegation to the Codesa multiparty talks that enabled a peaceful and orderly democratic transition in South Africa and where she was a permanent observer. It was during this time that Ogata met the leadership of the ANC and the key participants in the talks.

Ogata's initial contacts developed into friendships, solidarity and longstanding relationships with the political leadership of South Africa.

Ogata played an important role in the opening of the first UN office in South Africa. The UN High Commission for Refugees (UNHCR), which she headed during the 1990s, opened an office in Johannesburg in September 1991. Ogata and the UNHCR facilitated the voluntary return of South African refugees and exiles in the period between 1991 and 1993.

Ogata, as president of the Japan International Co-operation Agency (JICA) since October 2003, has ensured that South Africa's unique development co-operation needs are accommodated. Ogata's friendship, commitment and drive have strengthened Japan's engagement with South Africa. She has contributed to JICA, expanding its co-operation with this country and was instrumental in a Japan Joint Initiative on Priority Skills Acquisition (Jipsa) Working Group in Tokyo in December 2006 to support the Accelerated and Shared Growth Initiative for South Africa and Jipsa initiatives.

This contributed to JICA's establishment of an African Institute for Capacity Development-South African Chapter to focus on priority skills development in South Africa in 2007. A JICA expert was sent to South Africa to implement this project in the first half of 2007. It is envisaged that a second phase of this project would expand training opportunities to the countries in Southern Africa.

Ogata chairs the Advisory Board on Human Security and is a member of the UN's High Level Panel on Threats, Challenges and Change. From 2001 to 2003, she co-chaired the UN Commission on Human Security on which Dr Frene Ginwala, a former speaker of Parliament, also served as a member.

She serves with Dr Ginwala on the Global Coalition for Africa that advised Ogata on her work as the UN High Commissioner for Refugees during the 1990s. Ogata has used these multilateral organisations to promote the African Agenda. She is keenly interested in and informed of developments in Africa, a continent she has visited more than 70 times. She met Dr Gertrude Mongella of Tanzania and President of the Pan-African Parliament to offer her agency's support to that organisation in Tokyo on 13 October 2006.

On her first visit as president of JICA, Ogata visited four countries in Africa, including South Africa, to highlight the development needs of the African continent. This was quite symbolic and reflected that JICA would be incorporating Ogata's approach of human security. Under Ogata's leadership, JICA has changed its mode of operations to be able to respond earlier to humanitarian and natural disasters.

She played a major role in getting the Government of Japan to increase overseas development assistance funding by 10 billion US dollar, particularly to Africa since 2005.

Ogata's unique contribution to building a better world and assisting refugees and internally displaced people has been recognised by a number of countries and organisations.

Ogata has shown strong friendship and solidarity towards South Africa. She is a passionate supporter in Japan of South Africa, Africa and the African Agenda.

Marcelino dos Santos (1929 –)

THE ORDER OF THE COMPANIONS OF OR TAMBO IN SILVER



For his contribution in promoting the ideals of a free and democratic society.

Marcelino dos Santos was born on 20 May 1929 in Lumbo. He is the son of Firmindo dos Santos and Teresa Sabino dos Santos. He was raised in Lourenço Marques (now Maputo). Dos Santos comes from a family that was politically active. His father was a politically active member of the African Association of Mozambique.

Dos Santos left Mozambique in 1947 to continue his education at the Industrial Institute in Lisbon. At the *Casa dos Estudantes do Imperio* (House for Students of the Empire), he rubbed shoulders with others destined to become leaders of the independence movement in the Portuguese colonies. By 1950, Dos Santos had gone to Paris where he lived with writers and artists associated with the literary magazine *Presence Africaine*.

Under the pseudonyms Kalungano and Liliho Micaia, Dos Santos published poems in *O Brado Africano*, and his work appeared in two anthologies produced by the *Casa dos Estudantes do Imperio* in Lisbon. Under his own name, he had a book published by the *Associação dos Escritores Mocambicanos* (Mozambican Writers' Association) in 1987, entitled *Canto do Amor Natural*.

Dos Santos was instrumental in the formation of the Anti-Colonial Movement (MAC) in Paris in 1957. He joined the Paris branch of the *União Democrática Nacional de Moçambique*, one of the nationalist groups that would later merge to form the *Frente de Libertação de Moçambique* (Frelimo). He was involved in the founding of the Conference of Nationalist Organisations of the Portuguese Colonies (CONCP) at Casablanca, and elected permanent secretary in charge of co-ordinating nationalist activity. He was skilled in communicating the aims of the CONCP to an international audience. He went on to become a founding member of Frelimo in 1962.

He increasingly devoted his energies to the organisation. His activism in the liberation struggle goes back the furthest of all those in the current Frelimo hierarchy, beginning when he was elected secretary general of the CONCP. As a back-up to Eduardo Mondlane, Dos Santos played an essential role in the merger of three parties into Frelimo in 1962 and in the development of the movement into a stable force that could open up a military campaign two years later. By 1964, he was Frelimo's secretary for external affairs, invaluable to the party for his communication skills which he employed, for example, in his addresses before the Organisation for African Unity (OAU), the Afro-Asian Solidarity Conference and the United Nations.

After Mondlane's assassination, Dos Santos was elected to the three-person Presidency Council, with Uria Simango and Samora Machel, which guided the party through the subsequent difficult period. He served as the party's deputy president from 1969 to 1977. In the late 1970s, Dos Santos was Minister of Economic Development. He was a member of the Frelimo Political Bureau in charge of the economy in the early 1980s. From 1987 to 1999, Dos Santos was chairperson of the country's Parliament, the Assembly of the Republic. He represented the left wing of the party and remained an avowed Marxist-Leninist.

From 1965 to 1970, he served as Secretary for External Affairs and was highly effective in using his international reputation and contacts to rally support and funds for the growing movement.

He continued this diplomatic role right through the transition period and was expected, after independence, to serve as Foreign Minister or representative to the UN or OAU. Although reputed to be ideologically aligned with the Soviet Union, he actually had solid contacts with both East and West. In 1970, he gained recognition from the Pope when he was received at the Vatican and given a copy of the papal encyclical *Populorum Progressio* on the problems of the underdeveloped world. The following year, he received the Lenin Centenary Medal.

Marcelino Dos Santos could have opted to stay in Europe but he returned to Mozambique and continued the fight for justice.

Bengt Säve-Söderbergh (1940 –)

THE ORDER OF THE COMPANIONS OF OR TAMBO IN SILVER



For contributing to the elimination of apartheid and colonialism.

Bengt Säve-Söderbergh has been actively involved with the liberation movement in southern Africa since 1967. In 1992 he was awarded the Order of Merit by the Parliament of Mozambique for contributions to the struggle against colonialism and apartheid.

He was the secretary general of the International Centre of the Swedish Labour Movement from 1978 to 1985. This organisation was later re-named the Olof Palme International Centre, in honour of the assassinated Swedish Prime Minister.

The centre, which was founded in 1978 (and where he was the first secretary general), is an institute for international affairs to deal with issues of international solidarity, research, publications, seminars, etc. The late Olof Palme was chairperson of the board during Säve-Söderbergh's time as secretary general.

He was ambassador at the Swedish Ministry for Foreign Affairs in charge of reform issues in the United Nations, with particular reference to follow-up and implementation of the Nordic UN project (November 1991 to February 1995).

From September 1993 to February 1995, he was chairperson of the International Electoral Institute Commission doing a feasibility study to create an international body to deal with international co-operation in election and democracy.

For many years, he has been actively involved in the Sweden Social Democratic Party and the Swedish Ministry of Foreign Affairs.

He was ambassador-at-large at the Ministry of Foreign Affairs with special assignments from August 2002 to November 2007. In this capacity, he initiated the Four Nations Initiative for reform of the UN Secretariat in co-operation with colleagues from Chile, South Africa and Thailand. Its final report was presented in September 2007. He initiated and led a study of think tanks and similar institutes to promote new thinking on foreign policy and security matters. He also served as an adviser to an international institute promoting a peaceful solution to the conflict in Aceh, Indonesia.

He was secretary general of the International Institute for Democracy and Electoral Assistance (International IDEA) from March 1995 to April 2002. International IDEA was founded on 27 February 1995 as an intergovernmental organisation by the governments of Australia, Barbados, Belgium, Chile, Costa Rica, Denmark, Finland, India, the Netherlands, Norway, Portugal, South Africa, Spain and Sweden. By 2007, International IDEA had 26 members. Its mandate is to promote and advance sustainable democracy worldwide.

Andimba Toivo ya Toivo (1924 –)

THE ORDER OF THE COMPANIONS OF OR TAMBO IN SILVER



For his courageous contribution to the fight for independence and freedom in South Africa and Namibia.

Andimba Toivo ya Toivo was born on 22 August 1924 in the Ovamboland region in the north of South West Africa (now Namibia), which had been one of the few German colonies in Africa. Toivo's father worked for the local Finnish Lutheran Church, teaching catechism to people preparing for their baptism. Toivo attended local mission schools and then studied for a teaching certificate.

He worked as a teacher from 1942 to 1951, taking time out to fight with the South African Army in World War II. In 1951, he relocated to Cape Town and became active in anti-apartheid and independence politics. During the 1950s, while working in South Africa's gold mines, Toivo became increasingly sickened by the apartheid government's treatment of black people both in South Africa and South West Africa. He also became concerned with the bitter struggle between the South African government and the United Nations over South West Africa's status as a mandated territory.

In 1957 Toivo was banished from South Africa to Ovamboland when it was discovered that he was smuggling out taped testimony to the UN about the savage conditions experienced by black mine workers. The following year Toivo finally managed to petition the UN on behalf of the Ovambo people, and continued his campaign for independence by forming the country's first nationalist party, the Ovambo People's Organisation (OPO).

In 1959, the OPO sponsored demonstrations against the continued presence of the apartheid government. Toivo was now a marked man, but he decided to remain in South West Africa rather than go into exile. In 1960 Toivo and fellow nationalist Sam Nujoma formed the South West African People's Organisation (Swapo). While both were on occasion jailed, Nujoma escaped the country – travelling via Tanzania and Ghana to reach the UN where he presented their case to the Security Council.

The apartheid government's persecution of Toivo continued and in 1966 he was one of 35 independent activists arrested and transported to Pretoria. He was held for a year under brutal conditions and subjected to repeated cross-examination before he was finally taken to trial. The case lasted six months and in February 1968, Toivo was sentenced to 20 years under South Africa's new anti-terrorism legislation.

With Toivo in prison, Nujoma, who had been involved with the creation of headquarters and guerrilla training bases in Tanzania, took over the presidency of Swapo and continued to act as its spokesperson on an international level. Swapo was acknowledged as the legitimate political voice of South West Africa by the OAU in 1968 and by the UN in 1973.

By the late 1970s, South Africa was working hard to avoid the implementation of the new UN Security Council Resolution Number 435, outlining a transition to independence. Under South African support, an opposition group to Swapo, the Democratic Turnhalle Alliance (DTA) was formed – a supposedly multiracial group led by Dirk Mudge’s Republican Party. Mudge was selected to lead the resultant coalition government.

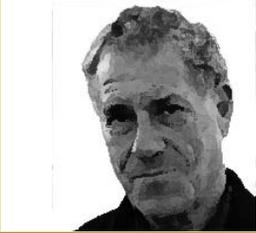
In 1984, after a petition by Mudge to the South African government, Herman Toivo ya Toivo was released. He had served 16 years of the 20-year sentence, some of the time on Robben Island with Nelson Mandela. On release, Toivo joined the rest of the Swapo leadership in exile. Toivo returned to South West Africa (about to become Namibia) in 1989 to help pave the way for independence and to take part in the country’s first truly democratic general election.

Swapo obtained 57% of the vote and Nujoma, still president of the organisation, was elected President of the new nation. Toivo accepted the post of Minister of Mines and Energy. The following year, Toivo was replaced as secretary-general of Swapo, a post he had been elected to on release from prison in South Africa in 1984. In 1999 a cabinet shuffle moved Toivo to the post of Minister of Labour and in 2003 he became Minister of Prisons and Correctional Services.

Throughout, Toivo had played a key role in freeing Namibia, and bravely contributing to the freedom that came to South Africa.

Per Wästberg (1933 –)

THE ORDER OF THE COMPANIONS OF OR TAMBO IN SILVER



For his excellent contribution to the fight against colonialism in Africa and apartheid in South Africa.

Per Wästberg was born on 20 November 1933 in Stockholm, Sweden.

Wästberg has campaigned extensively for human rights. He was chairperson of the International PEN from 1979 to 1986 and founder of the Swedish section of Amnesty International (1963).

Fired up with the passion to see all humanity free from the bondage of colonialism, he was involved in the anti-colonial movement. He was especially active in the struggle against apartheid in South Africa.

Wästberg was expelled by the government of the then Rhodesia in 1959, and after publication of his anti-apartheid book, *På Svarta Listan (On the Black List)* in 1960, he was banned from entering both Rhodesia and South Africa. The banning was the consequence of his exposing to international audiences the torrid experiences the apartheid state visited on South African humanity.

His ban from both Rhodesia and South Africa lasted until the unbanning of the liberation movements and the release from jail of Nelson Mandela.

He returned to South Africa only in 1990, after Mandela's release.

Wästberg was a particularly precocious grammar-school boy. With the 15-year-old as an example, the publishers went out and – in Wästberg's words – “picked up writers in the school playgrounds”. They were looking for a new type of literature, the young, affirmative, direct literature as opposed to the dominant, “difficult”, angst literature of the 1940s. Per Wästberg in a certain sense symbolised rebirth after the war.

Wästberg became a travel writer and in addition the most important introducer of African literature to Sweden. The following two books from 1960 are important period documents: *Förbjudet Område (Forbidden Area)* from Rhodesia and *På Svarta Listan (On the Black List)* from South Africa mix genres such as diaries, portraits and political analyses to illustrate the shock when a neutral

Swede meets everyday life under apartheid. The books reached far outside the Nordic countries and gained great importance for Swedish commitment to southern Africa.

In the rich anthology of 1961, *Afrika Berättar (Africa Tells)*, which came out in an expanded version in 1970, Wästberg managed to point out the most essential African writing. A summary of his South African commitment came in 1995 in the voluminous *Sydafrika – Resan mot Friheten (In South Africa – The Journey towards Freedom)*.

In 1964, Wästberg started Swedish Amnesty together with the solicitor Hans Göran Franck. In 1967, Wästberg became chairperson of the Swedish PEN, and later also of the International PEN for some 10 years. In an article in the evening newspaper *Expressen* on 4 August 1967, written together with Thomas Hammarberg, he coined the idea of “converting Sweden into a multicultural society”.

Through his writing and his active involvement in the struggles of “third world” people, as well as his undying love for humanity, Per Wästberg subjected the brutalities of apartheid to the glare of the international arena. His establishing the Swedish Amnesty International amply demonstrated his concern with the plight of the rest of humanity, especially the many facing the terrors of oppression.

Fidel Alejandro Castro Ruz (1926 –)

THE ORDER OF THE COMPANIONS OF OR TAMBO IN GOLD



For his contribution to the eradication of racism, colonialism, apartheid and inequality in human society.

Fidel Alejandro Castro Ruz was born on 13 August 1926. An intellectually gifted student, he finished high school at El Colegio de Belén in 1945. Later in the same year he entered law school at the University of Havana where he immediately became embroiled in the political culture at the university, a reflection of the volatile politics in Cuba during that era. He graduated from law school in 1950 with a doctor of law degree and began practising law in a small partnership in Havana.

Castro wanted to run for Parliament in 1952 but General Fulgencio Batista overthrew the government and cancelled the election. Castro first opposed the Batista regime in court, but in 1953 he led a revolution in Santiago, using an unsuccessful rebel force. He was arrested, tried and jailed until 1955. His defence at this trial is known by its concluding words, *History will absolve me*.

He was exiled in 1955, and he next went to Mexico to organize a new force – the 26 of July Movement. In 1956, he landed on the Cuban coast with 82 men, including Che Guevara, and again met a bloody defeat with only 12 men surviving. He launched successful guerrilla operations from the Sierra Maestra Mountains, and in December 1958 led a march on Havana. General Batista fled and on 1 January 1959, Castro triumphantly took power.

He became commander-in-chief of the armed forces of Cuba on 8 January 1959. After the sudden resignation of Prime Minister Miró, Castro was sworn in on 16 February 1959. In 1965 he became first secretary of the Communist Party of Cuba and led the transformation of Cuba into a one-party socialist republic.

He forged close political ties with the then Soviet Union during the Cold War. In 1976, he became president of the Council of State as well as of the Council of Ministers.

In the poorest areas of Latin America and Africa, Castro is seen as a hero, the leader of the Third World and the enemy of the wealthy and greedy. On a visit to South Africa in 1998, he was warmly received by former President Nelson Mandela who awarded him (the then) highest South African civilian award, the Order of Good Hope.

Following surgery, he transferred his responsibilities to the First Vice-President, his younger brother Raúl Modesto Castro Ruz, on 31 July 2006. On 19 February 2008, five days before his mandate was to expire, he announced he would neither seek nor accept a new term as either President or Commander-in-Chief. On 24 February 2008, the National Assembly elected Raúl Modesto Castro to succeed him as the President of Cuba.

Fidel Castro has led his tiny island country, Cuba, to freedom and has since he assumed power championed the cause of freedom for the people of the world, often at the expense of his own country. His contributions to Southern African development and freedom are legendary notably his country's pivotal intervention in the Angolan civil war in which Cuban troupes came up against South African led military forces in the time of apartheid leaders BJ Foster and PW Botha. He has sought to fight racism, economic exploitation and colonialism and neo-colonialism throughout his leadership of the Cuban revolution.

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 the 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 (*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 postnominal 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 a legendary liberation struggle leader and first African recipient of the Nobel Peace Prize in 1960. 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 central motif of the design of this Order is the triangular flintstone, which 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 postnominal 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, 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 dedicated his life to overthrowing the Apartheid regime. He was known for his gentle character and compassionate qualities. His leadership of the struggle against Apartheid, at an international level, galvanised world opinion against the Apartheid regime. His benevolence and personal concern for the plight of freedom fighters and their conditions in the field endeared him to thousands of liberation fighters.

The Order of the Companions of O R Tambo is awarded in three categories to eminent foreign nationals 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.

IMAGERY

In the design of the main badge of this Order, the enveloping and watchful eye of the majola, symbolises the active expression of solidarity and support for South Africa.

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. The mole snake can be aggressive and can give painful bites but is non-venomous. The majola's visitation is seen as an active expression of solidarity and support, encouraging long-term success of the young and, by extension, the human race.

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 symbolising a commitment to support and stand by the recipient in return.

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

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.