



# Order of Proceedings

## PRESENTATION OF NATIONAL ORDERS UNION BUILDINGS PRETORIA 24 APRIL 2007 10:30 – 12:30

1. Nominees of the National Orders and guests take their seats
2. Arrival of President Thabo Mbeki and Mrs Zanele Mbeki
3. The National Anthem
4. Word of welcome by the Chancellor of National Orders
5. Ceremonial oration by the Grand Patron of National Orders
6. Investiture of the National Orders

- THE ORDER OF THE BAOBAB
- THE ORDER OF LUTHULI
- THE ORDER OF THE COMPANIONS OF OR TAMBO

7. The President, the Chancellor, together with the recipients of National Orders proceed to the upper lawns on the western side of the Union Buildings' West Wing for a photo opportunity
8. Guests proceed to the marquee on the western lawns of the Union Buildings

### Luncheon

#### **Grand Patron of National Orders**

*President Thabo Mbeki*

#### **Chancellor of National Orders**

*Rev Frank Chikane*

#### **The Advisory Council on National Orders**

*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), Lt-Gen G Ramano*

## *Recipients*

### **THE ORDER OF THE BAOBAB COUNSELLOR OF THE BAOBAB**

- 1* Dr Anvir Adam
- 2* Ephraim Sibiya

### **GRAND COUNSELLOR OF THE BAOBAB**

- 3* Richard Maponya
- 4* Eric Molobi (1945 – 2006)
- 5* Sally Motlana
- 6* Joyce Piliso-Seroke
- 7* Rev Dale White

### **THE ORDER OF LUTHULI IN BRONZE**

- 8* Rica Hodgson
- 9* John Issel
- 10* Emma Mashinini

### **THE ORDER OF LUTHULI IN SILVER**

- 11* Mfanasekaya Gqobose
- 12* Johnstone Mfanafuthi Makatini (1932 – 1988)
- 13* Florence Mophosho (1921– 1985)
- 14* Gagathura Mohambry Naicker (1910 – 1978)

### **THE ORDER OF LUTHULI IN GOLD**

- 15* Gert Shadrack Sibande (1902 – 1987)

# *Index*

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## *Recipients*

### THE ORDER OF THE COMPANIONS OF OR TAMBO COMPANIONS OF OR TAMBO

- 16* HE Ambassador Salman El-Herfi
- 17* Mandlenkosi Zwane (1932 – 1980)

### GRAND COMPANIONS OF OR TAMBO

- 18* Harold Belafonte
- 19* Canon L John Collins (1905 – 1982)
- 20* Michael Dingake
- 21* Al' Ami'n Mazrui

### SUPREME COMPANIONS OF OR TAMBO

- 22* Leabua Jonathan (1914 – 1987)
- 23* Shridath Surendranath Ramphal
- 24* Dr Eric Eustace Williams (1911 – 1981)

# Preface

## By the Chancellor of National Orders 24 April 2007

It is a singular pleasure for me to commend to this esteemed audience the recipients of National Orders of our democratic and freed nation, South Africa.

They are the Order of the Baobab, the Order of Luthuli and the Order of the Companions of OR Tambo.

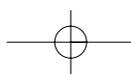
The year 2007 is indeed a landmark year since it marks the 40th Anniversary of the death of Chief Albert Luthuli and the 90th Anniversary of the birth of Oliver Reginald (OR) Tambo, both of whose orders we will be conferring in this National Orders Investiture. In addition, the year 2007 also sees the 40th Anniversary of the launch of the Wankie/Sipolilo Campaign, a military campaign against the system of racial oppression in the then Rhodesia and *apartheid* South Africa, launched by OR Tambo in honour of Chief Albert Luthuli. Our political calendar also features the 30th Anniversary of the death of Steven Bantu Biko, murdered by the hand of the *apartheid* system, which was accompanied by the banning of progressive media, including *The World* newspaper.

Those whom we honour are very extraordinary men and women, from both inside and outside our country – some of whom have passed on. So, we pause from our daily labours and, in a spirit of solemn reflection, we honour their memory. We thank them from the depth of our hearts for what they did – or are still doing – for our land. We note, in so many cases, their incredible courage and steadfastness.

These icons of the struggle for good over evil are shining examples to others. They ennoble the human spirit as they ennoble all South Africans, and indeed humanity.

We take inspiration from their record of service in the cause of bringing to an end practices and attitudes that make the world a less humane place, a world where the human condition is impoverished. We salute their having helped to lift our eyes to the hills of achievement, to dream beyond the mountains of high hope, and to see our aspirations soaring as an old order crashed down and a new order of freedom emerged.

Our nation has already achieved a measure of global significance, and a reputation for being among the world's trusted peace-makers, in barely a dozen years of freedom. And we have become a nation that cares. Without the efforts of these superb

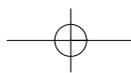
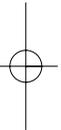


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women and men, these things would have been more difficult to achieve. So, we salute and thank them. We express our deepest gratitude, in the unique manner available to free nations of the world, as we honour them.

And, duly inspired, we march ahead to realise an Age of Hope for all.

Frank Chikane (Rev)  
Chancellor of National Orders  
24 April 2007



## Oration

### ORATION OF THE GRAND PATRON OF THE NATIONAL ORDERS, PRESIDENT THABO MBEKI: NATIONAL AWARDS CEREMONY, UNION BUILDINGS, APRIL 24, 2007.

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.

Including our honoured friends who come from other parts of the world, they have enriched our lives and made it possible for our diverse nation to proclaim itself part of the ancient and humane tradition of *ubuntu*.

This is the ninth 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 since we are able to admit these members into the ranks of Members of the National Orders during a period we have described as our Age of Hope.

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 desire for the birth of 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.

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

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

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

We are especially blessed that this ceremony permits us to share an encounter with the honoured Members of the National Orders who 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!

## Dr Anvir Adam (1937 –)

### COUNSELLOR OF THE BAOBAB



**For his outstanding contribution to the struggle against racial discrimination in higher education, particularly in the medical profession, and putting his profession at the service of disadvantaged communities as well as championing the cause of the African Renaissance**

Dr Anvir Adam was born on 12 March 1937 in Silverton, an impoverished area on the fringes of Mamelodi, Pretoria (now Tshwane). Between 1943 and 1947 he completed his primary schooling at Kilnerton Practising School, which was a Methodist Missionary School in Kilnerpark, near Silverton, one of the few schools at the time that accepted black pupils.

Between 1947 and 1955, Adam completed his secondary schooling at the Pretoria Indian Intermediary School, Marabastad, Tshwane. He was compelled to attend this school after the *apartheid* government enforced segregated schooling for the different racial groups in South Africa.

Adam received a Bachelors degree in Science from the University of Cape Town in 1959/60 and the University of the Witwatersrand (Wits), where he graduated with an MB.ChB degree in 1964. He went on to achieve a Diploma in Tropical Medicine and Hygiene in 1986 and a Diploma in Public Health in 1988.

Adam was admitted as a member of the Family Physicians College within the College of Medicine of South Africa (CMSA) in 1973. In 1978, he was made an affiliate member of the Royal Society of Medicine, United Kingdom, and in 1990 was elected Fellow of the Royal Society of Tropical Medicine and Hygiene (UK). The CMSA honoured him with life membership of the College of Family Physicians in 2003.

During his fourth year at Wits, Adam was detained for voicing concerns about the treatment of black students and about atrocities against human rights. The outcome of his protest was that conditions were improved for students working at the Coronation, Baragwanath and Bridgeman Maternity hospitals. Together with the late Minister Dullah Omar, he was also severely reprimanded by the Cape Town university authorities for his stance and protest action against human rights abuses. Years later he gave extensive and detailed evidence at the Truth and Reconciliation Commission, which, together with the evidence of others, resulted in a formal apology being tendered by medical academia and the erection of a statue at the main piazza of the Wits Medical School, symbolising the struggle of oppressed healthcare workers, students and patients during the *apartheid* era. He also provided extensive testimony to Professor Anne Digby, Director of the Humanities Research Centre at Oxford Brookes University in the UK, for her work on the plight of black doctors during the *apartheid* era.

Adam's interest in primary healthcare and epidemiology led him to serve in the Department of Health for two years after his graduation, during which time he published several articles on these subjects, including a translation of *J M Last's Epidemiology Dictionary* into Afrikaans.

Adam has received widespread recognition for his services to disadvantaged communities as well as for his commitment to the African Renaissance initiative championed by President Thabo Mbeki.

He is a philanthropist who has contributed to many causes over the years, among them the Nelson Mandela children's villages, the Sterkfontein Research Unit, the Cancer Association, the SOS Children's villages, orphanages in Mamelodi and Tweefontein, water projects in Mpumalanga and Malawi, as well as contributions to conserving and preserving ancient manuscripts in Mali as part of Nepad (New Partnership for Africa's Development) cultural project.

Dr Anvir Adam has enriched the lives of humanity on many different levels. He has contributed to the medical profession, nurtured young medical talent, and fought hard, sometimes at his own expense, for better and just conditions for black students. He has put his profession at the service of the disadvantaged community, at the same time taking a keen and active interest in the historical contribution of the African continent to the march of progress.

He and his wife Zaiby have four children, all graduates of universities in South Africa, and one grandchild. He still runs a small clinic in Silverton and works tirelessly at medical research and contributing to medical academic literature.

## Ephraim Sibiya (1949 –)

### COUNSELLOR OF THE BAOBAB



**For his outstanding contribution to nature conservation and dedicating his life to creating social consciousness especially among young people about the importance of nature conservation in disadvantaged communities**

Ephraim Sibiya was born on 14 July 1949 at Komatipoort in the then Eastern Transvaal (now Mpumalanga). He trained as a teacher but retired after 35 years of service.

While being attached to Matlhari High School outside Tzaneen, he realised that the environmental status of the greater Tzaneen was degraded and in 1993 he started to form eco clubs in schools. Sibiya thought the youth could play a role in promoting environmental awareness as the environment should not only be conserved in protected areas but also within communities. He believed in the importance of teaching schoolchildren about nature conservation, as they are the future.

Some of the clubs have won national environmental awards and their former members are pursuing careers in nature conservation and related fields..

Sibiya started the following projects:

- Plant-a-Tree to combat deforestation. It teaches children about the negative impact of deforestation, soil erosion and littering. The programmes also highlights the importance of recycling to reduce the impact of waste material on the environment.
- Clean-up-Tree to combat pollution.
- Collect-a-Can to protect flora and fauna in the communities.
- Promote Tourism to relieve stress and to know one's own country.
- Permaculture for poor communities to produce food on any available land.
- Junior Honorary Rangers Training for South African national parks.

His endeavours have spread to the whole of the Mopani District and the various communities are realising the value of conservation to reduce global warming and many learners are interested in pursuing the same career.

Sibiya has achieved so much in his endeavours. In 1997, he was a finalist in the Sowetan, SABC and Old Mutual Community-Builder of the Year. In June 2001, he was the Sowetan Read Educator of the Month. In 2004, he was selected to represent South Africa at

the 10th Anniversary of Democracy in Switzerland. In 2006, Sibiya won the Limpopo Premier Award and the Kudu Award in Environmental Education from the South African National Parks (SANParks). He is also an honorary ranger at SANParks.

Last year Sibiya retired from teaching and established a tourism club which organises trips to the Kruger National Park for school-children and community members. He is also recruiting young volunteers to work for SANParks as junior honorary rangers and has already guided some 120 junior rangers towards graduation.

He has represented South Africa in various projects across the world (Costa Rica 1999; Sweden 2000; Pietermaritzburg 2001), and at various other youth conferences in South Africa.

Ephraim Sibiya has made an indelible mark on many in his community through involving them in the ways of preserving and protecting nature; by so doing he has helped in the conscientising of a sometimes indifferent community to the virtues of embracing and caring for our common heritage, nature.

Sibiya lives in Nkowakowa Township in Tzaneen, and is married to Maria. They have six children

## Richard Maponya (1926 –)

GRAND COUNSELLOR OF THE BAOBAB



**For his excellent contribution to entrepreneurship despite oppressive *apartheid* conditions, and for serving as an inspiration to disadvantaged South Africans striving for business success.**

Richard John Pelwana Maponya was born in the then Northern Transvaal (Limpopo) on 24 December 1926.

Although trained as a teacher, Maponya started working in the 1950s at a clothing company seeking an educated black person to sell garments to miners and rural people. In the starkly racist language of the day, the company called the department the 'kaffir truck'.

Maponya proved an adept buyer of material that would appeal to black people. Just by touching a piece of fabric, he says, he could tell whether it was from Britain, Germany or Italy, etc. The department's white manager took a liking to Maponya, but told him: 'You can't become a general manager because you can't oversee white people – there's a glass ceiling over your head.' However, the manager gave him soiled clothing and cloth samples, which he sold in his spare time, allowing him to build up capital.

Maponya attracted buyers for his clothing, using a 'pay-while-you-wear' scheme, unusual at the time. When his patron retired in 1956, his supply of second-hand clothing ended and he resigned. When he engaged himself in business around 1956, Maponya was living in Soweto. He wanted to open Soweto's first retail clothing store, but was denied a licence. In 1957, he went for legal advice to Nelson Mandela and Oliver Tambo, who then ran Johannesburg's first black law firm, but they were unable to help as their own conditions were too restrictive.

Fortunately, the *apartheid*-era bureaucrats did give Maponya a licence to sell foodstuffs, which were to form the kernel of his fortune. He became a member of Johannesburg African Chamber of Commerce in the mid-1950s when it was formed and finally became its president. In the early 60s the Johannesburg African Chamber of Commerce under Maponya initiated the drive to unite small businessmen nationally. This initiative led to the formation of National African Chamber of Commerce (NACOC) in 1964. Maponya became the founding president of NACOC from 1964 to 1966.

In 1979 the government of the day required NACOC to disband and re-establish itself along ethnic lines. The leadership of NACOC refused, stood their ground and opted for a federation, becoming the National African Federated Chamber of Commerce (NAFCOC).

Maponya set up the Dube Hygienic Dairy, the first business of its kind in the Soweto neighbourhood at the time, and it is still operating. At a time when Soweto lacked electricity or refrigerators, he dispatched deliverymen on bicycles speedily to transport customers' milk

at peak hours. By the 1970s, when regulations had relaxed slightly, he set up a butchery, two grocery stores and a restaurant under the licence of a 'native eating housekeeper'..

Maponya welded those businesses into a successful filling station and, in time, a General Motors dealership. When that American motor company disinvested from South Africa in 1987, he pursued other businesses, including supermarkets, bottle-stores and bus transport. He also ran a successful BMW dealership in Soweto, but grew frustrated at the small allocation of vehicles allowed him, which he says he was able to sell within a week.

When Coca-Cola disinvested from South Africa, Maponya put together a group of black businesspeople, formed the company Kilimanjaro Holdings (Pty) Ltd, and put in a successful bid for a bottling plant in East London. Maponya was elected chairperson.

Most recently, Maponya has been involved in the property business, with a focus on building offices and small factories. His group, which boasts a logo portraying a trumpeting elephant, has offices in Johannesburg, Durban, Cape Town and Plettenberg Bay.

For 26 years Maponya's dream has been to build a shopping mall, Maponya Mall. When completed, the 65 000-m<sup>2</sup> complex will be Soweto's largest.

Maponya's career highlights include being a trustee of The Nelson Mandela Children's Fund and founder and first president of the National African Federated Chamber of Commerce.

Richard John Pelwana Maponya rose from the dust-choked, arid and impoverished rural areas of Limpopo to become one of the most respected and respectable self-made businesspeople in South Africa. Despite the humiliation of *apartheid*, the deliberate deprivations and racial ceilings and laws forbidding entrepreneurial spirit among black people, he proved a visionary with a dream that refused to die.

He has eight children and 18 grandchildren.

## Eric 'Marooi' Molobi (1945 – 2006)

GRAND COUNSELLOR OF THE BAOBAB



**For his abiding commitment to and for developing a unique model of social enterprise in the service of humanity, particularly, the poor and for his commitment to the struggle for a just South Africa**

Eric 'Marooi' Molobi was born to Wilhelmina Mojoela Molobi and the late Enoch Ramphofeng Molobi on 5 June 1945 in Alexandra, Johannesburg.

He completed his secondary education in Soweto and trained as an electrician at the Vocational Training College in Dube, Soweto.

Molobi married Martha Maleshoane Moleleki in 1969.

He spent six years on Robben Island for his political activities in the struggle against *apartheid* under Section 6 of the Terrorism Act, 1976. While in prison, he completed his Bachelor of Arts degree through the University of South Africa. As a political prisoner on the island, his commitment caught the attention of Walter Sisulu.

Molobi was one of the key figures instrumental in the formation of the United Democratic Front. His most important contribution in the 1980s was to lead a back-to-school campaign through the National Education Crisis Committee, in response to the education crisis in black schools. He was the first director of the Joint Enrichment Programme, an initiative of the South African Council of Churches and the Southern African Catholic Bishops Conference.

In 1990, Molobi joined the Kagiso Charitable Trust as Chief Executive Officer (CEO) where he was chief negotiator for the South African Partners in the European Union Special Programme for support of the victims of *apartheid*. He also raised funds from foreign government agencies for educational and community development projects in South Africa.

As CEO of the trust, Molobi once said that the Kagiso Trust should think of itself as a 'department of a government-in-waiting' and that as an alternative funding agency it should be looking at areas that the then *apartheid* government was incapable of or unwilling to deal with. Kagiso Trust became a leading development agency that funded over 30 000 students to enter and complete university studies. In Molobi's view, education constituted the springboard to entering the mainstream to stake a claim for the right of participation by the previously disadvantaged young people. The trust also managed to disburse in excess of R1 billion in donor funds to new ground-breaking and empowering community-based initiatives.

Molobi never wavered in his determination to forge paths for civil society with an abiding commitment to enterprise in the service of social development.

Molobi saw business as a service to people and social transformation, rather than business defining people or an end in itself.

In 1989 Molobi assisted the just-released Rivonia Trialists with office accommodation by negotiating with his employers. He also arranged for the ANC to secure the same buildings after it was unbanned in 1990.

The building that is now Chief Albert Luthuli House was occupied in the late 1980s by the reinsurance company, Munich Re, for whom Molobi worked as underwriter following his release from Robben Island. The management of Munich Re held Molobi in such high regard that they readily agreed to provide two floors of their building to accommodate the released leaders of a banned political movement – a step that was highly unusual within corporate South Africa at the time.

Eric 'Marooi' Molobi combined the rare qualities of academic prowess, business acumen and political fortitude to make an exceptional contribution to the eradication of *apartheid*, the empowerment of disadvantaged communities and the encouragement of black children to cherish education as an instrument of liberation.

Molobi passed away on 4 June 2006 after a long battle with cancer. He is survived by his wife, Martha Maleshoane Moleleki, and two daughters.

## Sally Motlana (1927 –)

GRAND COUNSELLOR OF THE BAOBAB



**For her excellent contribution to women's emancipation and upliftment and her struggle for a non-racial, just and democratic South Africa.**

Born in 1927 in Pilgrim's Rest in the then Eastern Transvaal, Sally Motlana came to Johannesburg in 1931. She stayed in Vrededorp initially and moved to Sophiatown in 1933.

After gaining her junior certificate, she was unable to further her studies due to a lack of funding and was sent to the Diocesan Training School by the Anglican missionaries to train as a primary school teacher. While teaching, she obtained her matric in 1949 through part-time studies. She commenced her studies the following year at the University of Fort Hare. It was at this point that she began to question everything in her life – her surroundings and her country – and in 1951 she was elected secretary of the African National Congress (ANC) Youth League.

True to the spirit of the Defiance Campaign, she resigned her teaching post in 1954 following the introduction of Bantu education.

Within seven years of her being in political office, the police pounced on Sophiatown on 9 February 1955 and forcibly relocated the people to Meadowlands, Soweto. In the battle that the system waged against its victims, Motlana proved not only to be an adept political activist but also a spiritual human being with a passion for community-based development initiatives.

In the most difficult time faced by the church, she became an energising ingredient in making the South African Council of Churches (SACC) take a stand against an unjust system.

The 1970s witnessed this voice being elected to serve the Black Housewives' League (BHL) as national president for 20 years and she is still the organisation's honorary president. Under her direction, the BHL built a six-classroom Primary School in Polokwane. In 1988, the BHL was given a piece of land in the same area and used it for growing vegetables. She secured visits by students of the Potchefstroom Dept of Agriculture to ensure a transfer of skills from students to the Polokwane BHL Branch on better ways of growing vegetables.

Other areas that started vegetable projects under her direction were the BHL in Lebowakgomo, Bushbuckridge, Kiblaren. In 1989, the BHL Mphahlele Branch built a crèche. More crèches were built in other areas.

The BHL under her direction refused to join with their white counterparts, because, according to her, the white counterparts were concerned about the price of butter whilst the BHL was concerned about the price of maize meal which was and still remains the staple food of black people.

She travelled extensively doing work for the SACC and the All African Council of Churches, raising the awareness of the international community about oppression and the dehumanising effects of *apartheid*.

Being constantly arrested by the police, Motlana had to find other means to complement the family's income. She opened a grocery shop called 'Sizwe' which is still operational in Mofolo Central, Soweto.

In 1976, during the Soweto uprising, she was detained. She was detained again in 1977 and 1978. During this time, Motlana still found time to serve on the board of Operation Hunger, the Johannesburg Diocesan Council, the Institute for Multiparty Democracy and the Urban Foundation. She was also an elder leader at the St Paul's Anglican Church where she teamed up with Bishop David Nkwe to start a candle-making project, of which sales abroad injected much-needed income into self-help community initiatives.

Sally Motlana's life is a story of a woman who may have lost her heart in Sophiatown, but found her spirit in combat readiness when Soweto exploded in June 1976. She enlivened all around her with the power of her profound spirituality, and braved *apartheid* brutalities by taking on the system wherever life took her.

Her voice is still greatly admired by young members of the Soweto-based choir, Isiphephelo Choral Society, of which she is a patron.

## Joyce Piliso-Seroke (1933 –)

GRAND COUNSELLOR OF THE BAOBAB



**For her excellent contribution to the struggle against gender oppression and exploitation, her commitment to peace and reconciliation and the struggle for a non-racial, just and democratic society**

Joyce Piliso-Seroke was born in Crown Mines, Johannesburg, on 11 July 1933. She completed her matric at Kilnerton High School in Pretoria. She holds a BA degree and a diploma in Communication. After completing the BA degree, she also did the University Education Diploma at the University of Fort Hare.

She gave up teaching to pursue social work after a year. She was offered a scholarship by the Institute of Race Relations to do a postgraduate course in Social Policy and Administration in Swansea, South Wales, and a course designed for students from developing countries.

On her return to South Africa, she worked for the Young Women's Christian Association (YWCA) in Natal (now KwaZulu-Natal). The YWCA had programmes and projects for women and one of the major challenges for the organisation was that large numbers of African women were subjected to the 1891 Bantu Code, which made them perpetual minors and lifelong wards of men – their fathers, husbands and, in the absence of these the closest surviving male relatives, including sons. The YWCA petitioned the Department of Bantu Administration and chiefs for the abolition of this law but to no avail. When this failed, the YWCA's Women Empowerment Programme encouraged women to draw up simple wills to safeguard their property.

Piliso-Seroke soon became national secretary and did a lot of travelling, addressing international YWCA conferences in Africa, Europe and the United States where she spoke about the ravages of *apartheid*. In 1975, she was appointed to the Executive Committee of the World YWCA in Geneva, Switzerland, a position she held until South Africa erupted in protest in 1976. She and the Executive Committee, including the president, Oshadi Phakathi, visited Soweto to assess the situation and were detained in the cells of Orlando Police Station for four days.

She was later re-detained and kept at the Fort. After her detention, she was vice president of the World YWCA from 1983 to 1995. She co-ordinated programmes and projects in eight YWCA regions in the country, networking with women's organisations and activists on campaigns such as the Women Against Oppression Campaign.

Piliso-Seroke's passport was confiscated by the Special Branch. Realising that she could no longer travel abroad to address YWCA groups and anti-*apartheid* movements, she co-produced two documentaries with her friend, Betty Wolpert, a South African residing in London. Both documentaries were shown and documented abroad.

From 1992 to 1993, she served on the Transvaal Board of the National Co-ordinating Council for Returnees, spearheading YWCA programmes for returning exiles countrywide.

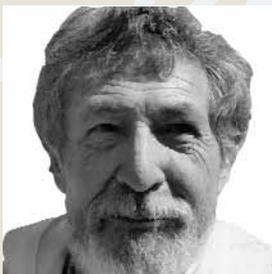
In 1996, she joined the Truth and Reconciliation Commission (TRC). As a member of the Human Rights Committee, she helped people understand the effects of the harsh past in order to bring about unity and reconciliation. She was part of the TRC hearings held countrywide to investigate gross human rights violations and to establish support structures within the communities for victims of such violations.

She was appointed chairperson of the Commission on Gender Equality (CGE) by the President on 1 March 1999 and was reappointed in October 2002 for the next five years. She is also a member of the Eskom Development Foundation.

A versatile woman with an indefatigable spirit, Joyce Piliso-Seroke has contributed considerably to freedom, development, reconstruction and the struggle for gender equality in the country.

## Dale White (1934 –)

### GRAND COUNSELLOR OF THE BAOBAB



**For his excellent contribution and commitment to the objectives of the Wilgespruit Fellowship Centre to provide and create space for a multiracial, equitable and non-discriminatory interaction and philosophy in the face of the institutionalization of the *apartheid* ideology post the 1948 election.**

Rev Dale White was born on 30 July 1934. He grew up in a church orphanage because his father was not allowed by his parents to marry his pregnant girlfriend. He never met his father who was sent abroad. His mother, who was not healthy, had to earn a living, and saw no alternative but to entrust him to the orphanage.

After completing matric, White went to the University of Cape Town to study for a Bachelor of Arts degree. Thereafter he went to St Paul College for theological training. In 1956, at the age of 22, he was ordained as a priest in the Anglican Church and placed as curate in Krugersdorp (now Mogale City). Three years later he was assigned to the Western Coloured Township, opposite the destroyed Sophiatown, where coloured people from all over Johannesburg had been relocated. He also started to work in Soweto, serving the congregation of Trevor Huddleston that had also been forcefully removed from Sophiatown to Meadowlands. These experiences strengthened his resolve in siding with the victims of *apartheid*.

It was at the orphanage where he picked up a basic sense for justice and the inner urge to defend the weak and vulnerable that would be with him for the rest of his life.

This philosophical attitude to life would enable him to play a vital role in uplifting the lives of others and doing everything in his power to see that justice was done.

He incorporated the basic tenets of his religious belief into his material existence, thus living out his beliefs on a daily basis.

In 1965, the Rev White was assigned by the Anglican Church to become director of Wilgespruit Fellowship Centre in Roodepoort, an ecumenical institution established in the crucial year 1948 to create a safe haven for multiracial inspiration, training and action in an increasingly divided church and society. In the same year, he borrowed money for a wedding ring and married Laetitia (popularly known as Tish) Keyter, an isiZulu-speaking daughter of an Afrikaner with a deep commitment not to let *apartheid* control her life or the lives of others.

Together with a very dedicated staff, Dale and Tish White made Wilgespruit a true resource centre, a safe place for whomever was in need of solidarity and empowerment. In the course of time, a wide range of programmes were developed: leadership training, women empowerment, industrial mission, self-help projects, black consciousness, conflict resolution, mediation, among others.

The Rev White was executive director of Wilgespruit Fellowship Centre (1965 to 1993); a priest at various Anglican congregations in Soweto (1957 onwards); Executive Trustees: Fellow Trust (1984 to 1999); special pensions board member: Government of South Africa (1997); chairperson of St Gregory's College, Kwa-Zulu Natal (1992 to 1996); executive committee member of the South African Council of Churches (1984 to 1988); United Religion's initiative – South African representative since 1997; member of the Council of Parliament of World Religions since 1999; and chairperson of the Interdenominational Committee for Industrial Mission (1968 to 1988).

The Rev White dedicated his life to the cause of justice for all humanity. From very humble and difficult beginnings he became a pillar of his community. Believing in the innate ability of humanity, he lent a helping hand to others within his reach. Not only did he challenge the injustices of *apartheid*, but also used whatever opportunity he had to bring warmth, love and fulfilment to people around him.

The Rev Dale White is now retired. He stays with his wife Laetitia, their two daughters, Natasha and Anastasia, and their two grandchildren, Christopher and Olwami, at Wilgespruit Fellowship Centre, Roodepoort.

## Rica Hodgson (1920 –)

### THE ORDER OF LUTHULI IN BRONZE



**For her excellent contribution to the struggle for a non-racist, non-sexist, just and democratic South Africa by carrying out onerous work for the liberation movement that included fund-raising, organising and producing underground political material while in South Africa and in exile.**

Rica Hodgson was born on 1 July 1920. She devoted her life to the struggle for democracy, confronting the enemy at all stages of the struggle from the early 1940s, until her retirement in 1996 as secretary to the late Walter Sisulu.

She met Jack Hodgson, whom she married in 1945. The two shared a life of struggle. In 1943, she became a fund-raiser for the Springbok Legion – an organisation comprising ex-servicemen that mobilised against the rising threat of fascism in South Africa.

She joined the Communist Party in 1946 and in 1953 she was a founding member of the Congress of Democrats (COD) that organised white progressives into the mainstream Congress Alliance led by the African National Congress (ANC). She travelled around the country with other alliance members, building a network of support. She became the national secretary of the COD until August 1954, when she was served with banning orders.

In 1954 Hodgson served on the National Action Council of the historic 1956 Congress of the People. In 1957, following the arrest of 156 leaders of the struggle, she became fund-raiser and secretary of the Treason Trial Defence Fund and later, in 1961, for the Johannesburg branch of the Defence and Aid Fund, South Africa. In 1959, she was secretary for the musical production King Kong that sought to promote black jazz musicians and non-racial performances.

She was detained during the 1960 state of emergency. In the build-up to the launch of Umkhonto we Sizwe (MK), Rica and Jack's small flat in Hillbrow was used to produce explosives for the 1961 Sabotage Campaign. This was a high-risk venture, revealing the Hodgsons' courage and determination to withstand possible consequences. In 1962, in the same flat, she and Jack were placed under house arrest.

They left the country illegally in mid-1963 to set up a transit centre outside Lobatsi in the then Bechuanaland (Botswana), for MK cadres en-route to training abroad. The couple were declared prohibited immigrants by the British Government and were deported to London in September 1963.

From 1964 to 1981, Hodgson worked full-time for the British Defence and Aid Fund and headed the Welfare Section of the International Defence and Aid Fund, covertly channelling funds for the defence of *apartheid* prisoners and the support of their families. Thousands of people were assisted with regular income transmitted through a network of church and sympathetic people, which Hodgson helped to establish in various countries. During this period, she continued to assist in clandestine ANC and MK work, and her small flat in London was a workshop and meeting place for Jack and other comrades producing underground material for the struggle at home.

Hodgson volunteered and joined her son, Spencer, his wife Claudia and their daughter, Tanya, in the development and administration work at the Solomon Mahlangu Freedom College, which was established by the ANC in Tanzania after the Soweto Uprising. She served as secretary to the late Tim Maseko, and to Henry Makgothi. She returned to South Africa in 1991 after the unbanning of the ANC the previous year.

Rica Hodgson embraced the cause of human freedom without regard for the possible consequences to herself and her family. She outrightly rejected the racial privilege that many chose to enjoy in the face of a crime against humanity. She remains committed to friends, family, comrades and the cause of freedom she has contributed to without regard for position or accolades.

Rica also has three stepchildren, from Jack's first marriage. She has four grandchildren and four great grandchildren. Hodgson is retired and now lives with her son and his family.

## Johnny Issel (1946 –)

### THE ORDER OF LUTHULI IN BRONZE



**For his outstanding contribution in the workers', students' and grassroots struggles against *apartheid* and for the development of the vision and formation of the United Democratic Front.**

John James Issel was born on 17 August 1946 in the wine-growing area of Worcester outside Cape Town. At a tender age, he worked on a vineyard, cleaning grapes for the export market. It was during this time that he was introduced to a form of payment in cheap wine known as the "tot system", which kept farm labourers in a constant state of numbness. Barely 13 years old and in short pants, he organised a strike against the low pay and he was chased, with a few others, at gunpoint off the farm. He had an all-round religious upbringing, enjoyed music and could play a variety of musical instruments.

During his latter school years, Issel's mother moved to Johannesburg after which he ended up in Boksburg. The racism experienced in that mining town was even more blatant than that of the Boland. During his matric year, Issel became actively involved on the East Rand in the anti-*apartheid* Labour Party, contesting elections for the Coloured Representative Council.

Issel believed the church to be a conduit for justice and involved himself in various aspects of the church. He served as Sunday school teacher, church deacon and excelled as preacher. He sold radical tracts, issued by the Christian Institute in his new community, which was struggling to come to terms with their forced removal from Benoni, which had been declared an Indian area. After school, he worked at various factories for four years, mostly as a manual labourer, and obtained a university exemption certificate.

In 1970, Issel arrived at the University of the Western Cape (UCW), older than the average student. Despite his desperation to obtain a university qualification, he helped to organise a clandestine discussion group soon after his arrival. During his three years at UCW, he participated in most societies, which he thought could make a political contribution. He played a leading role in an anti-*apartheid* play by Adam Small.

During his final year at university, Issel joined the Black consciousness student movement, the South African Student Organisation (Saso), and was elected its first chairperson in the Western Cape. On being denied the right to study for an honours degree and after being expelled from the university, he was appointed the first regional secretary of Saso in the Western Cape.

From 1974 until 1986, he was imprisoned many times. He was held at many police stations, detained at various prisons, often in solitary confinement, including Athlone, Pollsmoor, Victor Verster and Kensington.

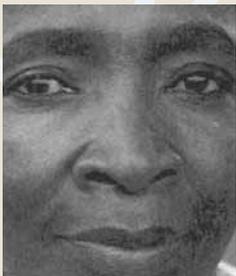
During the late eighties, Issel worked at the Food and Canning Workers Union .In 1980, he was appointed first organiser for the broad-based community newspaper, Grassroots, and he participated in the formation of a number of extra-parliamentary organisations involving women, residents, as well as secular and church youth. At the formation of the United Democratic Front (UDF) in 1983, he played a leading role in its establishment and the subsequent formation of UDF structures within the Western Cape.

After the unbanning of the ANC in 1990, John James Issel was appointed onto the interim provincial committee and became its first full-time regional organiser. His primary task was to spearhead the formation of ANC branches in the Western Cape. Following the first democratic election in 1994, he became a member of the Western Cape Legislature, representing the African National Congress. During his time at the legislature, he chaired the committee overseeing the work of the police.

Johnny Issel rose from humble, obscure and politically suffocating conditions to challenge the political establishment nationally, arousing political awareness, whether at work, at educational institutions or on a broader societal level. An unsung hero, he is one of scores of South Africans who made huge contributions to the anti-*apartheid* struggle without seeking glory or attention.

## Emma Thandi 'Tiny' Mashinini (1929 –)

### THE ORDER OF LUTHULI IN BRONZE



**For her outstanding contribution in building the trade union movement, her resilience under *apartheid* harassment and detention, in the cause for a non-sexist, non-racial, just and democratic South Africa.**

Emma Thandi Mashinini was born on 21 August 1929 in Sophiatown, Johannesburg. Her family (like so many others) suffered the experience of being forcibly moved from one area to another under *apartheid* policies. They lived in Sophiatown until it, too, was declared an area for white people only. She attended various schools, but her parents' marriage broke up and she was unable to complete her education.

She married and had six children, three of whom died during infancy. In 1956, she found work at a clothing factory as a trainee machinist. She joined the Garment Workers' Union (GWU), headed at the time by Lucy Mbuvelo. The GWU, for black workers, could not be registered under the laws of the time, and any industrial action was regarded as illegal. In spite of this, they did strike and did embark on 'go-slows', and were proud of the struggles they did win.

She was promoted to supervisor, but did not allow this to deflect her from her commitment to her shopsteward tasks. Her political awareness grew, and she was present at Kliptown in 1955 when the Freedom Charter was drawn up. The 1960s were extremely difficult years for trade union organisations and many leaders were detained or left the country, but Emma Mashinini continued her work in spite of the pressures. It was during this period that she met and married her second husband, Tom Mashinini.

In 1975, she was asked by the National Union of Distributive Workers (NUDW) to join them; to start a new union for black shopworkers, the Commercial, Catering and Allied Workers' Union of South Africa (CCAWUSA); and she became its general secretary. The union grew, and within five years it had opened offices in Durban and Cape Town. In 1977, the Wiehahn Commission was appointed by Government, and by 1980 major strikes and boycotts had demonstrated the power of the trade union movement.

In 1981, CCAWUSA and the NUDW moved into Khotso House, headquarters of the South African Council of Churches. Work began on the formation of the Congress of South African Trade Unions, which was formally established in 1987. However, in November 1981, Mashinini was detained (on the same day as her colleague, the late Neil Aggett, and many others). The chapter in her book, *Strikes have Followed me all my Life*, gives a moving and chilling description of her experience in Pretoria Central Prison and then in Jeppe police station, followed by interrogation at John Vorster Square.

After her release in May 1982 and a brief period of therapy in a clinic in Denmark, Mashinini returned to CCAWUSA, despite frequent raids on her home and further interrogation by the security police.

In 1986, she was appointed director of the Anglican Church's Department of Justice and Reconciliation. In this role, she worked particularly closely with the families of detainees, under the umbrella of the Detainees Parents' Support Committee. During the nationwide state of emergency, thousands of people were detained without trial. As Mashinini herself wrote: 'Now – after the restriction on other organisations speaking against *apartheid*, which society used as their windows for venting their oppression and suppression – it is the Church which has emerged to speak on behalf of the people'.

She used the opportunity, too, to speak out against capital punishment and the horrors of death row.

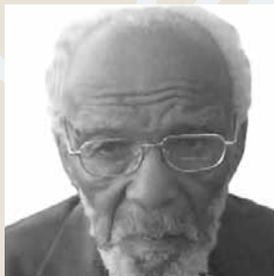
Her life has been one of dedicated service and of suffering, but also one of remarkable achievement. She has defied the limitations of her gender at a time when the *apartheid* society oppressed black women in their fight for the cause of justice.

Emma Thandi ('Tiny') Mashinini's life has been a roller-coaster of political struggles, trade-union movement involvement, harassment at the hands of police, and selfless dedication to the emergence of non-racism, non-sexism, democracy and justice in South Africa. She has withstood all this harassment with exceptional grace in pursuit of keeping the flickering flame of freedom alive.

She lives in Monument Park, Pretoria.

## *Mfanasekaya Pearce Linda Gqobose (1917 –)*

### THE ORDER OF LUTHULI IN SILVER



**For his outstanding contribution and for dedicating his life to a free, just and democratic South Africa by waging the armed struggle against and exposing the oppression of the *apartheid* system to the international community**

Mfanasekaya Pearce Linda Gqobose was born on 7 August 1917 at Kwa Mdingi, in King Williams Town. He completed his primary schooling at Kwa Mdingi Lower Primary School before going on to Kwa Mdingi High School. He later attended a technical school in King Williams Town.

Gqobose started immersing himself in political struggles when he was a student at Lovedale College in 1935. As a student, he was influenced by the writings of S K Mqhayi.

With no other prospects for a viable career, Gqobose joined the South African Military Service in 1941, and served in South Africa, Egypt, Libya and Italy from 1942 to 1946. He left the military with the rank of corporal in 1946 – a corporal was then the highest rank attainable for black people in the military.

He joined the African National Congress (ANC) Youth League in 1946 and qualified as a social worker, and started working for the National Council for the Blind in Pretoria in 1952. From 1953 until 1956, he was appointed social research assistant at the Council for Scientific and Industrial Research in Pretoria.

Thereafter he went to Grahamstown and Port Elizabeth where he was employed as a social worker and as the senior administrative (location superintendent) assistant in these municipalities. As senior administrative officer, he made it possible for the oppressed black people in the Eastern Cape to take up employment and to reside within the urban areas of Port Elizabeth.

When the ANC launched the Defiance Campaign in 1952, he was in the then Northern Transvaal from where he supported the campaign. He left the ANC to become a founder member of the Pan Africanist Congress (PAC) in 1959.

In September 1961, he was, together with the late John Nyathi Pokela, tasked to establish Poqo, the forerunner to the Azanian People's Liberation Army, to launch the first armed attacks on the *apartheid* regime. The regime detected his political activity and he was discharged from his superintendent's post in the municipality in 1962. He was forced to leave the country on 23 December 1962 for Basutoland (Lesotho). The Presidential Council of the PAC tasked him and Templeton Ntantala to draft a military plan for attacking

the regime, in what was to become the 'Poqo attacks' in the Eastern Cape. The British Protectorate detected these operations and, along with others, he was arrested and sentenced to three years' imprisonment under the Prevention of Violence Abroad Proclamation of 1963. After his release, he continued to participate in guerrilla attacks on the South African regime until 1970, when the Lesotho Government detained him. It expelled him in 1971, and he left for the then Zaire (Democratic Republic of Congo).

In Dar es Salaam, Tanzania, Gqobose continued to be the acting treasurer general and member of the High Command. In 1983, the PAC appointed him head of the Department of Economic Affairs and the fund-raiser of the PAC settlements in Tanzania. He oversaw production, agriculture, construction and cultural activities in these settlements. He travelled all over the world to raise funds with the head of Social Welfare, Nomvo Booi.

Gqobose formed part of the PAC's team to negotiate with the regime, which led to the historic first democratic election in 1994.

Before returning to South Africa, Gqobose was appointed official in charge of collection and co-ordination of all the documents of the PAC from all its offices and information depots outside South Africa as well as from those inside the country. These documents form the archives of the PAC and have been kept by the University of Fort Hare since 1994.

Mfanasekaya Pearce Linda Gqobose put his life and that of his family at stake, sacrificing the best years of his life for the liberation of his country.

Gqobose is retired and lives with his wife, Letitia Nomathemba Gqobose. They have six children; two sons (now deceased) and four daughters. They have 11 grandchildren (one deceased) and five great-grandchildren.

## *Johnstone Mfanafuthi Makatini (1932 – 1988)*

### THE ORDER OF LUTHULI IN SILVER



**For his excellent contribution to the cause of freedom, opting for exile to raise international awareness about the ravages of *apartheid* and mobilising support for international pressure on the *apartheid* State.**

Johnstone Mfanafuthi Makatini was born in Durban on 8 February 1932. Makatini attended high school at Adams College, Natal, whereafter he trained as a teacher in the Inanda area.

He soon became active in organising opposition to the imposition of Bantu Education in African schools. Rather than serve under this obnoxious system, he resigned from the teaching profession and registered as a part-time law student at the University of Natal. As an activist of the African National Congress (ANC), he became a key youth and student organiser around Durban and in the rural areas of Natal. He was actively involved in all the ANC campaigns and was arrested on numerous occasions. Makatini was one of the principal organisers of both the historic Pietermaritzburg Conference of March 1961, which was addressed by Nelson Mandela, and the highly successful anti-fascist Republic Strike of May 1961.

In 1962, Makatini was among the first group of volunteers from Natal to be sent out of the country for military training, where he remained afterwards to receive new groups of trainees. He worked and struck up close friendships with leaders of liberation movements from the then Portuguese colonies, among them Marcelino Dos Santos of Mozambique, Dr Agostinho Neto of Angola and Amilcar Cabral of Guinea-Bissau.

Algeria gained independence in 1963. An ANC mission was promptly opened there, headed by Robert Resha, a member of the National Executive of the ANC. Makatini, his vision of the struggle broadened and deepened by fraternal association with freedom fighters from other African countries, was transferred to Algeria, where he joined Resha. The two formed a dynamic partnership. Algeria, which hosted many liberation movements, mainly from Africa and including the Palestine Liberation Organisation, was a beehive of political activity, involving solidarity support for the liberation struggle.

In 1966, Makatini succeeded Resha as chief representative in Algeria, and soon extended the activities of his mission to cover France and other European countries. In 1974, Makatini became a member of the National Executive Committee of the ANC. He was already a well-known figure in the Organisation of African Unity (OAU) and United Nations (UN) circles, where he earned a well-deserved reputation as an articulate champion of the cause of freedom. It was these qualities that contributed to his appointment as head of the ANC mission to the UN in 1977 and later, in 1983, as head of the ANC Department of International Affairs.

While establishing strong relationships with government representatives and organisations in many countries, Makatini paid special attention to the solidarity movement in the United States of America, winning millions of friends of and supporters to the struggle, including the Reverend Jesse Jackson.

The hectic schedule took its toll on his health. However, despite the appeals and remonstrations of his colleagues, he persisted with a rigorous schedule of appointments and meetings. The very weekend before he was hospitalised he had returned from strenuous missions to Nigeria, Mali and Egypt, although he wasn't feeling well.

Johnstone Mfanafuthi Makatini was an unrelenting freedom fighter. He worked tirelessly and travelled extensively across the world, especially the African continent, for the attainment of a non-racial, non-sexist, just and democratic society.

Makatini passed away on 3 December 1988 following complications from a diabetic condition from which he suffered during the last year of his life. He is survived by his wife and daughter, as well as by his mother, three brothers, and a sister.

## Florence Mophosho (1921 – 1985)

### THE ORDER OF LUTHULI IN SILVER



**For her excellent contribution to the anti-apartheid struggle, braving police harassment to mobilise society for a just and democratic South Africa, and striving for gender equality.**

Florence Mophosho was born the first of three children, in Alexandra, Johannesburg, in 1921. Her father was chronically ill, and her mother (who had trained as a teacher) worked as a domestic worker. Because of the need to help her mother bring up the younger children, Florence left school at Standard Six and went to work, first as a domestic worker and later in a factory.

Inspired by the Defiance Campaign of 1952, Mophosho joined the African National Congress (ANC). She was first inspired by the leaders of Alexandra, which included Alfred Nzo and T T Nkobi. As she became more involved in the ANC, she met other leaders such as Moses Kotane, J B Marks, O R Tambo and Nelson Mandela. Learning from these leaders, she grew more determined to wage the struggle against *apartheid* oppression.

Mophosho helped to organise the Congress of the People, which adopted the Freedom Charter. She also took part in a house-to-house campaign in Alexandra, contributing to eliciting the demands of the people, which were later incorporated in the Freedom Charter. Later, she became a full-time organiser for the ANC and participated in many of the campaigns of that time. She was active in the women's movement, organising, among others, the Transvaal demonstrations against passes for African women in Alexandra, and mobilising the nationwide anti-pass women's demonstration on 9 August 1956.

In 1957, Mophosho was a member of the Alexandra Bus Boycott Committee. The repercussions of this boycott, which took place before the 1960 state of emergency and the banning of the ANC, were felt far beyond the boundaries of the then Transvaal. During the state of emergency, she went underground and continued to work as an organiser for the ANC. In the course of her work as an ANC stalwart she was arrested a number of times, before being banned in 1964.

Mophosho was instructed by the ANC to leave South Africa. She went to Lusaka and later to Dar es Salaam, Tanzania. She was sent to Berlin, in the German Democratic Republic (GDR), to represent the ANC's Women's Section at the Women's International Democratic Federation, and remained in that position for four and a half years.

Mophosho met many women from all over the world. She compared their lives with those of her oppressed sisters back home. She became an internationalist. She spoke at numerous public meetings in the GDR, held radio and television interviews, and helped to strengthen the relations between the GDR, especially the women's organisation, and the ANC.

Mophosho assisted with giving guidance to the ANC students in the GDR, drawing on her massive political experience. She had developed these qualities in South Africa, when she was a member of the Executive of the Federation of South African Women.

She was a delegate to the famous Morogoro Conference of the ANC in 1969. It was partly because of her experiences at the conference that she came to the conclusion that her role was in Africa. She returned in the early seventies and was elected in 1975 to the National Executive Committee (NEC) of the ANC. As a member of the NEC, she did her best to upgrade the women cadres in the ANC, and helped to put the Women's Section on a higher pedestal.

Florence Mophosho stood out as an embodiment of courage, waging a multiple struggle against both racial and gender oppression. She defied the forces of *apartheid* oppression and was committed to the overthrow of the oppressive system. Her fight for gender equality helped raise consciousness regarding issues of gender oppression in society to an even higher level.

Florence Mophosho passed away on Women's Day, 9 August 1985.

## Gagathura Mohambry 'Monty' Naicker (1910 – 1978)

### THE ORDER OF LUTHULI IN SILVER



**For his excellent contribution to the struggle against *apartheid*, for contributing to the uniting of anti-*apartheid* forces and for putting his medical profession at the service of the poor and downtrodden.**

Dr Gagathura Mohambry Naicker, affectionately known as 'Monty', was born in Durban on 30 September 1910. He attended primary school in Durban at Marine College, and in 1927 headed to Britain to complete secondary school, after which he studied medicine at the University of Edinburgh. He soon took an interest in the political issues of the day. Before long, he was elected to the Students' Representative Council. He became a member of the Edinburgh Indian Association and was editor of the association's handbook from 1932 to 1934.

After qualifying as a doctor, Naicker returned to South Africa in 1934 and set up a practice. He never concealed his intentions to become involved in the struggle for freedom and said as much in a speech during a ceremony to welcome him back from Britain.

He gained much first-hand knowledge of the living conditions of the Indian people through his medical practice. Naicker identified himself with Indian social welfare organisations, and was elected President of the Hindu Youth Club in Durban in 1935.

Naicker became President of the Natal Indian Congress (NIC) in October 1945. More than 10 000 people attended the meeting where he was elected. In the NIC, Naicker developed impeccably progressive credentials, and frowned upon compromises with the status quo.

Like many other anti-*apartheid* activists, he had a stint in jail for six months for his involvement in the passive resistance campaign in 1946 against new legislation restricting Indians' land tenure rights.

In 1947, Naicker was a signatory to the Xuma-Naicker-Dadoo (Three Doctors) pact for co-operation between the African National Congress, the Natal Indian Congress and the Transvaal Indian Congress. Soon after, he toured India with Dr Yusuf Dadoo, and met Mahatma Gandhi, Pandit Nehru, Mohammed Jinnah and others. He was again sentenced to six months' imprisonment with hard labour on 26 February, 1948, during the second phase of the Passive Resistance Campaign and jailed again for a month in 1952 after leading the first batch of Natal resisters as part of the Defiance Campaign.

Naicker was twice president of the South African Indian Congress and soon became a key figure in the Congress Alliance. He was an accused in the Treason Trial between 1956 and 1961, but was acquitted and then spent five months underground during the 1960 state of emergency, disguised as a Moslem imam. The *apartheid* regime served Naicker with banning orders in 1954, prohibiting him from attending meetings. However, he remained president of the NIC until more stringent five-year banning orders were imposed in 1963 and 1968.

When the banning orders expired in 1973, Naicker began addressing meetings as usual, despite the risks of doing so. He believed in non-violence and was a follower of Gandhi right to the end. He was also a close personal friend of Chief Albert Luthuli. His life was dedicated to service and he was greatly respected for his sacrifices and integrity. Naicker was jailed eight times, and banned for a total of 14 years, spending several years as an accused in the Treason Trial.

Dr Gagathura Mohambry Naicker was a farsighted anti-*apartheid* activist who could have led a very comfortable life as a medical doctor but chose instead to wage a principled struggle against *apartheid* injustices. In the course of fighting for justice in South Africa, he added to the momentum for political change that created conditions for the final overthrow of the *apartheid* regime.

He died on 12 January 1978, at the age of 67, after a short illness, leaving his wife, Marie Apavoo, who also led demonstrators in the Defiance Campaign, and two children.

## Gert Shadrack Sibande (1901 – 1987)

### THE ORDER OF LUTHULI IN GOLD



**For his exceptional contribution to the struggle for the improvement of farm workers' working conditions and for a non-racial, just and democratic South Africa.**

Gert Shadrack Sibande was born the son of a tenant farmer in the Ermelo district of the then Eastern Transvaal in 1901.

He started working on the farm at the age of eight. His real name was Shadrack Sibande. The name 'Gert' was imposed on him by a farmer who did not allow English names on his farm.

Sibande spent 20 years working on different farms in the Eastern Transvaal. He never stayed on the same farm for very long because he invariably challenged his employers about working conditions, earning himself the label of troublemaker.

In the 1930s, Sibande moved to the Bethal Location and started helping farm workers with work-related problems. During those days, farm workers were forced to work from sunrise to sunset, were fed *phuthu* and gravy on sacks and had to eat quickly before the gravy soaked through the sacks.

Sibande started the Farm Workers' Association, on record at least, the first organisation in South Africa to fight for the rights of farm workers. At that time, many farm workers obtained land to plough for themselves as part of their wages but most of the time the farmers would take the farm workers' crops before harvest. The Farm Workers' Association helped farm workers recover their crops and assisted those who had been maltreated.

In 1939, Sibande was introduced to members of the African National Congress (ANC) in Johannesburg. He returned to Bethal and started an ANC branch, which became one of the strongest branches in the country.

In 1947, he took a priest, Michael Scott, and a journalist by the name of Ruth First, both political activists and writers, on a tour of farms in the Bethal area to expose them to the near slavery conditions of black people.

He helped the late and legendary Henry Nxumalo from Drum magazine to write stories about the suffering of farm workers, which reports shocked the world.

Hounded by the authorities and deported from Bethal in 1953, Sibande was charged with treason in 1956, at which time he was a member of the National Executive Committee of the ANC. In November 1958, while still a defendant in the trial, he was elected provincial president of the Transvaal ANC, a position to which he was re-elected in 1959.

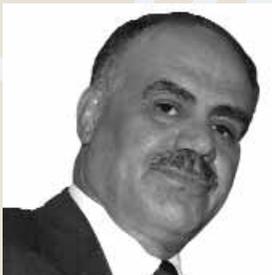
Soon after the Treason Trial, the Government told Sibande that he had to stay in Komatipoort near Swaziland and Mozambique. He stayed there for a few months and then decided to skip the border into Swaziland, in 1962. A few months later, he returned to Bethal where he bought a tractor. He drove the tractor back to Swaziland and for many years afterwards made a small living by ploughing for people in Swaziland.

Gert Shadrack Sibande was a moving inspiration. During the very height of racial oppression, he proved to be a valiant fighter against *apartheid* who never doubted the righteousness of the cause and believed that one day South Africa would see the dawn of a new, democratic and just society.

He died of natural causes in Manzini in 1987.

## *Salman El-Herfi (1944 –)*

### COMPANIONS OF OR TAMBO



**For his outstanding contribution to the struggle against colonialism, supporting efforts aimed at post-colonial development on the African continent and helping consolidate relations between South Africa and the Palestinian leadership and people.**

HE Ambassador Salman El-Herfi was born on 24 April 1944, in the Palestinian town of Ber Sabe (Beersheba), while the British mandate was imposed on Palestine. He completed his primary and secondary schooling in Palestine.

Late in 1965, El-Herfi enrolled at the University of Algiers to study medicine and joined, with other fellow Palestinian students, the ranks of the General Union of Palestinian Students (GUPS) as well as the Fatah youth movement.

In 1972, he was recalled by the leadership of the Palestine Liberation Organisation (PLO) to work in the office of the chairperson, Yasser Arafat. This was the beginning of a long journey of work and fellowship with President Arafat. While in Lebanon, he enrolled at the University of Beyrouth where he obtained a degree in law.

He was appointed the State of Palestine's first ambassador to South Africa in 1995, and he served until 2005.

During his 10-year stay in this country, El-Herfi was instrumental in consolidating relations between South Africa and the Palestinian leadership and people. He was actively involved in South Africa and other countries in Africa to promote a peaceful solution to the Palestinian-Israeli conflict. While stationed in South Africa he made a point of visiting all the provinces and dedicated much time and effort to forging close ties with local communities and community leaders.

El-Herfi spared no effort in highlighting the plight of the Palestinian people among key role-players in the South African Government to support a common agenda as reflected by the positions put forward by countries of the Non-Aligned Movement and the South within multilateral fora.

El-Herfi has also had extensive contact with the Muslim community throughout South Africa and played a seminal role in explaining to the community the correctness of the South African Government's policies in the Middle East. He was a guest speaker at a number of talks hosted by both influential Muslim and Jewish lobby groups, and in doing so performed a function in support of South Africa's policies with regard to the Middle East Peace Process.

El-Herfi had extensive contact with the African National Congress (ANC). In nurturing his contact with members of the ANC, he ensured a continued solidarity between the ANC and the PLO and with Fatah in particular. This allowed the Government to facilitate, with the support of the Palestinian leadership, initiatives aimed at seeking a peaceful solution to the Israeli-Palestinian conflict. Politically, South Africa's contribution to the Middle East Peace Process has increased its profile in the region and earned it enhanced respect within the international community.

As deputy dean of the diplomatic corps, El-Herfi supported the South African Government's policies, not only in relation to the Middle East, but also on other important issues such as the New Partnership for Africa's Development, Iraq and the reform of the United Nations. He was also able to nurture a strong and supportive relationship with the diplomatic community and with the Arab group in particular.

El-Herfi contributed to promoting the interests of the Republic of South Africa through his services as ambassador of Palestine and also as deputy dean of the diplomatic corps. He used all the available international platforms to gather political, financial and military support for the African liberation movements. It was within this context that he accompanied the late Oliver Tambo on many of his visits to the Middle-East and in particular to the Fatah Movement's military training camps where many Umkhonto we Sizwe members underwent military training.

HE Ambassador Salman El-Herfi is currently the Palestinian ambassador to Tunisia.

## *Mandlenkosi Aloysius Isaac Zwane (1932 – 1980)*

### COMPANIONS OF OR TAMBO



**For his caring ministry to both South African and Mozambican refugees; his developmental strategies to pull communities out of poverty; his support for the struggle against *apartheid*; and the struggle to rid churches in Swaziland of their imperial trappings and colonial tendencies.**

Mandlenkosi Aloysius Isaac Zwane was born on 4 April 1932 in Swaziland. He received his primary education first in an Anglican school at Esigangeni and later in Sandla Township. He then attended Matsapa High School and later finished at Salesian High School at Manzini. Between the two schools, financial difficulties meant that he had to leave school and look for work in Johannesburg. Here, for the first time, he experienced the palpable impact of racial polarisation. At Salesian High School Zwane joined the Catholic Church and priesthood. Part of his training for the priesthood was done at Pevensy in Natal (now KwaZulu-Natal) and later at Hammanskraal, outside Pretoria.

Zwane studied philosophy and theology at St Peter's Seminary and was ordained priest of Manzini in 1964. He was appointed Bishop of Manzini in January 1976, after which he was ordained Bishop of Manzini in May 1976. He focused his ministry on lay ministry, social development, communication and refugee issues.

Zwane was much concerned with poverty eradication. He was so impressed by the community extension programme facilitated by Prof Stan Sangweni of Swaziland that he requested that the initiative be extended to his church. He realised that he needed skills and so he requested permission from his church to attend a course in community extension. Arrangements were made with the Cody International Institute Antigonish in Nova Scotia in Canada for one year between 1969 and 1970. The course focused on how to organise communities to lift themselves out of poverty.

On his return, Zwane did remarkably well, getting people to see that religion and the material well-being of the people are not mutually exclusive.

In 1973, after realising that the Swaziland Council of Churches was not taking the needs of the black people seriously, Zwane met with other church groups and co-founded the Council of Swaziland Churches (CSC) on the 13 November, 1976. His main concern was to get rid of the trappings of an imperial church and provide capable and available black priests with responsible positions in the church.

After the Soweto Uprising of June 16, there was an influx of children from South Africa into Swaziland. The girls were taken to Thokoza Anglican Church in Mbabane while the boys were taken in by Zwane. Others were, however, housed in people's homes.

Under the leadership of Zwane as chairperson of the CSC, clean water was provided to communities while other programmes dealt with refugees and scholarships.

Support for refugees was not only spiritual and material but it included assisting them to go to other countries. Zwane also built schools for adult learners and, as first Bishop of the Catholic Church in Swaziland he could liaise with the King regarding the refugees from South Africa and Mozambique.

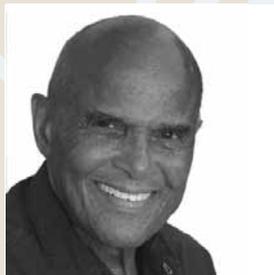
He was also a writer and secretary general of the Council of Bishops. His writings focused on issues such as human development, freedom and human rights. Among his writings, in the essay *Black Catholics* of 1982, Zwane issued a series of challenges to the church to live up to its mission of striving for the truth in the face of hostilities.

The honour and dignity of being a bishop did not take away any of Mandlenkosi Bishop Aloysius Isaac Zwane's personal qualities such as his simplicity and closeness to those who assisted him. To everybody he was always known as 'Mandla' and never as 'His Lordship' or 'Bishop'. It was this modesty that made him mix so easily with all types of people, old and young, the learned and illiterate, the saint and sinner.

Mandlenkosi Zwane died in a car accident in 1980.

## *Harold George 'Harry' Belafonte (1927 –)*

### GRAND COMPANIONS OF OR TAMBO



**For his excellent contribution to the dream of a better world for all, free of racism, poverty and exploitation; for his global contribution to humanitarianism and to music and cinematography.**

A singing sensation – dubbed the king of Calypso – a remarkable actor, a humanitarian and a political activist with a knack of speaking his mind on matters of principle, Harold George 'Harry' Belafonte Jr was born on 1 March 1927 in Harlem, New York, United States of America.

His parents were Caribbean-born immigrants. He attended George Washington High School after which he joined the navy and served during World War II. After his discharge from the navy, Belafonte resettled in New York City to forge a career as an actor, performing with the American Negro Theatre while studying drama at Erwin Piscator's famed Dramatic Workshop alongside the likes of Marlon Brando and Tony Curtis.

Multi-talented, he also took an interest in singing. His recording career officially began at the age of 22, in 1949, when he presented himself as a pop singer.

In the early 1950s, he discovered both folk music and West Indian music through the Library of Congress's American folk songs archives.

Belafonte also focused on the critical issues of racism, poverty and oppression, not only among the African-American community, but also around the world. Belafonte knew the evils of racism personally and his fame and success in the arts of acting and music did not shield him from racism. He particularly abhorred the naked racial practices in the American South, where he refused to perform. In 1960, President John F Kennedy appointed Belafonte as cultural adviser to the Peace Corps.

Belafonte was one of Martin Luther King's confidants. Like many civil rights activists he was blacklisted during the McCarthy era. He bailed King out of the Birmingham City jail and raised thousands of dollars to release other imprisoned civil rights protesters. He financed the freedom rides, supported voter-registration drives and helped to organise a civil rights march in 1963.

In 1985, he was one of the organisers behind the Grammy Award-winning song We Are The World, a multi-artist effort to raise funds for Africa, and performed in the Live Aid concert that same year.

In 1987, he received an appointment to the United Nations Children's Fund as a goodwill ambassador. Belafonte duly travelled to Dakar and Senegal, where he served as chairperson of the International Symposium of Artists and Intellectuals for African Children. He also helped to raise funds, alongside more than 20 other artists, in the largest concert ever held in sub-Saharan Africa. In 1994, he went on a mission to Rwanda, and launched a media campaign to raise awareness of the needs of Rwandan children. In 2001, he visited South Africa to support the campaign against HIV and Aids. In 2002, Africare awarded him the Bishop John T Walker Distinguished Humanitarian Service Award for his efforts to assist Africa. In 2004, Belafonte went to Kenya to stress the importance of educating children in the region.

Although he no longer performs live on stage, Belafonte has not given up his dream of seeing a better world for all, free of racism, poverty and exploitation.

Belafonte has been involved in prostate cancer advocacy since 1996, when he was diagnosed and successfully treated for the disease.

Harold George Belafonte's life has been an embodiment of principle, courage, humanitarianism and dazzling musical and acting talent. His contribution to Calypso and other forms of music, together with his incredible acting abilities are a splendid legacy to humanity. More importantly, he remains a man of unshakeable principles, prepared to forfeit the honours bestowed on him by the establishment, if such honours contradict his quest for good and justice in the world.

Belafonte lives in New York with his wife, Julie. They have two children, Gina and David. Belafonte also has two children from his previous marriage, Shari and Adrienne, and two grandchildren, Rachel and Brian.

## Canon L John Collins (1905 – 1982)

### GRAND COMPANIONS OF OR TAMBO



**For his excellent contribution to the struggle against *apartheid* through the Defence and Aid Fund (DAF) and the Canon Collins Educational Trust for Southern Africa (CCETSA) and his contribution to the campaign for nuclear disarmament.**

Canon L John Collins was born in 1905 and was educated at Cranbrook School, Kent, and at the University of Cambridge. He served as chaplain in the Royal Air Force during World War II, an experience that deeply affected him.

In 1946, Collins founded the organisation 'Christian Action' to work for reconciliation with Germany. He was appointed as a canon to St Paul's Cathedral, London, in 1948, an office he held for 33 years. In 1951, Collins was one of the four founders of the charity 'War on Want', which fights global poverty.

Collins became disturbed by the developing *apartheid* system in South Africa. In 1956, he committed Christian Action to raising funds for the defence of anti-*apartheid* activists accused of treason in South Africa, giving rise to the Defence and Aid Fund (DAF) for Southern Africa.

He was strongly opposed to the spread of nuclear weapons, and was one of many on the left in Britain who believed that it was unnecessary and wrong for Britain to own such weapons. Collins was one of the founders of the Campaign for Nuclear Disarmament (CND) in 1958.

Collins remains one of the essential shapers of the world today. As a campaigner against *apartheid* and as a saviour and friend of so many figures whose work now helps to constitute the soul of South Africa – O R Tambo, Walter Sisulu, Steve Biko and Nelson Mandela – he became curiously obscure.

The biography, *White Lies*, is an exciting account of Anglican practical politics in the noble forms of Archbishop Trevor Huddleston, Dean Gonville French-Beytagh, Archbishop Joost de Blank and Archbishop Desmond Tutu.

His intelligence was beautifully matched by that of his wife Diana, his 'partner in protest', as she described herself, and their brilliant cloak-and-dagger financial support for white South Africa's victims continues to be one of the thrilling success stories of the late 20th century. No one who lived between the 1950s and the 1990s could have remained untouched by the huge moral issues of those

decades. Collins secretly filtered millions of pounds into the country to pay for the defence of those who might otherwise have been executed.

When a young imam was murdered by the South African police, Collins held a memorial service in the crypt of St Paul's – the first time the cathedral had honoured a Muslim. There were such incidents as the dramas of the Mandela trial, Soweto, the cricket tours, Sharpeville and Robben Island, but always in the context of 2 Amen Court, revealing Collins's 'driven' personality, and providing all kinds of insights into those who joined him in his crusade. It was a life full of acronyms, so many that a glossary has had to be provided. Those for the CND and the DAF stand out from all the rest.

The Canon Collins Educational Trust for Southern Africa is a charity founded in 1981. It was set up by the DAF for Southern Africa with Collins as its first chairperson. In the days of *apartheid*, it provided money to help South African and Namibian refugee students gain higher education in the United Kingdom and in independent African states. It now provides scholarships for students within South Africa and in other African countries.

Resolute in his belief in righteousness, the truth and morality, Canon John Collins made a material difference to the lives of many victims of *apartheid*.

Collins passed away in 1982.

## *Michael Kitso Dingake (1928 – )*

### GRAND COMPANIONS OF OR TAMBO



**For his excellent contribution to the struggle for liberation, democracy and human rights, and for waging a concerted struggle against racial oppression as an ANC activist and operative both in South Africa and from Botswana, including engagement in underground work.**

Michael Kitso Dingake was born on 11 February 1928 in Bobonong Village, Bechuanaland Protectorate (now Botswana). He attended primary school at Bobonong Primary between 1936 and 1941.

He then came to South Africa where he did his secondary schooling at St Ansgars Institution, Roodepoort, in the then Union of South Africa from 1942 to 1943, and Pax College, in modern-day Polokwane, in 1946. He obtained his senior certificate through private studies from Damelin College of Johannesburg.

Dingake joined the African National Congress (ANC) in 1952 during the Defiance Campaign and went on to serve in various capacities in different structures of the ANC. In 1957, he was elected secretary of Alexandra Branch Six; in 1959, he was elected chairperson of Johannesburg Northern Region; and in 1960, he was appointed member of the State of Emergency Committee, Johannesburg Region (at the declaration of the State of Emergency). At the end of 1960, he was co-opted into the underground ANC Transvaal Regional Committee; in 1962, he served on the ANC National Secretariat as publicity secretary (responsible for the production of propaganda material for the liberation movement); and later he assumed the chair, after the Rivonia arrests when the National Secretariat virtually served as the underground National Executive of the ANC.

In 1960, he was recruited into the South African Communist Party (SACP) during the State of Emergency and in 1961 he was also co-opted into the SACP District Committee. He served on the MK Johannesburg Regional Structure, handling the recruitment of trainees abroad. After Wilton Mkwayi's arrest, Dingake assumed all responsibility for MK operations, including the infiltration of trained MK cadres.

Dingake skipped the border back to Botswana where, from February 1965 to December 1965, he was the external contact with the underground machinery in Johannesburg while he organised infiltration routes for MK guerrillas from Zambia through Botswana. The route had been opened and the first trainees had come through when he was kidnapped on his way to Lusaka, through Ian Smith's Rhodesia.

Dingake was illegally transferred to Pretoria, where, after torture, he was indicted for membership and activities of banned organisations – the ANC and the SACP – and for statutory sabotage. He was sentenced to a total of 15 years on 6 May 1966.

Yearning for more knowledge and education, Dingake later obtained his BA (Political Science and Economics), B. Admin (Public Administration and Local Government Accounting) and B. Com (Business Economics and Accounting) while serving his jail term on Robben Island.

He was released on 5 May 1981 and repatriated to Botswana, although the *apartheid* regime had, ostensibly for trial purposes, claimed that he was a South African citizen.

As a member of the ANC Volunteer Corps, Dingake participated in all the campaigns of the period – Against Bantu Education, Congress of the People, We Stand by Our Leaders, the Alexandra Bus Boycott of 1957, Potato Boycott, Sophiatown removals, One Pound-a-Day, the Women Anti-Pass Campaign of 1959, the Pass Burning after the Sharpeville massacre in 1960 and the Anti-White Republic Protests.

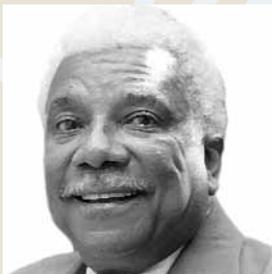
A writer with a strong intellectual mind, Dingake published the following works: *My Fight Against Apartheid* (1987), *Apartheid, Questions and Answers* (1989) and *Politics of Confusion – The BNF Saga 1984-1998* (2004). In the pipeline is *Better to Die on One's Feet...*, an autobiography.

Dingake saw himself first and foremost as an African duty-bound to fight for the liberation of Africans on their continent. The fact that he was a Botswana national never prevented him from engaging in sacrificial struggles to realise the dream of a free, non-racist, non-sexist, just and democratic South Africa.

Michael Kitso Dingake is currently a columnist for Mmegi, a Botswana local daily newspaper.

## *Al' Ami'n Mazrui (1933 –)*

### GRAND COMPANIONS OF OR TAMBO



**For his intellectual contribution focusing on Africa, Islam and North-South relations, and for putting the African continent on the pedestal, unearthing and laying bare the grandeur of Africa.**

The author and co-author of more than 20 books and hundreds of articles in major scholastic journals and for public media, Dr Ali Al' Ami'n Mazrui was born on 24 February 1933 in Mombasa, Kenya.

Mazrui is one of the world's most prolific writers on Africa, its people, history and future and has profoundly influenced ideas about Africa among scholars and members of the general public alike.

A free thinker who will not distort the truth and facts to the dictates of the establishment, his views do not always sit well with some audiences, yet his powerful writing style has made it impossible for even his harshest critics to ignore the unique perspective he brings to a huge variety of African issues. His soft-spoken charm and eloquence as a lecturer have also made him a favourite among students at every university he has served.

After receiving his BA from Manchester, Mazrui received a Rockefeller Foundation fellowship to attend Columbia University in New York where he received his MA in 1961. From there he returned to England to begin working on his doctorate at Oxford University. In 1962, he became a political analyst for the British Broadcasting Corporation (BBC).

In 1963, Mazrui moved to Kampala, Uganda, to teach political science at Makerere University. In addition to his work for the BBC, he did some writing and broadcasting for Radio Uganda and Radio Tanzania over the next couple of years. In 1965, Mazrui was named Head of Makerere's Political Science Department.

After completing his doctorate at Oxford the following year, he also began taking on visiting professor assignments at overseas universities, including stints in the United States of America (USA) at the University of Chicago, Northwestern University, University of California, Los Angeles, and Harvard University.

Throughout the remainder of the 1960s, Mazrui's reputation as one of Africa's leading scholars continued to grow.

In 1973, Mazrui accepted a position at the University of Michigan. He remained there for the next 18 years, serving as director of the University's Centre for Afro-American and African Studies from 1978 to 1981. At Michigan, Mazrui solidified his position as one of the most important writers on African politics in the world. He continued to write prolifically, and in 1979 he was selected to give the prestigious Reith lectures, delivered annually in England over the BBC. The lectures were subsequently published in book form as *The African Condition*.

Mazrui became a well-known figure outside of academia in 1986 when he wrote and hosted the nine-part television series, *The Africans: A Triple Heritage*, broadcast in England on the BBC and in the USA on the Public Broadcasting Service. The show's subtitle refers to the three legacies – Islamic, indigenous and Western – that have been most apparent in the formation of modern African identity.

Like the range of influences that produced his thinking, the range of subject areas that Mazrui has chosen to study over the course of his career is also extremely broad.

Dr Ali Al' Ami'n Mazrui is one of the greatest minds ever to have been produced by the African continent. His prolific writing, coupled with the variety of fields he has been covering in his academic life proves the versatility of his intellect. He has put the African continent on the pedestal, unearthing and laying bare the grandeur of Africa to a world that had been but paying marginal attention to the intellectual depth of the African continent.

Mazrui married his second wife, Pauline Uti in 1991, and they have two sons. He also has two sons from a previous marriage.

## Joseph Leabua Jonathan (1914 - 1987)

### SUPREME COMPANIONS OF OR TAMBO



**For his exceptional contribution to the struggle against *apartheid* through supporting the liberation movement and the people of South Africa in times of need.**

Chief Joseph Leabua Jonathan was born on 30 October 1914 in Lesotho. His father was a hereditary chief and the great-grandson of King Moshoeshoe, founder of Basotholand (now Lesotho).

Despite being a son of a Chief, which does not seem to have privileged his childhood in any meaningful way, he grew up in typical working-class conditions.

Jonathan went to school at a Paris Evangelical Missionary Society school at Maoana-masoana in the Leribe district. He converted to Catholicism in 1959 and later on in life joined the society of the Sacred Heart of Jesus in the Catholic Church.

He came to South Africa in 1934 to work in the gold mines of the Witwatersrand, in Brakpan. Jonathan's three-year spell in South Africa allowed him to experience first-hand the appalling *apartheid* conditions and the negative impact they were having on Africans. He would have also learnt about the history of anti-*apartheid* struggles and the increasingly repressive laws of the *apartheid* state.

Jonathan returned to Lesotho in 1937, where he became involved in the politics of his country.

In 1937, he worked in the administration of the Paramount Chief Regent, which armed him with necessary experience to rise within a year from clerk to the presidency of the Basotho courts and assessor to the judicial commissioner.

Jonathan served in the National Council before acquiring a chief's place there. Working as adviser to the Paramount Regent, he earned a reputation as a popular progressive leader duly respectful of tradition. He also served on the Panel of 18, the council's constitutional reform committee.

In 1959, Jonathan founded and later led the Basutoland National Party (BNP, renamed Basotho National Party at independence).

Jonathan then entered the Legislative Council as a nominated member. In the same year Jonathan's party began to agitate for independence from Great Britain.

Despite Lesotho's economic dependence on South Africa and the Government's policy during the 1970s of dialogue with its neighbour, Jonathan repeatedly criticized the South African Government's policy of *apartheid* and declared his support for the prohibited African National Congress (ANC).

Towards the middle of the 1970s the relationship between Jonathan's government and the South African regime took a turn for the worse, and large numbers of ANC members were able to take refuge in Lesotho. By this time, as far as the South African Government was concerned, Lesotho had moved into the camp of the ANC. South Africa then blockaded Lesotho.

He and O R Tambo risked their lives in Maseru, Lesotho, when they attended the burial ceremony of the ANC supporters killed by the SADF in the raid of 9 December 1982.

He placed the agreement of the ANC in exile as a precondition for the negotiations of the Lesotho Highlands Water Project with the *apartheid* South African Government and the World Bank. He made a special provision for the education of all the South African refugee children in all the schools of Lesotho. He further provided for 25% of scholarships from the Lesotho Government coffers to be offered to South African refugees for their education at the only university in Lesotho

Jonathan was deposed in a military coup and placed under house arrest in August 1986.

Joseph Leabua Jonathan showed extraordinary passion for the liberation of the African continent through braving the overt and covert attacks from the oppressive *apartheid* regime. His love for his people withstood the risks involved in this political vision, including threats on his life. Jonathan was a good and true comrade of liberation movements, including the ANC, PAC, FRELIMO etc, despite the risks to his own government and life.

He suffered from cancer and died of a heart attack on 5 April 1987.

## *Shridath 'Sonny' Surendranath Ramphal (1928 –)*

### SUPREME COMPANIONS OF OR TAMBO



**For his exceptional contribution to the struggle against racial oppression in South Africa, striving for better and fairer global economic order and championing the cause of human rights in the international arena.**

Shridath 'Sonny' Surendranath Ramphal was born on 3 October 1928 in New Amsterdam, British Guiana. The eldest of five children, his father, James I Ramphal, was a Presbyterian schoolteacher and a pioneer of secondary education in Guiana.

Ramphal attended a private school founded by his father in the capital city, Georgetown. He was also educated at the Modern Educational Institute. He completed his secondary education at Queen's College, a government school in Georgetown.

In 1947, Ramphal began his legal training at King's College, London, and was called to the bar from Gray's Inn in 1951. He returned to British Guiana in 1953 and served as crown counsel in the Attorney-General's Office. In 1958, he joined the federal government of the West Indies as legal draftsman.

Ramphal then went to Harvard Law School for a year as a Guggenheim Fellow. He returned to Kingston, Jamaica, in 1962 and entered private practice. In 1965, while he was still in Kingston, he was invited by Forbes Burnham, the Prime Minister of British Guiana, to return home and become the country's attorney-general and to begin drafting Guyana's independence constitution. This was the beginning of his 10 years in national politics.

In 1967, the year after Guyana's independence, Ramphal was appointed minister of state for foreign affairs, and became minister of foreign affairs in 1972. A year later, he also took on the portfolio of justice minister. He was instrumental in shaping Guyana's foreign policy – which is based on the principle of non-alignment – and in establishing its foreign service. He was actively involved in Caribbean politics and in the major international organisations of which Guyana is a member – the United Nations, the Commonwealth, the Group of 77 and the Non-Aligned Movement. He also strengthened relations between the countries of the Caribbean and those of Latin America. He was a key spokesman for the developing countries of Africa, the Caribbean, and the Pacific in the negotiations with the European Community which resulted in the Lomé Convention of 1975.

At the Commonwealth heads of government meeting in Kingston, Jamaica, in 1975, Ramphal was unanimously appointed the Commonwealth's second secretary general, the first from the Developing World. Articulate, dynamic and self-confident, he was a strong advocate of the interests of the Developing World, the need for a new international economic order and the need to end

*apartheid* in South Africa. Soon after his appointment, he challenged a statement by Henry Kissinger that the international economic system had worked well and argued that the developing countries had not been well served by it. He stressed the importance of increased North-South co-operation, and he played an important role as a member of the Independent Commission on International Development Issues, the Brandt Commission. He had a deep commitment to human rights and served as a member of the International Commission of Jurists from 1970. After the end of his term as secretary general of the Commonwealth in 1989, he served as head of the World Conservation Union and played an important role in the Earth Summit in 1992. His book *Our Country, the Planet* (1992), published just in advance of the summit, expresses his commitment to the causes of international economic reform and environmental protection. In all, he served on five international commissions on global development and the environment.

Shridath 'Sonny' Ramphal joined many leading international legal, political, economic and humanitarian organisations. He received honorary degrees from universities all over the world and awards from various national governments. Although he received a knighthood in 1970, he preferred the simple title of 'Mr'.

He married Lois Winifred Ramphal (née King) in 1951, a nurse whom he met while he was a student in London. They had four children, two sons and two daughters.

## *Eric Eustace Williams (1911 – 1981)*

### SUPREME COMPANIONS OF OR TAMBO



**For his exceptional contribution to the struggle against colonialism and remarkable scholastic contribution to the understanding of colonialism and the slave economy.**

Dr Eric Eustace Williams was born to Elisa and Henry Williams on 25 September 1911 in the West Indies. He acquired his schooling at Queen's Royal College and won the Island Scholarship to Oxford University, where he received his Doctor of Philosophy degree in 1938.

A brilliant scholar, he did his doctoral thesis on the relations between slavery, the slave trade and economics, which was the first systemic study of the relationship between slavery and capitalism by a non-British scholar.

This subject captivated his attention and in 1944 his book *Capitalism and Slavery* argued that the British abolition of their Atlantic slave trade in 1807 was motivated primarily by economics; by extension, so was the emancipation of the slaves and the fight against the trading in slaves by other nations.

Williams was a philosopher, scholar, political leader and a foremost thinker and he wrote many articles and books on the Caribbean, education and politics. He migrated to the United States in 1939 to teach at Howard University, becoming an assistant professor of social and political sciences, organising several courses on humanities. Diligent and multi-talented, Williams also worked as a consultant to the Anglo-American Caribbean Commission, which was established to study the future of the region. He left teaching at Howard in 1948 to lead the Research Branch of the Caribbean Commission but resigned in 1955 over the commission's nuanced colonialist designs.

Returning to Trinidad and Tobago in 1948, he cut his teeth in politics, believing that he could make a difference in the material conditions of the people of his country. On his return to Trinidad, he became the commission's deputy chairperson of the Caribbean Research Council. Exuding intellectual energy, Williams delivered a series of educational lectures for which he became famous and deeply respected among Trinidadians. He formed the political party, the People's National Movement (PNM). His party won the national elections and he became the chief minister from 1956 to 1959, premier from 1959 to 1962 and prime minister from 1962 to 1981. Taking the political scene by storm, the PNM won 13 of the 24 elected seats in the Legislative Council, defeating six of the 16 incumbents running for re-election.

With the notion of black consciousness at its height shortly after the decolonisation process had begun, Williams openly embraced the Black Power Movement and made three speeches in which he sought to identify himself with the aims of the movement.

During his tenure as prime minister, he took Trinidad and Tobago to the Federation of the West Indies, as well as independence within the Commonwealth, in 1962. Presiding over a country not long gone from the bondage of slavery, Williams knew that he would have to put much premium on education for his country to progress. He concentrated his efforts on the improvement of education and the development and diversification of industry and agriculture.

This foresight and deep political acumen, together with the attempts to shape the future of Trinidad and Tobago, earned him the title of 'the Father of the Nation'.

His numerous writings include *The Negro in the Caribbean* (1942, repr. 1970); *History of the People of Trinidad and Tobago* (1964); *British Historians and the West Indies* (1964); and *From Columbus to Castro* (1970, repr. 1983).

Dr Eric Williams spent his life in pursuit of education and the development of his people. Selfless and supremely principled, he forfeited much that he inherited in his polished educational standing, refusing to be seduced by the trappings of capitalism so that the oppressed people could have a better future for themselves. With incredible energy he put his remarkable educational achievements at the service of his country. He remains one of the most significant leaders in the history of modern Trinidad and Tobago, and a hero of the developing world.

He died on 29 March 1981 in his beloved country, Trinidad and Tobago.

# *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 (or *Adonsonia Digitata*) the appearance, when viewed from a distance, of being permanently uprooted. In closer proximity, the Baobab, with its colossal wide trunk – sometimes exceeding a diameter of five metres – supported by the broad and strong protruding root system supporting it, has the effect of suggesting a gigantic refuge from the sun or rain. Indeed, in traditional African societies, it is often the place for meetings, shelter and rest.

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

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

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

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

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

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

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



*Neck badge*



*Lapel rosette*



*Miniature*

## *The Order of Luthuli*

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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 post-nominal letters:

- OLG for recipients of the Order of Luthuli (gold)
- OLS for recipients of the Order of Luthuli (silver)
- OLB for recipients of the Order of Luthuli (bronze).

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

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

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

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

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

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

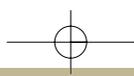
Although the mole snake can be aggressive when cornered and can give painful bites, it is non-venomous. The African myth interprets the snake as a friend and a member of a dynamic ecology. The majola's visitation is thus seen less as a benign demonstration of goodwill, and more as an active expression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

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

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

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

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

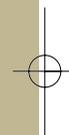
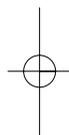
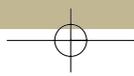


*Walking Stick*

*Neck badge*

*Lapel rosette*

*Miniature*



## *National Anthem*

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**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.**

