





Order of Proceedings

**PRESENTATION OF NATIONAL ORDERS
PRESIDENTIAL GUESTHOUSE
PRETORIA
27 APRIL 2010
18:00 – 20:00**

1. Nominees of the National Orders and guests take their seats
2. Arrival of President Jacob Zuma and Mrs Zuma
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 MENDI FOR BRAVERY
 - THE ORDER OF IKHAMANGA
 - THE ORDER OF THE BAOBAB
 - THE ORDER OF LUTHULI
 - THE ORDER OF MAPUNGUBWE
 - THE ORDER OF THE COMPANIONS OF OR TAMBO
7. The President, the Chancellor, together with recipients of National Orders proceed to the credentials room for a photo opportunity
8. Guests proceed to the marquee on the eastern side of the Presidential Guesthouse

Dinner

Grand Patron of National Orders

President Jacob Zuma

Chancellor of National Orders

Mr Vusi Mavimbela

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

ii



Recipients

The Order of Mendi for Bravery

Silver

1. Phila Portia “Zandi” Ndwandwe (Posthumous)

Gold

2. Harry Themba Gwala (Posthumous)
3. Kgosi Galeshewe (Posthumous)
4. The G5 Unit
5. Makhosi “Tholi” Nyoka (Posthumous)

The Order of Ikhamanga

Silver

6. Ernst van Dyk
7. Grant Khomo (Posthumous)
8. Peki Emelia “Nothembi” Mkhwebane
9. Makana Football Association
10. Winston Ntshona
11. Percy Qoboza (Posthumous)

Gold

12. Jonas Gwangwa
13. Hugh Masekela

The Order of the Baobab

Silver

14. Malebone Susan Luthuli
15. Malefu Mphathane
16. Imtiaz Sooliman
17. Vincent Naidoo (Posthumous)

Gold

18. James Mata Dwane (Posthumous)

The Order of Luthuli

Silver

19. Sonia Bunting (Posthumous)
20. Dorothy Cleminshaw
21. Nongolozzi Jameson Mngomezulu (Posthumous)
22. Jabulani Nobleman “Mzala” Nxumalo (Posthumous)
23. James Randolph Vigne

Gold

24. Stephen Dlamini (Posthumous)

The Order of Mapungubwe

Bronze

25. Monique Zaahl

Silver

26. Douglas Stuart Butterworth
27. Prof Johann RE Lutjeharms

The Order of the Companions of OR Tambo

Silver

28. Vernon Berrange (Posthumous)
29. George Houser
30. Lord Joel Joffe
31. Herbert and Joy Kaiser
32. Sadako Ogata

Gold

33. Joseph Sepp Blatter
34. President José Eduardo Dos Santos
35. Issa Hayatou
36. Jacques Rogge



Preface

FROM THE CHANCELLOR OF NATIONAL ORDERS, APRIL 2010

The National Orders are the highest awards that a country bestows on its citizens and foreign nationals.

At this investiture ceremony, we honour men and women for exceptional and outstanding contributions; these are recipients of the Order of Mendi for Bravery, Order of Ikhamanga, the Order of the Baobab, the Order of Luthuli, the Order of Mapungubwe and the Order of the Companions of OR Tambo. Among our recipients are towering giants of influence. Many are simply legends – icons of selfless sacrifice and service, courage and commitment. These people of deep humanity and principle, truth and talent, rank among the finest of human beings, who unquestionably deserve acknowledgement.

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

These are extraordinary men and women from both inside and outside our country, some of whom are no longer with us. Some are borne and bred of this soil, others of distant lands. Yet, all are deeply rooted to our beloved country, South Africa. Some, by their very names tell of epic tales, many of anguish and sorrow. It is, however, a mark of our condition and history that many are not yet as universally known as they should be. These are men and women whose dedication to their fellow human beings, their esoteric interests, their art and sport have embellished our society, their community and fellow compatriots, with honour and credit.

These are men and women who have made extraordinary contributions to our liberty and development through their steadfast expression of human solidarity with the challenges we face as a society, whose actions serve as hallmarks of the inherent decency of humanity. They have reasserted the principles of human solidarity, empathy and fraternity.

These men and women have nourished our souls with the beauty of art, splendour of performance and the grace of sport. They have attuned their skills and knowledge so as to ameliorate human suffering and benefit humankind, often at the expense of deserved emoluments for their effort.

Forever mindful of the pain and insufferable human conditions that still plague some of our citizens, these recipients of national honour have put themselves at the disposal of their neighbours, fellow compatriots and human beings on the far side of the Earth.

They have pitted their minds and the sweat of their brow in service of us all. They have pursued the eternal values of selflessness, love for freedom and racial harmony, equality and self-application.

They have, one and all, made the most worthy contribution to the development of our society so that we may not only aspire to a better life, but become whom we want to be. They have contributed to our state of liberty on the African continent.

I commend to you these noble and principled citizens of our country, of our continent and of our common world as recipients of our National Orders.

Mr V Mavimbela
Chancellor of National Orders

iv



N

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 technical committee, led by the Chairperson of Advisory Council 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 work was done in collaboration with the then Department of Arts, Culture, Science and Technology in cooperation with Government Communications (GCIS). 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 Mendi for Bravery

On 21 February 1917, the ship *SS Mendi* sank in the cold waters of the English Channel near the Isle of Wight, after being struck by another ship in an unfortunate naval accident. On board were more than 600 black South African volunteer soldiers en route to France to assist in the Allied war effort during the First World War.

The soldiers, and their fellow white officers, having all assembled on deck of the badly listing ship and realising their imminent death because the portside lifeboats had been rendered unusable, began to sing and perform a traditional death dance. Legend has it that they bravely resigned themselves to their fate and continued to sing before the vessel plunged to the seabed.

In honour of the fearless men of the *SS Mendi*, this Order is awarded for acts of bravery.

Fittingly, the central motif of the design of this Order is the oval shape of a traditional African shield, usually made from animal hide woven into a rigid and durable armour and used for protection in close combat. The band, which renders the shape of the shield, is punctuated with the spoor of the lion, representing vigilance, power and bravery, and symbolising South Africa's efforts at protecting its borders and the country. The band is criss-crossed with the tips and bases of a knobkierrie and a spear, traditional symbols of defence and honour.

The central image within the shield is an image of the *SS Mendi* sailing on the waters of the English Channel.

The depiction of the blue crane in flight above the *SS Mendi* symbolises the departing souls of the drowned soldiers. The feathers of the blue crane were traditionally conferred to adorn brave warriors during the time of colonial wars.

The central image is sealed above by a green emerald which is surrounded on three sides by renditions of the bitter aloe, a hardy indigenous South African plant used in traditional medicine. The three bitter aloes represent resilience and survival and also serve as symbolic directional pointers, showing the way when rendering assistance to those in need during natural disasters.

The Order of Mendi Decoration for Bravery award comprises 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 this award 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:

- OMBG for recipients of the Order of Mendi for Bravery (gold)
- OMBS for recipients of the Order of Mendi for Bravery (silver)
- OMBB for recipients of the Order of Mendi for Bravery (bronze).

Awards of the Order of Mendi Decoration for Bravery are made to South Africans who have performed acts of bravery. The act of bravery may have occurred anywhere in the world. This order is awarded in gold for exceptional acts of bravery in which awardees would have placed their lives in great danger or may have lost their lives in their efforts to save lives or property, in silver, for extraordinary acts of bravery through which recipients' lives were placed in great danger while saving or trying to rescue persons or property, and in bronze for outstanding acts of bravery through which their lives were endangered while saving or trying to rescue persons or property.





Badge



Lapel rosette



Miniature





Phila Portia "Zandi" Ndwandwe (Posthumous)

THE ORDER OF MENDI FOR BRAVERY IN SILVER



For demonstrating bravery and valour and for sacrificing her life for her comrades in the cause for a non-racial, non-sexist and democratic South Africa.

Phila Portia Ndwandwe was part of the Natal Machinery of Umkhonto we Sizwe under the leadership of Muzi Ngwenya (Thami Zulu or "TZ") operating from Swaziland. She was in the unit headed by Ayanda Dlodlo that was responsible for the infiltration of African National Congress (ANC) cadres into Natal.

Zandi was abducted in Swaziland at the Manzini Arms by Durban Security Branch members. She refused to cooperate with the police. Her killers stated that they did not have admissible evidence to prosecute her and that they could not release her, and so decided to kill and bury her on the Elandskop farm outside Pietermaritzburg. When Zandi was kidnapped, she had a two-month old baby boy who was with the father (known as Comrade Bheki).

Ndwandwe was recruited into the ANC in 1985 while she was still a Dental Therapy student at the then University of Durban Westville. She lived with General Ramlakan and his wife, who had turned their house into an Umkhonto we Sizwe (MK) headquarters in KwaZulu-Natal. Ndwandwe joined MK and received her basic training, after which she and others were arrested. She was separated from the other detainees, as she was listed as a state witness after being charged with terrorism.

She then left the country to receive further military training outside South Africa and returned to re-establish the structures that collapsed with her arrest. After a few operations, she was then deployed to Swaziland.

Harry Themba Gwala (Posthumous)

THE ORDER OF MENDI FOR BRAVERY IN GOLD



For displaying enormous courage and bravery during the struggle against apartheid.

Harry Themba Gwala was born in 1920 in New-Hanover (Kwa Swayimane), near Pietermaritzburg in KwaZulu-Natal. In his later life, he was popularly known as “Munt’omdala” (The Elder) or “The Lion of the Midlands”. After completing his Teacher’s Diploma at Adams College, Amanzimtoti, he taught at Slangspruit, across the Imbali township of Pietermaritzburg.

A son of a Lutheran preacher, he grew up in an environment of poverty. During his time at Adams College, he encountered students who were discussing important political issues of the time, impacting on his political consciousness.

Gwala started teaching in 1941. Some of his students included Moses “Mncane” Mabhida and Agrippa Ngcobo, whom he later recruited to the Communist Party of South Africa (CPSA). Gwala joined the CPSA in 1942 and the African National Congress (ANC) and the ANC Youth League in 1944. In 1948, he was elected to the position of ANC Youth League vice-president in Natal, deputising for Jordaan Ngubane.

In 1943, Gwala attended his first Political Party School organised by the CPSA. The following year, Gwala was asked by the CPSA to quit his profession in teaching to pursue a career in trade unionism. He subsequently resigned from teaching in 1944 to dedicate his life to organising workers into trade unions. He was instrumental in organising workers in the chemical and building industries and founded the Rubber and Cable Workers’ Union in and around Howick.

In 1950, Gwala was one of the organisers of the national stay-away of workers. He was consequently listed under the Suppression of Communism Act in 1952 and was served with a two-year banning order, which limited his movements to the Pietermaritzburg area.

In 1954, Gwala was employed at the Edendale Hospital as a typist in a laboratory, but was dismissed after four years for recruiting hospital workers to become members of the South African Congress of Trade Unions (Sactu). During that period, he organised doctors to strike and was involved in “pound a day” strikes.

After the banning of the ANC in 1960, Gwala became active in the party’s underground activities until his arrest and sentence in 1964 for sabotage and for recruiting members for Umkhonto we Sizwe (MK), the military wing of the ANC. He served eight years on Robben Island and was released in June 1972. After his release, he was restricted to Pietermaritzburg and as a result could not



pursue his trade union activities. Gwala started a laundry-collection business as a cover for ongoing ANC underground activities and also to revive Sactu.

Gwala was re-arrested on 13 November 1975. He was sentenced to life imprisonment with nine others and in May 1976 was sent to Robben Island to serve his sentence under the Terrorism Act. In prison, he was known for his tireless political and educational work. Dozens of young political prisoners benefited from his clear and effective thinking skills. He was also an ardent and strident philosopher who believed that everything could be explained in theoretical terms. He read voraciously although he had no academic background. While on Robben Island, he famously used the Bible – the only book provided – to teach communism.

His wife, Elda, passed away in 1984 and he was not allowed to attend her funeral. While in prison, he suffered from a rare neuron disease that left both his arms paralysed and was subsequently released in 1988 due to his poor health. Despite the terrible debilitating effects of the disease, his spirit and commitment were not diminished. He was an electrifying speaker who inspired millions of people, especially the young lions, to join the fight for the liberation of their country.

In 1990, Gwala was elected as the first chairperson of the then unbanned ANC in the Natal Midlands. He became a member of the Internal Leadership Core and in 1991, he was elected to the National Executive Committee of the ANC, in which capacity he served until 1994. In recognition of his outstanding role in the struggle, he was awarded the ANC's highest honour, the Isithwalandwe-Seaparankoe Award on 8 January 1992. He was nominated to the South African Communist Party (SACP) Central Committee in 1994, but was suspended in the same year. He nonetheless remained a loyal member of the SACP until his death. After the first democratic election in 1994, Gwala became a member of the KwaZulu-Natal Legislature, where he served as the ANC Chief Whip. He passed away on 20 July 1995. At his funeral, the first president of a democratic South Africa, Nelson Mandela, said of Gwala: "The fact of his disability, as a result of the motor neuron disease he contracted later, did not deter Mphephethwa. Instead, his fortitude increased with each day. To him, the mission of liberation knew no obstacles. When he was released, he again threw himself into the thick of things. It was precisely because of the recognition of Mphephethwa's tenacity that the African National Congress awarded him its highest honour, Isithwalandwe-Seaparankoe".



Kgosi Galeshewe (Posthumous)

THE ORDER OF MENDI FOR BRAVERY IN GOLD



For his bravery in leading a rebellion against the repressive laws of the colonialist government and for economic emancipation of his people.

Among the names of traditional leaders who stood their ground and marshalled their subjects as they laid the foundation for freedom and the struggle for the liberation of South Africa, that of Kgosi Galeshewe must reign supreme. His heroism and bravery were always inspired by his love and respect for the people he led in the vast area now named after him in Galeshewe, Kimberley, in the Northern Cape.

For nearly nine months, Galeshewe displayed his battle skills as he led an armed force against the oppressors in a rebellion. He remained true to his belief and undeterred to fight for what he stood for.

Thrust into the chieftaincy of the Ba Tlhaping tribe of Tswana-speaking people when he was born in 1840, Galeshewe was to become one of the heroic figures who fought colonialism with stealth, always at the forefront of protecting the interests of his people against British colonisers.

As part of his struggles with the colonialists, he had his fair share of problems with the then government when they captured him in 1878 following an attack on Cornforth Hill near Taung. This followed the attacks he co-mounted on isolated traders and farmers in retribution against laws that disadvantaged the economic activities of the Batswana people.

As a result, he was sentenced to 12 years' imprisonment. Together with Lika Jantjies, he led another uprising 19 years later, which became commonly known as the Phokwane Rebellion. Subsequently, Jantjies was killed and Galeshewe recaptured, bringing distress to his people as the Bathaping lost their land, with some of the people executed for participating in the rebellion.

This time around though, he was sentenced to 10 years in prison. In particular, this arrest showed that Galeshewe was viewed as an enemy by the oppressor, especially for his ability to stand up and fight for the rights of his people.

As the then government rejoiced over his arrest, his own people saw him as a hero who risked his life for their good. He remained a champion who believed in the economic emancipation of his people and who always believed in their potential to use the land for their own development.



Galeshewe died in Magogong outside Hartswater in 1927. In his honour, the biggest township in Kimberley, Galeshewe, was named after him. Until this day, he is a celebrated leader who stands out as a true example of commitment to principle.

The South African Navy has named one of its ships *SAS Galeshewe* after this respected fallen hero. South Africa is proud to admit Kgosi Galeshewe into the Order of Mendi for Bravery in the Gold category.

G5 Unit

THE ORDER OF MENDI FOR BRAVERY IN GOLD



For displaying acts of bravery and valour during the struggle for the liberation of the people of South Africa.

This is one of the units that made the late president of the African National Congress, Oliver Tambo, so proud that he is known to have said that this would be one of the first units that recognition should be given to when banned organisations and freedom fighters return from exile. This is the first Umkhonto we Sizwe unit that conducted assaults on police stations throughout Soweto in the late 1970s and 1980s. The unit consisted of the following distinguished freedom fighters:

- Nelson Hlongwane: Commander (Ntsizwa Johannes Maduke)
- Solly Zacharia Shoke: Commissar-Commander (Jabulani Lukhele)
- Marus Motaung (Abel Lesolang)
- Simon Thelle Mogoerane (Seiso Moletsane).

Later, the unit was expanded to include the following:

- Bobby Tsotsobe
- Sidima Dlodlo (Viva Zenge)
- Leon Tume
- Linda Jabane (The Lion Of Chiawelo).

The unit carried out courageous attacks on police stations throughout what was later to become the Pretoria-Witwatersrand-Vereeniging (PWW) area, including on the Moroka, Booyens and Orlando police stations. The G5 Unit stood up at a time when the police launched an onslaught against unarmed civilians. It managed to liberate many people from the fear and terror that were visited upon them by the regime and championed by the police.

The G5 was the first unit to apply survival tactics in urban settings, an important tactic of guerilla warfare. They lived in dugouts and endeavoured to shield the masses from police brutality and not expose them to further rough treatment. Lt-General Solly Shoke, currently the Chief of the South African Army, was one of the members of this unit. Commissioner Len Rasegatla was the coordinator of this unit and was part of the external command.



Makhosi “Tholi” Nyoka (Posthumous)

THE ORDER OF MENDI FOR BRAVERY IN GOLD



For her bravery and for sacrificing her life in the cause of justice, freedom and democracy in South Africa.

Makhosi “Tholi” Nyoka was born on 3 April 1957 and attended the Umzuvele Secondary School in KwaMashu. She was an active member of the Congress of South African Students, the KwaMashu Youth Organisation and the United Democratic Front and worked closely with youth leaders. She left South Africa on 18 May 1982 because of police harassment. Her “crossing the border”, as going into exile was known, was facilitated by Chief Kwenza Mlaba and Phindi Duma, who was considered her African National Congress Mama. She was to stay at Moses Mabhida’s house in Swaziland. They were a group of seven when they left, undergoing military training in Angola and then the Soviet Union. She was a very experienced, courageous and strong freedom fighter.

Most notably, she also loved to sing. Some of her revolutionary songs were recorded and sent to the International Youth Year Congress in Geneva, Switzerland. Nyoka also assisted in constructing parts of the Constitution of the Natal Organisation of Women.

Nyoka was a member of the Natal Machinery after her military training in Caxito, Angola, in 1983. After her training, she was deployed in Swaziland and was responsible for the infiltration of cadres and sometimes assisting the political machinery through the Swaziland border into what is today KwaZulu-Natal. Nyoka, whose combat name was “Tholi”, was a very diligent and conscientious soldier who even under illness never stopped to do her work of ensuring that cadres had a safe passage home.

Nyoko was killed in what was dubbed the Piet Retief Massacre in June 1988. She was part of a unit of five that was intercepted on their way to South Africa as part of the Natal Machinery’s Military Intelligence Unit.



The Order of Ikhamanga

The beautiful and unique ikhamanga flower (more commonly known as the strelitzia, crane or bird of paradise flower) has become one of the world's most well-known flowers. Perhaps less known is the fact that it is indigenous to South Africa where it grows wild in the Eastern Cape. The ikhamanga is the central motif of the Order of Ikhamanga and symbolises the unique beauty of the achievements of South Africans in the creative fields of arts, culture, literature, music, journalism and sport.

At the centre of this design is depicted one of the Lydenburg Heads – ancient terracotta masks found near the town of Lydenburg. Masks are traditional symbols of theatre and denote the visual, creative and performing arts. Below the mask is an illustration of the drum, which is also a universal representation of the arts, here symbolising excellence in communication and cultural expression.

Above the mask is the stylised crest revealing the rays of the sun. The crest exemplifies a feathered headdress worn by performers, royalty and respected people, while the rays of the sun denote power, glory, illumination and vitality. Both interpretations symbolise the achievements of performers in the arts.

The central image is partially circumscribed by concentric circles signifying veneration of sporting achievement, and symbolising the acknowledgement of exceptional achievement in various sporting and cultural activities.

To the sides of the drum at the base of the central image are two roads disappearing into the horizon, suggesting that all roads lead to and from Africa, the Cradle of Humanity. They symbolise the long, hard road to achievement, excellence and success.

An award of the Order of Ikhamanga comprises 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).

Awardees of this Order are entitled to indicate that they have received the award in the relevant category through the use of the following post-nominal letters:

- OIG for recipients of the Order of Ikhamanga (gold)
- OIS for recipients of the Order of Ikhamanga (silver)
- OIB for recipients of the Order of Ikhamanga (bronze).

The Order of Ikhamanga is awarded to South African citizens who have excelled in the fields of arts, culture, literature, music, journalism or sport.

This award is made in three categories. For exceptional achievement, the Order is awarded in gold. It is awarded in silver for excellent achievement, and in bronze for outstanding achievement.



Neck badge



Lapel rosette



Miniature





Ernst van Dyk

THE ORDER OF IKHAMANGA IN SILVER



For his excellent achievements in Paralympics and serving as a role model to all South Africans.

Ernst Francois Van Dyk was born on 4 April 1973 in Ceres, 150 kilometers north-east of Cape Town in the Western Cape. He was born without legs but beat the odds not only to become an avid sportsman, but with his studies in Sports Science at the University of Stellenbosch proving to also be a passionate sports student.

Van Dyk participated in the Barcelona Paralympics in 1992 and some years later made his mark in the 2000 Sydney Paralympics, where he earned a bronze medal for his country.

This was the start of other major victories, such as winning the Boston Marathon for the ninth time in April 2010. It was the South African's third consecutive marathon win. He won six consecutive years from 2000 to 2006, including a world record time of 1 hour, 18 minutes, 27 seconds in 2004.

In 2001, he won the Los Angeles Marathon and after numerous runner-up positions in the Paralympics, he won the Seoul International Wheelchair Marathon in 2005. In 2008, he was the Ambassador to the International Paralympics Committee.

Van Dyk was the only athlete to receive medals in two different sporting codes in Beijing in 2008.

In his sporting life, he has received many awards, including the Western Cape Sports Star of the Year and Sports Star of the Year Award from the Boland Sports Council in 2005. In 2006, he was also named the Laureus World Sportsman of the Year with a Disability.

Ernst Van Dyk's life and achievements are inspirational, and he rose above what would normally be an inhibiting disability to lead a fulfilling life of extraordinary achievements. His academic and sporting successes make him a true ambassador who will always inspire the younger generations of our country.



Grant Khomo (Posthumous)

THE ORDER OF IKHAMANGA IN SILVER



For his excellent achievement in the field of rugby and his contribution as an excellent sport administrator.

Regarded as one of the best centre three quarters South Africa has ever had, Grant Khomo put the myth to rest that only white players could excel at rugby. He was also to become a much loved and respected president of the then South African African Rugby Board (SAARB). His attempts and those of his colleagues at forming a non-racial rugby board in South Africa are recorded in minutes of the SAARB.

They were always stifled by the laws of the time. Despite all odds, he and his team built a strong culture of quality rugby among black people, using schools as nurseries. He was voted the greatest rugby player by the *Zonk* magazine in 1961.

An extract from *11 Years of Springbok Rugby*, states that “Inaugural Springbok captain, Grant Khomo, had not played rugby until he arrived at the University of Fort Hare. Steeped in sporting culture of Limpopo, the Mokopane-born athlete had excelled on the track, at soccer and tennis, representing his province in all three.

“Ever possessed of the belief that soccer players were rugby players in waiting, the university team, which was a steady source of players for Border, introduced Khomo to the game in the early 1940s.”

Khomo not only developed into an outstanding centre, he so completely embraced the game that after his university days, he went back and captained a Transvaal team. It was largely made up of Cape-born players who had been recruited by the mining companies for their rugby prowess.

Khomo led the first selected African national team to a 14-3 victory over their coloured counterparts at the Port Elizabeth Agricultural Showgrounds in September 1950. He captained the team for the next two years, successfully shifting to fullback when the regular holder, Frank Koka, was unavailable as a result of a knee injury.

To the mortification of Eastern Province and Border supporters, Khomo was voted the Player of the Decade (1950) in a newspaper poll ahead of their own luminaries, eight years after he had stopped playing. He became a dedicated administrator, rising to the position of president of the SAARB, which was later renamed the South African Rugby Association.



Khomo also captained the Bantu national soccer team against a coloured side and held the national African tennis title. In 2003, Khomo became the first black rugby icon recognised by the South African Rugby Football Union, through a national institution, when the under-16 component of the schools' interprovincial tournament was named the Grant Khomo Coca-Cola School Tournament.





Peki Emelia Mkhwebane

THE ORDER OF IKHAMANGA IN SILVER



For her excellent contribution to music and putting the Ndebele music on the world stage.

Peki Emelia “Nothembi” Mkhwebane was born in Carolina in Mpumalanga on 1 January 1953. Orphaned at the age of five, she was raised by her grandparents who could not afford formal education for her. Most of her early life was therefore spent looking after her grandfather’s cattle and sheep – their limited means of livelihood at that time. It was no mean task for a girl.

Mkhwebane’s family loved music and nurtured her first love for Ndebele songs. Her grandmother taught her to play a reed flute, while her sister exposed her to *isikumero*. Her uncle taught her to play a home-made guitar. In this hub of Ndebele music and culture, Mkhwebane learned a lot about the richness of her culture and later started a musical group called “*Izelamani zako Nomazilyana*”, which performed at cultural gatherings and weddings.

With time, she bought a keyboard and guitar to compose songs, which she recorded. Despite her burgeoning achievements, she still struggled to find a recording company, particularly as one of the major snags was her illiteracy, which proved to be a hindrance in securing proceeds from the recording breakthroughs.


Never one to despair, and propelled by her passion and talent, Mkhwebane subsequently defeated most of these obstacles to become a world-renowned, prolific singer and performer of Ndebele music. She has travelled extensively abroad, performing in countries such as the United States of America (USA), Austria, Germany, Portugal, Australia and France. In 1988, she performed in New York and London and received an award for the Best Ndebele Song.

Known as the “Queen of Ndebele Music”, between 1984 and 2001 she released eight Ndebele music albums. Her singing, dancing and dressing embraced a multifaceted picture of the culture of the Ndebele.

She elevated Ndebele culture on the global world platform, in an age where many people considered it irrelevant to the world stage. Realising the prohibitive effect of illiteracy on her career, Mkhwebane decided to go back to school, with the ultimate aim of pursuing a degree in music.

Mkhwebane has been presented with many awards. These include the Woza Africa Foundation Award (USA) in 1988; *Femina/NNTV* Woman of the 90s in 1995; Tourism Ambassador for South Africa in 1998; and the Mpumalanga Sports, Recreational Arts and Culture Award in 1999.





She also received the South African Music Award: Honorary Award: Best Ndebele Music Ikwewezi FM in 1999, as well as Bow and Arrow (for Best Tourist Ambassador for the Month) in 2001. This Order of Ikhamanga in Silver recognises this sensational inspiration to many unsung heroines of our culture.



Makana Football Association

THE ORDER OF IKHAMANGA IN SILVER



For its contribution to the field of soccer in the face of overwhelming odds on Robben Island.

The Makana Football Association was set up by inmates on Robben Island in 1966 to provide rules and structures for anti-apartheid activists who wanted to play soccer matches. The former inmates of South Africa's famous Robben Island prison who established a football league as a way to survive incarceration were honoured by FIFA, when it officially recognised their association.

While Robben Island was a notorious symbol of South Africa's apartheid regime and a prison with a history of violently oppressing political dissidents, it was also a cultural and recreational hotbed.

The infamous jail was the setting for an improbable triumph of the human spirit, when five political prisoners joined to form the Makana Football Association and organise a soccer league on the island. Former inmate and present Minister of Human Settlements, Tokyo Sexwale, who was one of the Makana Football Association's top administrators, speaks fondly of the freedom fighters who defied apartheid's laws, but adhered strictly to FIFA statutes in hotly contested football matches on the island.

The Makana Football Association was named after one of the great chiefs of the struggle and one of the first political prisoners sent to Robben Island. The association was based on FIFA rules. Given that they were regarded as the worst enemies of the apartheid state and were banished to an offshore prison with no prospect of ever again returning to the life they once knew, football provided the political prisoners with some semblance of normality.

After years of campaigning, Sexwale's wife, Judy, was eventually allowed to bring the prisoners a proper football kit. The Makana Football Association was given honorary membership of FIFA in 2007, and in the same year a film was made telling the story of the football association, entitled *More Than Just A Game*.

President Jacob Zuma was once both a Makana Football Association referee and player. Others involved in the association's organisation included the late Steve Tshwete and current Deputy Chief Justice Dikgang Moseneke.

Certain prisoners, particularly Rivonia trialists like Nelson Mandela, Ahmed Kathrada and Walter Sisulu, were among those who were kept in isolation and thus barred from watching or participating in the soccer league.



The incredible feat on Robben Island was to have a football federation, in full operation and complete with referees and a disciplinary committee.

Former prisoners who participated have said that the discipline of playing competitive games helped them cope with years of living in tiny cells.

The film, *More Than Just a Game*, was released to celebrate the players who went on to become some of South Africa's most influential people.



Winston Ntshona

THE ORDER OF IKHAMANGA IN SILVER



For his excellent contribution to theatre and the arts scene in South Africa.

Indelible in all thespians and enthusiasts' memory is an image of Winston Ntshona and John Kani as they rendered the politically loaded *Sizwe Bansi is Dead* by Athol Fugard. It was to define "protest theatre" of the Port Elizabeth and later Market Theatre brand; directed and performed right under the authorities' noses.

Ntshona was born on 6 October 1941 in Port Elizabeth, in the Eastern Cape. His remarkable stage chemistry with Kani began to take shape as the two performed in plays together in high school.

Ntshona's later success in New York led to a series of film roles in the 1980s and 1990s. His most substantial film role came in 1989 in *A Dry White Season*, a hard-hitting anti-apartheid film in which his character enlists the help of a white South African, played by Hollywood veteran Donald Sutherland, in finding out what became of his missing son.

One of the most widely acclaimed plays internationally during the last decades of the 20th century was *The Island*, which began its theatrical life in secret performances held in apartheid-era South Africa in 1973. The play was partly the creation of Ntshona, one of the actors who appeared in it.

The Island was a pointed and partly humorous protest against the conditions in South Africa's infamous Robben Island prison. Ntshona and Kani were arrested after a 1976 performance of the play. They were released, but did not perform *The Island* again in this country until 1995. They were also arrested after performing in a third collaboration with Fugard, *Statements after an Arrest under the Immorality Act*.

The Island and its companion piece *Sizwe Bansi Is Dead* have been staged in London; on Broadway in New York (where Ntshona and his co-star Kani won Tony Awards in 1975); and in Orlando, Florida, where *The Island* was performed by incarcerated teenage drug offenders.

The play was also performed in many other countries, including Russia and Israel, where the main characters were played by Palestinian actors.



These successes launched a long acting career for Ntshona, who starred in some key anti-apartheid films and became a leading figure on the South African arts scene.

Ntshona also appeared in other theatrical productions, including a London run of Edward Albee's *The Death of Bessie Smith* and a production of Samuel Beckett's *Waiting for Godot*, a play that had influenced the two-person format of *The Island*.

In London in 2002, he directed a new play, *Ghetto Goats*, which was collaboratively created by three young actors from Port Elizabeth, working in much the same way as he himself had 30 years earlier.



Percy Tseliso Qoboza (Posthumous)

THE ORDER OF IKHAMANGA IN SILVER



For his excellent contribution to the field of journalism and the struggle for a free and democratic South Africa.

In South Africa today, a generation of journalists still swear by the name Percy Qoboza. Percy Tseliso Peter Qoboza was born on 17 January 1938 in Sophiatown, Johannesburg. He completed a Theology degree in Lesotho and began his journalism career in 1963 at *The World*, a newspaper for black readers in South Africa. He was appointed news editor of *The World* in 1967 and its editor-in-chief in 1974.

His tenure at *The World* coincided with the highly repressive apartheid era in South Africa, when the political resistance, particularly of the oppressed black population, had been effectively paralysed through ruthless measures in the wake of the Sharpeville Massacre in 1960.

During this repressive political climate, Qoboza built *The World* into the largest daily newspaper that articulated the concerns and aspirations of black South African. He criticised the apartheid government relentlessly for its racist and oppressive laws against black people, making him an unmistakable enemy of the regime.

Nonetheless, in 1975, he won the Nieman Fellowship to Harvard University, where he learned much about race relations as well as advanced journalism. Fired up by the academic stint at Harvard, he continued to criticise the government on his return in 1976 and his influence on the people was far-reaching.

After the 1976 Soweto Uprisings, Qoboza continued his condemnation of the oppressive laws in the country, and he was frequently subjected to intimidation, interrogation and arrest. He was one of the few who dared report on the Soweto Uprisings while journalists were banned from the besieged township.

In 1977, Steven Bantu Biko, leader of the Black Consciousness Movement, met his brutal and lonely death at the hands of the security forces and Qoboza criticised the murder profusely in his newspaper. In the subsequent crackdown against opposition activities, two newspapers, *The World* and *The Weekend World*, were banned.

Qoboza was again arrested without charge and detained for six months. He was released in March 1978, following an international outcry, and worked for another black weekly, *The Voice*, which was to suffer the same fate of banning. Following this, he worked as editor of the Transvaal editions of both the *Daily Post* and the *Sunday Post*, which had considerable black readership.



Political pressure and harassment forced Qoboza to move to the United States of America (USA) where, as guest editor at *Washington Star*, he raised the plight of South Africans. In various other forums and capacities, such as editor of *Third World* and *UN Affairs*, he laid bare the brutality of the apartheid system to the world.

He returned to South Africa in 1985 and became editor of the weekly, *City Press*, whose readership subsequently swelled to about 200 000. Although it was owned by the pro-government Afrikaans press group, Nasionale Pers, he was allowed unfettered editorial space, which he used to criticise the apartheid system in its last years.

Percy Qoboza was an achiever of his time in journalism, who is immortalised for the timeless values that he embraced. An avid author and journalist, he was a symbol of the fight for press freedom, journalistic excellence, black readership and equality in the society till his death in 1988, the year he celebrated his 50th birthday.

Qoboza received numerous awards, including the Ethical Humanist Award from the New York Society for Ethical Culture in 1978, for striving for human rights and justice in South Africa in the face of the worst repression and harassment.

He also received honorary doctorates from Tufts University and Amherst College in the USA and was awarded the Golden Pen of Freedom from the International Federation of Newspaper Proprietors.

Today, the Percy Qoboza Award, named in his honour, is still conferred by the National Association of Black Journalists in the USA to international journalists who overcame serious obstacles to produce quality journalistic pieces.



Jonas Gwangwa

THE ORDER OF IKHAMANGA IN GOLD



For his exceptional contribution to music and the struggle for freedom in South Africa.

So intense and rousing were Jonas Gwangwa's instrumental tunes, that the apartheid censorship machinery banned his records without bothering to check the lyrical content. The album was mostly instrumental but the revolutionary verve could not be mistaken: here was music inspired and fed by a people's thirst for liberation.

Gwangwa and many other musicians managed to sing down apartheid, as it were. In their music lay the stirring account of the struggle against racial oppression in South Africa. For every song, there was pain, for every tune there was joy and heartbreak as South Africans at home and abroad sought solace and encouragement.

Gwangwa is today a renowned, accomplished and versatile jazz musician, composer, arranger and trombonist. One song that continues to reverberate with emotive melody is the aptly titled *Flowers of the Nation*. Believing that "politics and culture cannot be separated", Gwangwa's total commitment to the struggle to end apartheid was thus intrinsic to his music.

This South African paragon has enthralled audiences around the world with his artistry as a composer and all-around creative genius. For over 30 years, he was to travel the world as an exile, collecting accolades wherever he went.


Gwangwa narrowly escaped death in 1985 when his home was blown up by South African security forces.

A product of the turbulent but musically significant 1950s, Gwangwa emerged from the humble environs of Orlando East in Soweto.

He delighted audiences in Sophiatown until it became illegal for black people to congregate and South African musicians were jailed merely for practising their craft. In spite of the restrictions, he established and played with virtually every important band of the era, and such icons as Kippie Moeketsi, Abdullah Ibrahim, Johnny Gertze and Makhaya Ntshoko. Gwangwa has also been a compatriot of famous musicians, including Ahmad Jamal, Herb Alpert, Hugh Masekela, Miriam Makeba and Caiphus Semenya.

His lifework crystallised when he served as composer, arranger and musical director of the Amandla Cultural Ensemble, the liberation movement's group – an impassioned chronicle of the role of music as a means of protest and survival through more than 40 years of struggle against apartheid.





With George Fenton, Gwangwa created the original score and theme song for the much heralded Richard Attenborough film, *Cry Freedom*, which received Academy, Grammy, Bafta, Golden Globe and Anthony Asquith Award nominations and won the Ivor Novello and Black Emmy awards.

Gwangwa returned to South Africa in 1991 and he continues enhancing and promoting local culture.



Hugh Masekela

THE ORDER OF IKHAMANGA IN GOLD



For his exceptional contribution to music and the struggle against apartheid in South Africa.

At a time when so many challenges plague our music industry, Hugh Masekela is a study in calm and measured success, having worked virtually with the entirety of the crème de la crème of the music world, across genre, age and all other boundaries.

Bra Hugh, as he is affectionately known, has rightly become the doyen of South African jazz trumpeters. He is a musical establishment in his own right.

About the role of music in the struggle for liberation, he once famously joked that “we will go down in history as an army that spent a lot of time singing, rather than fighting”.

Masekela is as consummate a jazz musician as he has been an exponent and developer of local music. His soulful sounds and showmanship have endeared him to generations of music lovers worldwide. Exiled from his native South Africa for 30 years, he travelled the world, receiving worldwide acclaim as musician and ambassador for the rich cultural tapestry emanating from South Africa.

He left these shores in the 1960s to attend the Manhattan School of Music. With Miriam “Mama Africa” Makeba, he helped introduce South African rhythms and melodies to, among others, American audiences. Jazz was never to be the same again.

When he spoke out against South African apartheid policies, he found himself banished from his homeland. During the 1970s and 1980s, he lived in various countries on the African continent, returning to South Africa in 1991, where he still plays a formidable role as developer of music in the democratic South Africa.

Masekela has recorded more than 38 chart-topping albums in 46 years and sold more than five million copies worldwide.

Masekela’s signature single, *Grazing in the Grass*, sold more than four million units worldwide. He has appeared as guest artist on more than 1 000 records.

He continues to make his mark on the country’s musical landscape, helping and collaborating with old and young alike.



The Order of the Baobab

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

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

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

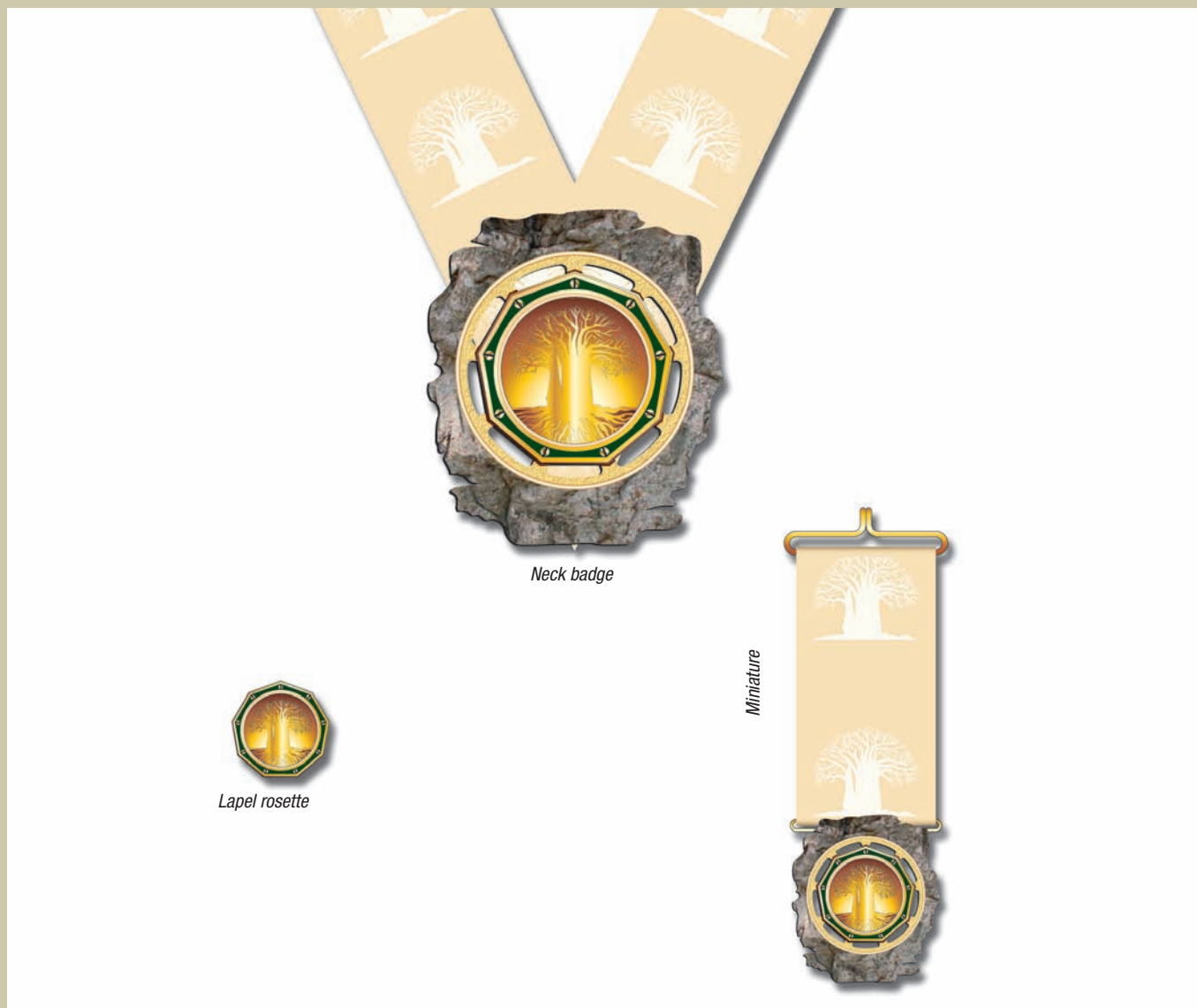
The central motif of the Order is the image of the Baobab tree enclosed in a nine-sided polygon, which symbolises the nine provinces of our country as well as the many different areas of possible contribution and service to the nation. The exterior shape and texture are reminiscent of the bark on the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

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

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

- GCOB for recipients of the Supreme Counsellor of the Baobab (Gold)
- SCOB 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





Malebone Susan Luthuli

THE ORDER OF BAOBAB IN SILVER



For her excellent contribution and dedicated service to the community and championing the rights of orphans and vulnerable children.

Gogo Malebone Susan Luthuli was born on 10 November 1935 and is the founder of Ikageng Aged Centre in the small township outside Potchefstroom. Among her many achievements, Luthuli also founded the GogoGetter programme.

Through the programme, loveLife encourages grandparents to provide the kind of guidance and support needed by young people. This is particularly acute in cases where there are no longer parents to fulfil such a function, given that orphans and vulnerable children are even more exposed to the drivers of HIV and less protected than teenagers with support from caring parents or adult caregivers.

At the ripe old age of 75, Gogo Luthuli is still supporting more than 80 orphans and vulnerable children between the ages of two and 18 years. She has been selected as the best Gogo from a total of 470 GogoGetters currently working within the GogoGetter programme.

In 2009, through her hard work, belief and tenacity, she managed to secure identity documents and birth certificates for 38 children. She has identified and reported several cases of abuse to the South African Police Service, Childline and the Department of Social Development.

While the cases have been investigated and warrants of arrests successfully executed, Gogo Luthuli continues to champion the cause of the poor, the vulnerable and the downtrodden.

She has ensured that the partnership between government and community is strengthened. Here is a true role model for parenthood who has executed her community service-delivery programme with both diligence and an open heart.

She also won the Community Builder Award in her province for the years 2004 and 2008 and has received a Certificate of Recognition from the district for running an aged care centre without funding from government over the past 10 years.

Gogo Luthuli remains a true champion for vulnerable young people in the country. She has helped more children to stay in school, have birth certificates and access social grants. She is well known and held in the highest esteem in her immediate community of Ikageng and beyond.



Malefu Mphathane

THE ORDER OF BAOBAB IN SILVER



For her excellent contribution to the education and upliftment of her community.

Malefu Mphathane, a former domestic worker and at present the principal of Meloding Secondary School in Virginia in the Free State, won the Lifetime Achievement Award for her 32 years of dedicated service to education.

Under her leadership at Meloding Secondary, she introduced extra classes for Grade 12 during weekends and holidays. She also solicited sponsorship from some non-governmental organisations to provide meals to the learners during these sessions. She set up a vegetable garden to provide jobs and food to unemployed parents as well as to help orphans and vulnerable children. Mphathane believes education is the lifeblood of any country.

She received the Lifetime Achievement Award at the 10th Annual Teachers Awards ceremony that was held in Pretoria on 29 October 2009 and which was attended by President Jacob Zuma. At a time when education has become the primary focus of government in changing the lives of South Africans for the better, Malefu Mphathane is an outstanding example. The country will continue to rely on people like her.



Imtiaz Sooliman

THE ORDER OF BAOBAB IN SILVER



For his excellent contribution through the Gift of the Givers Foundation to humanitarian aid in South Africa and humanitarian relief missions in various countries.

Dr Imtiaz Sooliman was born in Potchefstroom, in the North West. He started his schooling in Potchefstroom, but moved to Sastri College in Durban in 1978. He qualified as a medical doctor at the then University of Natal Medical School in 1984.

Sooliman gave up his career as a medical doctor to pursue the field of humanitarian aid, which for him transcends the boundaries of race, religion, culture, class and geography. Alongside his studies and his medical work and throughout his life, Sooliman has been involved in several associations, religious organisations and school-governing bodies progressively as a student, medical doctor and an active member of civil society.

In 1992, he founded the Gift of the Givers Foundation, and has since then delivered more than R160 million in a 13-year period to 22 countries, including South Africa. The organisation is impartial and apolitical, and aims to serve with compassion, kindness and mercy. One of the notable gifts that he organised was the donation of a well-equipped field hospital first used during the Bosnian War.

In 2003, his organisation became the first in South African history to receive R60 million from the South African Government for humanitarian aid in KwaZulu-Natal and the Eastern Cape.

The Gift of the Givers Foundation is the largest disaster response non-governmental organisation of African origin on the African continent. In a 15-year period, the organisation has developed into one of the most respected international humanitarian agencies, being the first such agency to be accredited by Proudly South African.

The Gift of the Givers continues to concern itself with alleviating physical and emotional suffering. The foundation provides disaster relief, primary healthcare clinics, feeding schemes, water purification and water wells; distributes new blankets, clothing and food parcels; provides bursaries, educational support, toys for the underprivileged, agricultural self-help schemes, job creation, counselling services and drug rehabilitation; and conducts HIV and AIDS, skills development and life-altering workshops. All of these would not be possible without the dedication, energy and leadership of Dr Imtiaz Sooliman. His latest relief activity was to mobilise help for Haiti in the wake of the earthquake disaster.



V

Vincent Naidoo (Posthumous)

THE ORDER OF BAOBAB IN SILVER



For his outstanding courage in fighting crime in Mitchells Plain and for sacrificing his life for the safety of his community.

Vincent Naidoo was a well-respected member of his community; a husband, father, street committee member and dedicated crime fighter who, at only 47 years old, was callously gunned down while manning a bonfire outside a drug merchant's house in Mitchells Plain, Cape Town, in the Western Cape. He paid the highest price for the protection of the constitutional rights of everybody to live, work and play in a safe environment.

Despite being bound to a wheelchair, Naidoo was committed to policing the very streets where criminals ran riot. His death was untimely, but his message to the people of Mitchells Plain was timely.

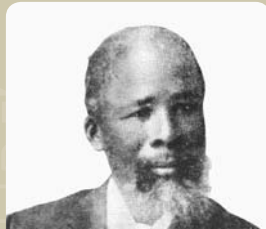
Perhaps in his honour and of those before him, there are reports of great successes being made by the Mitchells Plain police, in partnership with the community, against drug lords and gangsters. Confiscation of illegal drugs and arrests take place with valuable information obtained from the community. Naidoo had the burning desire and passion in his heart to confront these horrible things that in his life and his community made people so callous as to take the life of another in glorification and pursuit of social ills.

The death of Vincent Naidoo was not in vain. It inspired Mitchells Plain's residents to turn up the heat against gangs, drugs and their destructive influence on society. Like many other fallen heroes before him, he paid the ultimate price when his life was cut short by those elements that sought to destroy our communities. He was committed to fighting crime and making his community safe.

He would work with his fellow committee members from 21:00 in the evening till 4:00 in the morning, winter or summer, making sure that the streets of Westridge in particular were safe. He embodied the fighting spirit until the end.

James Mata Dwane (Posthumous)

THE ORDER OF BAOBAB IN GOLD



For his contribution to the formation of the African Methodist Episcopal Church and educational development of Africans.

James Mata Dwane, a member of the Amantinde Tribe of the Xhosa, was born in Debe Nek near King William's Town in the Eastern Cape in 1848. At the mere age of 19, he decided to start a school in a nearby village and enrolled 60 learners whom he taught all he had learned. He then left for further education and formal teacher training at Healdtown Methodist Missionary Institution where he later served as a teacher. During this time, he became painfully aware of the difference in quality between white and black education.

He wanted to establish his dream school for trade and productive skills for Africans at Cala and went to raise money in England for the project. His vision was dashed when the Methodist Church would not let the money he had raised be used for this purpose, but rather insisted that the money be paid into the general fund.

Disillusioned, he left the Methodist Church at the end of 1895, and joined John Tengo Jabavu's newspaper in King William's Town, *Imvo Zabantsundu* (Black Opinion), as co-editor, hoping to advance his education vision through his column.

He later joined up with the creation of the indigenous Ethiopian Church, the African Methodist Episcopal Church, thereby formalising a permanent relationship between the aspirations and spiritual nurture of Africans and African Americans. Dwane remained in the Ethiopian Church and again established an institutional relationship between the indigenous African Church and the Anglican Church, which remains in existence today, thereby creating a worldwide relationship for the indigenous church.

Dwane died in 1916. He is remembered also for his passion for the education of Africans for which he sought institutional systems; first in the rudimentary village school he established as a youth, and throughout his life as a church leader.

Finally, Dwane is remembered for his vision of an indigenous African church that could have all that is considered necessary in world standards for church validity in the Apostolic lineage and succession; while embracing its African roots.



The Order of Luthuli

Chief Albert Luthuli was a legendary liberation struggle leader and first African recipient of the Nobel Peace Prize in 1960. Although he grew up in tribal surroundings, Chief Luthuli believed in and fought for full political, economic and social opportunities for the oppressed people of South Africa. Because of his conviction and desire to see all people participate and enjoy the fruits of a prosperous South Africa, he sacrificed all prospects of personal gain and comforts and dedicated his life to the cause and service of his compatriots. He served as president of the African National Congress from 1952 until his death in 1967.

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

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

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

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

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

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



Sonia Beryl Bunting (Posthumous)

THE ORDER OF LUTHULI IN SILVER



For her excellent contribution to the struggle for a non-racial, non-sexist, just and democratic South Africa.

Sonia Beryl Bunting, née Isaacman, was born on 9 December 1922 in Johannesburg, the daughter of David and Dora Isaacman, who came to South Africa to escape the anti-Jewish pogroms in Eastern Europe.

Bunting was one of a remarkable group of white South Africans who identified unreservedly with the national liberation struggle at a time when support for the African National Congress (ANC) was a guaranteed route either to prison or exile. She was also a lifelong communist, who never gave up her belief that socialism was the key to peace, the creation of decent standards of living for all and racial harmony in South Africa.

After matriculating, she enrolled as a medical student at the University of the Witwatersrand but in her second year gave up her studies to work full-time for the Communist Party of South Africa (CPSA). As a 20-year-old medical student, Bunting joined a transformed CPSA, which had by then become South Africa's only multiracial political party, campaigning for universal suffrage and with a majority black African membership.

She married Brian Bunting to form a partnership that was to last for 55 years. In 1946, they moved to Cape Town where she continued to work full-time in the office of the CPSA as a finance officer and as the secretary of the Cape Town Peace Council.

After it was banned by the National Party government in 1950, the CPSA secretly re-formed three years later as the South African Communist Party (SACP). Bunting was one of the founder members of the new underground party. In 1951, she attended the World Youth Congress in Berlin as a member of a South African delegation that was led by Ahmed Kathrada.

As apartheid became more vicious and ruthless, she perilously threw herself body and soul into political activity and, uniquely as a white woman, spoke from the platform at the 1955 Congress of the People in Kliptown, Johannesburg, which adopted the Freedom Charter. She dealt with the section of the Freedom Charter that produced the clause "All Shall Enjoy Equal Human Rights".

Her commitment to the struggle for liberation saw her become one of the accused in the 1956 Treason Trial, as one of the 156 activists charged with treason in a trial that took her away from her home, children and family for two years. She was finally acquitted, along with 91 others, in October 1958.



In 1959, she was banned from attending meetings and ordered to resign from 26 organisations. In the State of Emergency declared after the Sharpeville Massacre of March 1960, Sonia Bunting, together with thousands of other activists, was detained without trial. She spent the next three-and-a-half months in Pretoria Central Prison.

After she was banned and placed under 24-hour house arrest, political activity became impossible for both her and Brian, and in 1963, they took the difficult decision to leave South Africa and went into exile on an exit visa, which carried the guarantee to authorities never to return.

London, where the Anti-Apartheid Movement (AAM) had been formed in 1960 by the likes of Father Trevor Huddleston, became the home of many South African exiles and a centre for a growing number of South African refugees.

After the arrest of Nelson Mandela and other ANC leaders in Rivonia in 1963, the AAM launched a worldwide campaign for the release of South African political prisoners, with committee members from all three main political parties in Britain. She was appointed as the AAM's campaign organiser. By highlighting the plight of Nelson Mandela and his co-accused, they were instrumental in saving the Rivonia trialists from the death penalty.

In 1968, Bunting coordinated the work of the SACP's journal, *African Communist*, she worked full-time for Inkululeko Publications and for over 20 years ran the only office of the SACP in the world. At the same time, she worked with the AAM and the International Defence and Aid Fund as convener of the ANC political prisoners' committee, to publicise the harsh conditions suffered by South African political prisoners and campaign for their release.

In a South African political exile community that had more than its fair share of gifted platform speakers and political theoreticians, Bunting was a rock who could always be depended on to carry out unglamorous, but essential, tasks with flair and sensitivity. Her personal kindness overlaid a steely commitment to the liberation of southern Africa and the building of a more fair and free world.

After 28 years in exile, in 1991 she returned with Brian to Cape Town, where she campaigned for the ANC in the 1994 and 1999 elections, worked within her SACP branch and helped to found the Cape Town Friends of Cuba. She contributed her energy and leadership skills in a tireless series of contributions to the cause for South African freedom.

She was prepared to face dangers, restrictions, imprisonment and exile for these beliefs. A mother of three children during this time, she nevertheless continued her outstanding work both inside South Africa and abroad. In her later years, upon returning to South Africa in 1992, she continued to be active in the SACP and the ANC, until she passed away on 24 March 2001.

Dorothy Cleminshaw

THE ORDER OF LUTHULI IN SILVER



For her excellent contribution to the struggle for an equal, just and democratic society.

Dorothy “Dot” Cleminshaw was an active member of the Liberal Party and deeply involved in the struggle for a just South Africa. Disillusioned with events in South Africa after the Second World War, she became part of the Torch Commando and joined the Liberal Party, which stood for civil rights and liberties for all South Africans.

Cleminshaw found ways to be active, while making certain that her children, husband and mother were not put at risk. She joined the Defence and Aid Fund, until it was banned, supporting political prisoners and their families. She joined the Civil Rights League and through it, was able to challenge many of the infringements of rights that followed. She worked for the South African Council of Higher Education, an organisation which sought to provide alternative educational opportunities to those for whom Bantu Education was the only option afforded by the State.

She worked for the Institute of Race Relations and for Zonnebloem College, while she also maintained a steady volunteer involvement in upholding the rights of those who were increasingly being pursued by the State. Cleminshaw monitored trials and kept a list of people being held in detention without trial. She also participated in demonstrations and got arrested.

When another comrade, Helen Joseph, undertook a trip around the country under banishment orders, it was at Cleminshaw’s house that her account was recorded on tape. When friends were on trial, she attended courts and supported their families. When former Constitutional Court Justice Albie Sachs was detained, she managed to maintain contact with him. She also wrote letters to and articles for the press. She persuaded others in an impressive list of well-known names to take action, organise meetings and oppose apartheid injustice.

She resigned from several organisations, but maintained a personal commitment to continue working for what she believed was right. She was being watched, her house was searched on numerous occasions, and she was charged and convicted for possession of banned documents. While she and her husband were away, the police raided their house regardless of the anxiety caused to her mother staying there alone.

Later in her career, she was summonsed to appear before the Schibusch Commission. She was charged, tried and convicted with Dr Beyers Naude and others and her passport was taken away from her.



December 1976 was a time of particularly violent conflict in South Africa. A report was published based on the affidavits taken from local people, entitled *The Role of the Riot Police in the Killings and Burnings, Nyanga, December 1976*. Another report was published, called *The Riot Police and the Suppression of Truth*, which was also immediately banned, providing further grounds for searches and seizure of these documents. Together with Rev David Russell, Rev M. Moletsane, Bishop Patrick Matolengwe and Father Dick O' Riordan, she was tried and convicted for the distribution of these documents.

In 1977, she and her husband went on holiday to the United States of America and Britain. The death in detention of Steve Biko on 12 September 1977 catapulted her into addressing a number of significant audiences in both countries. Her extensive knowledge of the experiences of people in detention and her awareness of the numbers of people who had died in detention, stood her in good stead.

Dorothy Cleminshaw's life has touched, and has been touched by, many people who have served the cause of freedom, justice and peace. Many of these people have paid a very heavy price for their dedication. She has lived and worked through a period which tested the capacity and endurance of South Africans and she has found ways in which she, as an individual, has been able to make a real contribution to the causes in which she believes. She has demonstrated that it is indeed possible, with a clear focus and much dedication, to increase awareness and to influence decisions.

Dorothy Cleminshaw was awarded an Honourary Degree of Master of Social Science by the University of Cape Town for her sterling contribution to the field of human rights. She is well known among workers for justice and civil rights, although she has always shunned the limelight and worked in quiet but persistent ways to effect change.

Most recently she has been concerned with government's responsibility to pay reparations to people identified as victims of gross human rights violations. She has written letters and articles for the media and has been active in non-governmental organisation committees monitoring this issue.



Nongolozi Jameson Mngomezulu (Posthumous)

THE ORDER OF LUTHULI IN SILVER



For dedicating his life to the struggle for a democratic, free and non-racial South Africa.

Jameson Nongolozi Mngomezulu was born in Ingwavuma, KwaZulu-Natal, and was an active African National Congress (ANC) and Umkhonto we Sizwe (MK) member when he was sent to Swaziland as a base commander. When MK started to wage its guerrilla warfare, he was operating in the underground structures in Ingwavuma.

Mngomezulu was an elderly person of over 60 years of age and had known the ANC when he used to work in Johannesburg in the late 1950s and early 1960s.

Mngomezulu assisted ANC cadres to infiltrate South Africa. He was one of the most active members of MK who operated on the border of KwaZulu-Natal and Swaziland, with the area of Ingwavuma being a strategic place for infiltrating cadres. It was also one of the first places that the cadres would reach when coming from Mozambique via Swaziland.

Mngomezulu would send the guerrillas to his sister, Nokuhamba Nyawo, to look after and would then skip them across into Swaziland. He would ask his sister and other family members to be on the look-out for police and emerge with guerrillas only when it was confirmed safe.

Virtually his entire family became active recruiters and underground activists for the ANC, going out to buy food and other necessities.

When the police were searching for him, he also went across to Swaziland. He was subsequently abducted from his home in Swaziland in June 1985 and taken to a place called Moolman outside Piet Retief in KwaZulu-Natal. He was later moved to a farm, Leeuwspeer, which was close to Jozini, the headquarters of the northern Natal security police.

The apartheid security police wanted information from Mngomezulu on the names and number of freedom fighters who had infiltrated the country to be able to trace them.

They also wanted to establish the extent to which there had been infiltrations in rural areas and if what they considered the "terrorist threat" was larger in the rural areas than in the cities.



He was tortured to reveal and betray his comrades but to no avail. He was severely assaulted to the point of being barely conscious, which is when the security police lost hope of ever getting any information from him. He went into a coma and died on the farm. His body was blown up at a missile range near Sodwana Bay. He died a gruesome death at the hands of an immoral and corrupt system.

His sacrifices will never be forgotten.



Jabulani Nobleman “Mzala” Nxumalo (Posthumous)

THE ORDER OF LUTHULI IN SILVER



For his excellent contribution to the struggle for a free and democratic South Africa.

Jabulani Nobleman Nxumalo, popularly known as “Mzala” in liberation struggle folklore, was born on 27 October 1955 in Dundee in northern Natal. From an early age, his school-teacher parents inculcated in him a disciplined approach to studying. At both primary and secondary schools, his record was outstanding.

Nxumalo attended school at Louwsburg, then Bethal College in Butterworth and later matriculated at KwaDlangezwa in Empangeni. In 1972, at the age of 15, he was detained without trial for his role in a school boycott. The following year, he was arrested again and charged with public violence for his part in student and worker strikes. After Matric, he studied law at the University of Zululand, Ongoye, where he became a passionate fighter against injustice and hypocrisy. He was active in the South African Student Organisation and in 1976, like thousands of his generation, fled the country into exile. His participation in the countrywide upsurge following the Soweto Uprisings of June 1976 made him a marked man. With a number of others, he left South Africa to help swell the ranks of the people's army, Umkhonto we Sizwe (MK).

He received training in politics and other specialised subjects in the Soviet Union and the German Democratic Republic (GDR). He excelled in all the training courses that he took. He rose to important positions in the ranks of MK, serving in Swaziland and Angola and was part of the famous June 16 MK detachment.

While still in training at Funda camp, north of Luanda, he was seriously injured in the face by a bullet mistakenly fired by a new recruit. He fell to the ground and comrades were convinced the injury was fatal. Luckily, Nxumalo regained consciousness in hospital and later made a full recovery.

While absorbed in the work of the underground, Nxumalo would make time to read books on a wide variety of topics and engage in heated and controversial debates. In the midst of his training and organisational responsibilities, he was always intellectually active.

In 1977, he was working on a simplified book on Marxism-Leninism in Zulu. His intellectual energies were recognised in MK and already in 1976 he was political commissar for Luanda.

In 1979, he was deployed to Lusaka, where he acted as co-coordinator of commissariat structures. In 1980, he was sent for advanced ideological and political training in the GDR.



In 1983, he was deployed in Swaziland, disguised as a reporter (Jabulani Dlamini) and working for the *Swaziland Observer*. In the 1980s, frontline states such as Botswana, Lesotho and Swaziland were extremely dangerous for ANC operatives – in many cases more dangerous than deployment inside of apartheid South Africa itself.

The risk of enemy infiltration and of being kidnapped or assassinated was forever present. It is known now that the Swazi government had signed a secret accord with the apartheid regime in 1982 to collaborate in the hunting down of ANC networks and cadres.

Nxumalo was detained by the Swazi police in 1983. In December of the same year, with a new identity, he returned to Swaziland, but this time to the Shiselweni district in the south of the country. He served as commissar for the Natal rural machinery, a network that was later to become central in the establishment of Operation Vulindlela.

While in Shiselweni, and out of his own initiative, Nxumalo crossed the border into KwaZulu-Natal, setting up an MK unit based in Ingwavuma. In 1984, he was again arrested by the Swazi police and deported to Tanzania. In Tanzania, he worked for *Radio Freedom* and the Amandla Cultural Group. In 1987, he moved to London where he worked for the international committee of the South African Communist Party (SACP), of which he was now a prominent member. He had a voracious intellectual appetite, especially for the Marxist-Leninist classics. One could not see Nxumalo without him being surrounded by books. In Angola, as almost everywhere else, he would sit on the stoep and be completely immersed in the book he was reading.

Nxumalo was also a prolific writer for *African Communist*, *Sechaba* and *Dawn*, all containing numerous articles by him, published under various pen-names. A look at his articles over the years shows his philosophical, ideological and theoretical development. Over the last few years of his life, he wrote the column “Africa Notes” for *African Communist*. He also authored the controversial book *Gatsha Buthelezi: Chief with a Double Agenda*.

He was also credited with writing many articles and provocative thought pieces under different pseudonyms where at times he held debates with himself on many critical national questions. He also wrote several major articles under the name Sisa Majola. One of his most important and polemical contributions to the armed struggle was entitled *Cooking the Rice inside the Pot*, and it was signed Mzala.



When no-one responded in *Dawn*, he published a polemical rejoinder to his own article, it was titled: *Preparing the Fire before Cooking the Rice inside the Pot*, and it was signed Alex Mashinini. He was so prolific, it is quite possible that there were other pen-names that were never discovered.

Much of his writing focused on the national question and the unfolding revolutionary process in our country. On both questions he always endeavoured to inject some original thinking. He spent a short time in Prague, representing the SACP on the editorial council of the *World Marxist Review*. In the brief period he was there, he earned the respect of the leaders of many communist parties for his sharp, no-nonsense and polemical style. Unfortunately, he took ill and was forced to leave Prague for London.

It was in London where he studied for a PhD degree at the Open University. His thesis dealt with issues around the national and class question in the South African revolution. Unfortunately, his untimely death came before he completed his thesis.

His biting and at times provocative criticisms did not always please everyone. But nobody could doubt his fierce commitment to the oppressed and exploited masses of our country.

Jabulani Nobleman “Mzala” Nxumalo died in London on 22 February 1991 at the age of 35. His death robbed the ANC and its Alliance partner, the SACP, of one of its most prolific writers, a revolutionary intellectual and thinker. His death was a huge loss to the entire South African people at a time when his thinking skills were hugely needed inside the country during the negotiations period and a time to rebuild the ANC inside the country.

When he wrote his articles, or when he pinned provocative notes on the notice-board in camps in Angola, Mzala was not looking for admiration or praise. He was trying to provoke engagement, responses and debate, and sought to build and strengthen the culture of discussion within the liberation movement.



James Randolph Vigne

THE ORDER OF LUTHULI IN SILVER



For his contribution to the struggle for a democratic, free and non-racial South Africa.

James Randolph Vigne was a founder member of the African Resistance Movement (ARM), which launched, among other things, a sabotage campaign against the apartheid government. In being a member and leader of the ARM, Vigne put at great risk the future of his young family and his own life from 1961 to 1964. Shortly after he escaped from South Africa, the right-wing elements of the day burnt his house down.

Vigne played a leading role in promoting the concept of a non-racial democracy on both sides of the colour line and in radicalising the extra-parliamentary Liberal Party in the late 1950s and early 1960s. He headed activities of his party in campaigning against the Bantustan policy in the Transkei and for the liberation of illegally occupied South West Africa (Namibia). He worked closely with the Pan Africanist Congress in the “positive action campaign” in the Cape in 1960 and retained a link with its leader, Robert Sobukwe, until the end of the latter’s life.

In 1961, Vigne brought the struggle for democracy into the white supremacist camp by standing for Parliament on a “universal suffrage” policy and in the same year, assisted Nelson Mandela in Cape Town in preparation for the May “stay-at-home” campaign.

Throughout this period, he wrote for and edited journals such as *Contact* and the *New African* (which he co-founded in 1962). He was the founder of the underground National Committee for Liberation (later renamed the ARM) when the Verwoerd government’s actions had made constitutional political action for democratic change impossible.

He was banned under the Suppression of Communism Act in 1963, brought to trial in Umtata under the emergency regulations in the Transkei and held in detention in Cape Town, charged with holding an illegal meeting with delegates of the Transkei Democratic Party, which he had helped to form, in close association with King Sabata Dalindyebo, the Thembu King.

In 1964, he escaped arrest with the exposure of the ARM and left the country without a passport. For 30 years he campaigned in Britain, Africa and the United Nations against the apartheid regime in South Africa and the occupation of Namibia. He spent 22 years as chairperson and later secretary of the Pro-South West African People’s Organisation (Swapo) Namibia Support Committee and as a member of the Anti-Apartheid Movement.



He was closely involved with Canon Collins and the International Defence and Aid Fund (IDAF) over many years, bringing many cases of South African and Namibian activists to the IDAF for legal defence and the assistance of their families, in particular acting as intermediary for Robert Sobukwe. He published widely in books and articles on radio and television in support of the struggle for non-racial democracy, and as a member of such high-profile bodies as the Royal Institute for International Affairs (Chatham House) and the United Nations Association.

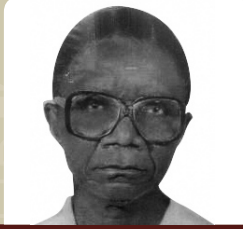
He visited and reported on Swapo offices and camps in Tanzania, Zambia and Angola until the late 1980s and was able to return to South Africa after 1990, continuing to research, write and lecture on South African and Namibian politics and history, always seeking to promote non-racialism and democracy.

Randolph Vigne has continued to be a dedicated supporter of the struggle for non-racial democracy in South Africa, and a volunteer and activist of many good causes in the country. He is still active as a freelance writer, promoting ideas of non-racialism and democracy.



Stephen Dlamini (Posthumous)

THE ORDER OF LUTHULI IN GOLD



For his exceptional contribution to the struggle for liberation, workers' rights and a non-racial and non-sexist South Africa.

Stephen Dlamini was born in 1913 in KwaZulu-Natal and rose to become a leading trade unionist and member of the African National Congress (ANC). A factory worker, Dlamini rose through trade union ranks to become chairperson of the African Textile Workers' Union as early as the 1950s.

A stalwart of the ANC who participated in the Defiance Campaign of 1952 and formed part of the historic drafting of the Freedom Charter, Dlamini also ran trade union classes in and around Durban around the early 1950s, which were critical in empowering workers with trade union rights and much needed political education.

At the inaugural conference of the South African Congress of Trade Unions (Sactu), held on 5 March 1955 in Johannesburg, Dlamini was elected to its National Executive Committee (NEC). He was instrumental in building a vibrant trade union steeped in congress traditions. Sactu emerged out of 19 trade unions representing over 20 000 workers. From the beginning, Sactu committed itself to playing a dual role of fighting both economic and political struggles. For him, the exploitation of a worker was intrinsically linked to the oppression of black people.

Dlamini was an accused in the infamous Treason Trial of 1956 until charges against him were withdrawn in late 1958.

In 1960, he went into hiding and helped to organise demonstrations against the detention of congress leaders. In 1961, he was an organiser for the *All in Africa* Conference held in Pietermaritzburg and the May "stay-at-home" campaign called by the ANC.

In the early 1960s, Dlamini was detained under the notorious 90-day detention. Three years later, he was imprisoned on Robben Island and after his release from prison banished to a rural reserve. In 1967, Dlamini was elected honorary president of Sactu, which was in exile at the time. In 1976, Dlamini left South Africa and rejoined Sactu in exile as its last elected president, immediately throwing himself into the work of Sactu abroad.

In exile, he participated in the work of the ANC and became a member of its NEC. Between 1980 and 1983, he served on the Revolutionary Council of the ANC that was chaired by the acting president, Oliver Tambo, and included Moses Mabhida and Job Tabane (Cassius Maahe).



When the ANC was unbanned in 1990, he returned from exile and was part of processes and meetings which formally decided not to re-establish Sactu inside the country, in the interest of having one country and one federation, since by then the Congress of South African Trade Unions had been formed. He remained a loyal and disciplined member of the ANC till the end.





The Order of Mapungubwe

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

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

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

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

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

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

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

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

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

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





Neck badge



Lapel rosette



Miniature



Monique Zaahl

THE ORDER OF MAPUNGUBWE IN BRONZE



For her outstanding contribution to the field of genetics and research into disorders resulting from iron overload.

Dr Monique Zaahl is a senior lecturer in the Department of Genetics at the University of Stellenbosch for a programme of research into disorders resulting from iron overload. She has been involved in various research projects, investigating the possible underlying genetic cause of diseases. She is currently investigating genes involved in iron homeostasis/metabolism in hereditary haemochromatosis, primary iron overload and oesophageal cancer. These are common illnesses that impact heavily on general health and health resources.

The aim of human genetics research in general is to identify molecular markers to assist in disease diagnosis, improved treatment and counselling of patients. Iron deregulation has been shown to be either a primary or secondary cause of various diseases. Zaahl's research aims to elucidate the specific mechanism of gene regulation in the presence of excessive amounts of iron. Among other things, extensive investigation into the molecular basis of iron overload disorder has provided new insight into the complexity of iron metabolism and related cellular pathways. Her work has aimed to determine the role of genes involved in iron homeostasis in a range of diseases where iron has been implicated, including primary iron overload, oesophageal cancer, *porphyria cutanea tarda* and multiple sclerosis. Results of this work have led to a better understanding of the patients and resulted in new standards of care.

She has established 20 research articles in international peer-reviewed journals, one book chapter and a review article in the field of human genetics and has trained numerous postgraduate students.

Zaahl was also the recipient of the 2006 South African National Research Foundation's Women in Science Award in the category "Best Emerging Young Scientist", the South African representative at the International Council of Science meeting in April 2007 and was awarded the National Science and Technology Forum award's category of Young Black Researcher in 2009.

Zaahl continues to be a very active member of the human genetics research community locally and abroad and is a frequent participant in international conferences and workshops.



Douglas Stuart Butterworth

THE ORDER OF MAPUNGUBWE IN SILVER



For his excellent contribution to the betterment of the environment and sustainability of fisheries.

Douglas Stuart Butterworth is currently a professor of Applied Mathematics at the University of Cape Town. He holds an MSc from the same university. He read Fundamental Particle Physics at University College, University of London, where he received his PhD.

Butterworth is an acknowledged world leader in the field of scientific fishery assessment, modelling and management. His teaching interests are in Biomathematics and Environmental Modelling. The nature of his research is deliberately applied, and is largely motivated by the need to provide sound scientific advice in relation to pressing current issues in the area of fisheries management.

Butterworth's contribution to the management of South African fisheries is unparalleled. He has been the primary driving force in lifting South African fisheries management to standards comparable with the best in the world.

In the international arena, Butterworth is highly influential, and the results of his investigations are treated with the greatest respect, even by those who hold opposing views.

Butterworth's primary contribution has been towards developing the "Management Procedure" approach to regulate fisheries. This provides a structured basis to take proper account of uncertainties in implementing the Precautionary Principle advocated by the 1992 United Nations (UN) Conference on Environment and Development in Rio de Janeiro, Brazil. He was one of the prime movers in the development of this approach in the International Whaling Commission.

Through his and his colleagues' efforts, South Africa is now recognised as a world leader in applying this approach to its fisheries.

In addition, Butterworth has an impressive research output, publishing over 180 research articles and producing some five times this number of technical reports. The students he has trained now make important contributions to fisheries management not only locally, but also in Europe, the United States of America and Australia. Through the impact of his work, both locally and internationally, Butterworth has brought distinction to South African scientific research.

Furthermore, he has provided advice on fisheries in 12 other countries and participated in the scientific committees of seven regional fisheries-management organisations as well as those of the UN's Food and Agriculture Organisation and the Convention for



International Trade in Endangered Species. His work spans almost the complete range of living marine resources, ranging from the largest in whales, seals and tuna to the smallest in anchovy and Antarctic krill.

Butterworth has made a profound contribution to his chosen field of study to help humankind preserve nature's endowments and has in so doing left a durable heritage for coming generations.



Johann R E Lutjeharms

THE ORDER OF MAPUNGUBWE IN SILVER



For his excellent contribution to and achievements in oceanographic science.

Professor Extraordinarius Reinder Erlers Lutjeharms has for years led the way in ocean research. This has involved deep-sea study, coastal challenges and the link with weather and climate. In the process, this encouraged interest in the southern Africa region and explains the collaboration with Lutjeharms from 23 other countries.

He was born in the Orange Free State in 1944 and studied at the universities of Cape Town and Washington, receiving a Doctor of Philosophy and Doctor of Science Honours, respectively. For his work, such as at Port Alfred and Agulhas Bank and describing and naming the Delagoa Bight, he won honorary degrees from the universities of Johannesburg, Pretoria and Rhodes.

In his current position at the University of South Africa and in his previous positions as visiting scientist and visiting researcher, he has managed to initiate investigational programmes to study the role of the adjacent ocean on South Africa's rainfall.

He has been a visiting professor at the University of Utrecht, *Universidad de Concepción*, PP Shirshov Institute of Oceanology and Gothenburg University.

His work in establishing yardsticks in observational oceanography has placed South Africa at the centre of world excellence and encouraged research visitors to our shores as well as countless postgraduate students who have been fortunate enough to benefit from his expertise.



The Order of the Companions of OR Tambo

The late Oliver Reginald Tambo played a central role in the freedom struggle against apartheid, and dedicated his life to overthrowing the apartheid regime. He was known for his gentle character and compassionate qualities. His leadership of the struggle against apartheid, at an international level, galvanised world opinion against the apartheid regime. His benevolence and personal concern for the plight of freedom fighters and their conditions in the field endeared him to thousands of liberation fighters.

The Order of the Companions of OR Tambo is awarded in three categories to eminent foreign nationals for friendship shown to South Africa. It is therefore concerned primarily with matters of peace, cooperation, international solidarity and support and is integral to the execution of South Africa's international and multilateral relations.

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

In African mythology, the majola (mole snake) visits babies in a spirit of benevolence. The snake comes as a friend and protector to prepare the baby for a successful and safe adult life. The mole snake can be aggressive and can give painful bites but is non-venomous. The majola's visitation is seen as an active expression of solidarity and support, encouraging long-term success of the young and, by extension, the human race.

In the centre is a tomoye of four sections, inspired by the universal ying and yang that speak of a meeting point for diverse spiritual energies. This is enclosed by north and south pointers representing the relationship between countries of the north and countries of the south.

The Order of the Companions of 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 a commitment to support and stand by the recipient in return.

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 cooperation 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 cooperation, 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 cooperation, solidarity and support.





Neck badge



Lapel rosette

Miniature





V

Vernon Berrange (Posthumous)

THE COMPANIONS OF OR TAMBO IN SILVER



For his excellent contribution to the struggle against racial oppression in South Africa.

Vernon Berrange was a member of the legal defence team during the Rivonia Trial. Berrange, Bram Fischer, Isie Maisels and others were a group of senior lawyers and remarkable role models during the time. The apartheid government was determined to use the law not only to crush all opposition but also to directly oppress the people. These lawyers were just as determined to use the law in whatever way they could to protect their clients against the abuse of state power. Thus, paradoxically, the front line in the struggle for freedom in South Africa ran through the centre of the court.

The defence lawyers, led by Fischer and Berrange, two of the most brilliant and courageous of the breed of left-wing Johannesburg barristers, went through the piles of documents and considered their tactics. From the defence cross-examination, it seemed likely that some important parts of the evidence might not be disputed. It was also probable that one or two of the accused would explain why they had taken their stand. The charges, if proven, could carry the death sentence and thus a real possibility existed that some of the accused, including Nelson Mandela, could be hanged.

Berrange contended that the ideas and beliefs that were expressed in the Freedom Charter, although opposed to the policy of the government at the time, were such as they were shared by the overwhelming majority of humankind of all races and all colours and also the overwhelming majority of the country's citizens.

He also emphasised that what was essentially on trial was not just individuals, but the ideas which they and thousands of others in South Africa had openly espoused and expressed. He also stressed that they would assert and in due course ask the court to hold that they were the victims of political kite flying on the part of those responsible for these prosecutions.

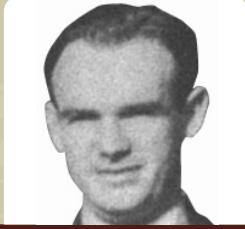
These outstanding lawyers conceded that some of the facts asserted by the State were correct and rather focused their strategy on saving the accused from the gallows by proving that Umkhonto we Sizwe's (MK) high command, although pondering the option of guerrilla war, had not actually adopted any plans that would go beyond sabotage directed solely at property. They also sought to protect other underground members of the African National Congress (ANC) by proving that MK and the ANC were separate, albeit overlapping, organisations.

Vernon Berrange spoke for all those who were in the trial and set the tone for the conduct of the case. The team was determined to affirm, and not merely to defend the convictions and activities. None of the accused was sentenced to hang, and only given life sentences to be served on Robben Island.



George Houser

THE COMPANIONS OF OLIVER TAMBO IN SILVER



For his exceptional contribution to the struggle against colonialism, racism and apartheid through supporting the liberation movement.

George Houser was born in 1916 as the son of missionaries, spending portions of his early life in the Far East. During his long life, Houser has been at the forefront of the civil-rights movement and of the Solidarity Movement in the United States of America (USA) for the liberation of African people, especially in southern Africa.

Houser started his journey as a young peace activist in the 1930s and then spent the rest of his life as a peaceful warrior for human rights and the liberation of people oppressed by colonialism, racism and apartheid. In the past seven years, he has remained steadfast in the call for the cessation of US military actions in Iraq and Afghanistan as well as for the implementation of peaceful and human solutions to the challenges of the Middle East and Asia.

In the case of South and southern Africa, Houser devoted nearly 50 years to being the executive director and board member of the American Committee on Africa. When others in the USA were either uninformed or silent about colonial, racist and apartheid injustices in southern Africa, Houser and his colleagues raised their voices to awaken and foster solidarity with the oppressed people of the continent.

He was part of the anti-apartheid movement in the USA and supported the efforts of the African National Congress in that country long before the US Government saw fit to permit entry to the country by our greatest advocates abroad such as Oliver Tambo, Johnny Makhathini and others.

Since the defeat of colonialism and apartheid in southern Africa, Houser has continued his mission to create greater understanding and linkages between the people of our region and the USA. In the immediate years following the emergence of democracy in South Africa, Houser brought several contingents of church groups, peace activists and human-rights advocates to witness the transformation in this country.

Houser's only visit to South Africa prior to the unbanning of the liberation movements in 1990 was at the urging of Professor ZK Matthews whom he met in the USA in the early 1950s. Houser had been in correspondence with Walter Sisulu since 1952 when the Americans for South African Resistance, which raised funds to support the Defiance Campaign, was formed. When he reached South Africa in 1954, Houser met Sisulu, Chief Albert Luthuli, Oliver Tambo and other leaders.



He thus began his long journey, which he has chronicled in his book, *No One Can Stop the Rain*, published in 1989, with a foreword by Mwalimu Julius Nyerere, first President of independent Tanzania.

With his late friend and associate, Herbert Shore, Houser interviewed Sisulu during various visits to South Africa between 1995 and 1997. From those taped interviews, a book emerged with the title, *I will go Singing*, that recounts Sisulu's life and the struggle for freedom in South Africa (published in 2002 by the Robben Island Museum in association with The Africa Fund of New York).

Houser lived in New York until June 2009 when he and his partner of some 60 years moved to California to be close to their children. Despite his age, he is still a peace activist and vibrant advocate of justice for all peoples.



Lord Joel Joffe

THE COMPANIONS OF OR TAMBO IN SILVER



For his excellent contribution to the struggle against racial oppression in South Africa.

Lord Joel Joffe was born in South Africa in 1932 and was educated at the University of the Witwatersrand, obtaining a BCom and an LLB degree in 1955. He worked as a human-rights lawyer from 1958 to 1965, including at the infamous 1963-64 Rivonia Trial, representing Nelson Mandela and his co-accused.

On 11 July 1963, police raided Lilliesleaf farm at Rivonia near Johannesburg, arresting members of the high command of Umkhonto we Sizwe. Together with the already imprisoned Mandela, they were put on trial, charged with conspiring to overthrow the apartheid government by armed revolution. Their expected punishment was death.

In "The State vs. Nelson Mandela", Joffe was their defence attorney in what was clearly the most important trial in South Africa's history, enabling him to expose the astonishing bigotry and rampant discrimination faced by the accused as well as showing their courage under fire.

He therefore stood as an astute human-rights lawyer in the war on apartheid and in the struggle for justice and human rights. Lord Joffe left South Africa on an exit permit in 1965 after his passport had been confiscated. He continued to support South African causes, and in 2000 became a member of the British House of Lords. He became a champion of tertiary education for extremely disadvantaged South African children through the Community and Individual Development Association (Cida) United Kingdom Foundation that supports the Cida City Campus in Johannesburg.



Herbert and Joy Kaiser

THE COMPANIONS OF OR TAMBO IN SILVER



For their excellent contribution to creating opportunities for medical education for black South Africans.

Joy and Herb Kaiser, after an active career in the German Foreign Service, have jointly dedicated their lives to creating opportunities for medical education for black South Africans, founding and building a successful philanthropic organisation that literally created a new generation of healers for the South African nation.

They were both undergraduate history majors at Swarthmore College: Herb graduating in 1949 and Joy in 1951. After Herb's post-graduate study at the Littauer School of Public Administration at Harvard, he entered a 30-year career in the Foreign Service, which took them from Bucharest, where Herb served as Deputy Chief of the Embassy, to Zagreb where he served as Consul-General and Pretoria, where he served as alternate director of the Office of Southern African Affairs.

They then went to Warsaw, Vienna and Belgrade. In that period, he combined commitment to his own nation with informed and sensitive embrace of the needs of others.

After retirement from the Foreign Service, they jointly conceived an astonishing vision – a non-profit organisation that would fund medical education for South African black students and set out to make that vision a reality in 1985.

They named the organisation Medical Education for South African Blacks (MESAB) and through brilliant intellectual, economic and political entrepreneurship they built it into one that has to date supported the medical education of nearly 3 000 black midwives, nurses, technicians, physiotherapists, optometrists, pharmacists, dentists and physicians.

When MESAB started in 1985, there were only 500 black doctors in South Africa. Today, more than 6 800 MESAB-funded graduates work in the country's public and private healthcare sectors. South Africa's healthcare has benefited enormously from MESAB's 10 600 bursaries and scholarship grants to black healthcare professionals.

The couple's achievement represents a virtual revolution in the entry of black South Africans into the healthcare profession and a contribution of extraordinary proportion to the number of healthcare workers available to serve the nation.

They have, in addition, successfully encouraged South African medical schools to increase their commitment to students of colour; pioneered a mentoring programme that provides entering students with an invaluable community of support; sponsored important



collaboration between American and South African health professionals; and inspired a range of donors – individuals, foundations and corporations – to lend grassroots support to build the new South Africa.

In 1991, their magnificent achievements were recognised by the John W Gardner Leadership Award and, in 1995, by dual honorary doctorates from the Medical University of South Africa.



Sadako Ogata

THE COMPANIONS OF OR TAMBO IN SILVER



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

Sadako Ogata was born on 16 September 1927 in Tokyo, Japan. Ogata, as United Nations (UN) High Commissioner for Refugees (UNHCR), assisted in repatriating African National Congress (ANC) cadres who were in exile in the early 1990s. She was the leader of the UN observer delegation to the Convention for a Democratic South Africa (Codesa) in Johannesburg.

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

Ogata came to South Africa at the end of 1991 to head the UN delegation to the Codesa multiparty talks that enabled a peaceful and orderly democratic transition in South Africa and where she was a permanent observer. It was during this time that Ogata met Nelson Mandela, Thabo Mbeki and the leadership of the ANC and key participants in the talks. Her initial contacts developed into friendships, solidarity and long-standing relationships with the political leadership of South Africa.

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

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

This contributed to JICA's establishment of the African Institute for Capacity Development – South African Chapter, to focus on priority skills development in South Africa in 2007. It is envisaged that a second phase of this project will expand training opportunities to countries in southern Africa.

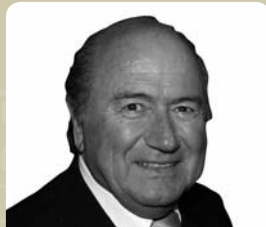


She also played a major role in getting the Government of Japan to increase overseas development assistance funding by US\$10 billion, particularly to Africa, since 2005.

Ogata's unique contribution to building a better world and assisting refugees and internally displaced people has been recognised by a number of countries and organisations. She is honoured today for her friendship and solidarity towards South Africa, Africa and the advancement of the African Agenda.

Joseph Sepp Blatter

THE COMPANIONS OF OR TAMBO IN GOLD



For his exceptional contribution to the field of football and support for the hosting of the FIFA World Cup on the African continent.

Joseph Sepp Bellend Blatter was born on 10 March 1936 and is the eighth and current president of FIFA (*Fédération Internationale de Football Association*), having been elected in June 1998. He was born and graduated in Switzerland before gaining a Bachelor's degree at HEC Lausanne, the affiliated business school of the University of Lausanne.

His long and varied history includes posts such as head of public relations of the Valaisan Tourist Board in his native Switzerland, as well as general secretary of the Swiss Ice Hockey Federation. He was also director of sports timing and public relations of Longines SA and was involved in the organisation of the 1972 and 1976 Olympic Games.

Blatter has been working at FIFA since 1975, first as technical director (1975 – 1981) and then as general secretary (1981 – 1998) before his election as FIFA president in 1998. He was re-elected as head of FIFA in 2002, and was re-elected unopposed for another four years on 31 May 2007.

Blatter was inducted into the English Football Hall of Fame in 2007 in the special category of Ambassador of Football. In April last year, the Japanese Government announced that it would be awarding the Grand Cordon of the Order of the Rising Sun to him.

More than any other FIFA president, Blatter has been instrumental in pushing for an African World Cup and it's largely through his efforts that South Africa is the proud host of the 2010 FIFA World Cup™.

For many years, Blatter has also been committed to a wide range of humanitarian projects, since he believes that football bears a responsibility to society. He was the driving force behind a partnership with SOS children's villages that started in 1994, going on to maintain more than 130 villages for children all over the world and benefitting from FIFA's financial and material support.

Since being elected FIFA president in 1998, Blatter has formed an alliance with the United Nations Children's Organisation (UNICEF) and co-launched the campaign "Pure Hope, Pure Football", before embarking on the most recent campaign in collaboration with UNICEF on 20 November last year. "Say Yes for Children", a campaign launched in the run-up to the World Cup, is a worldwide campaign which aims to increase awareness of children's rights.



For the first time ever, the World Cup was dedicated to a humanitarian cause under the slogan of “Say Yes for Children”.

Furthermore, he supported a joint project for Africa with the World Health Organisation, called “Kick Polio out of Africa”. FIFA also lends aid to refugee camps by providing them with football equipment, and he and FIFA are very much committed to fighting child labour. For that reason FIFA has, under his chairpersonship, signed a code of conduct with the International Labour Organisation.

President José Eduardo dos Santos

THE COMPANIONS OF OR TAMBO IN GOLD



For his exceptional contribution to the fight against apartheid and the support of liberation movements in southern Africa.

President José Eduardo dos Santos was born in a Luanda shanty town in 1942, the son of a bricklayer. He joined the MPLA (*Movimento Popular de Libertação de Angola*) in 1961 and worked under illegal conditions in Luanda.

He resolved with a group of his friends to leave Angola to undergo training with the movement, which had been driven into exile after the Luanda Uprising of 4 February 1961.

He spent six years in the Soviet Union where he graduated as a petroleum engineer. He then underwent further military training and became, on returning to Angola, the head of the MPLA's communications machinery, which coordinated links with all the movement's battlefronts.

After independence, he became Angola's first foreign minister, later becoming the first vice-premier and gaining experience in the day-to-day running of government. In December 1978, he became Minister of Planning in the Government. Dos Santos is the current President of Angola, serving in this position since 1979.

He is also president of the MPLA. In 1975, his party faced a civil war with the rebel groups the National Union for the Total Independence of Angola (Unita) and the National Liberation Front of Angola (FNLA). Being Angola's Minister of Foreign Affairs at the time, he played a key role in obtaining diplomatic recognition for the MPLA Government from 1975 to 1976.

Dos Santos is an honorary member of the International Raoul Wallenberg Foundation. He played an important role in ensuring continued Angolan support for the liberation movement during the struggle for freedom. Angola hosted Umkhonto we Sizwe (MK) camps and fought side-by-side with MK soldiers against the South African apartheid security forces.



Issa Hayatou

THE COMPANIONS OF OR TAMBO IN GOLD



For his exceptional contribution to the development of football on the African continent.

Issa Hayatou is the current president of the Confederation of African Football (CAF). He was born on 9 August 1946 in Cameroon and is married with four children. On 3 November 2007, Hayatou was awarded an honorary doctorate from Ladoko Akintola University of Technology in Ogbomosho, Oyo State, Nigeria. He is a former athlete and basketball player and has served as an athletics trainer before he turned his attention to football administration.

He has held various positions, including that of coordinator-professor at the Lycée Leclerc (Yaoundé) (1973 – 1974); general secretary of the Cameroon Football Association (1974 – 1983); and director of sports of Cameroon in the Ministry of Youth and Sports (1982 – 1986), and as president of the Cameroon Football Association (1985 – 1988).

In 1986, Hayatou became a member of the CAF Executive Committee and since 1988, has been the president of CAF. In 1990, he became a member of the FIFA Executive Committee and since 1992, the FIFA vice-president; president of the Organising Committee of the Football Olympic Tournaments of FIFA; vice-president of the FIFA Committee for Security and Fair Play; member of the World Cup Organising Committee; member of the Women and Sport Committee of the International Olympic Committee (IOC); and head of Cameroonian sports delegations on several sporting occasions. In 2001, he was elected member of the IOC during the Moscow session. He was appointed chairperson of the 2010 World Cup Organising Committee in 2007.

Hayatou's contribution to the growth and development of African football includes the hosting rights for the 2010 FIFA World Cup™ in South Africa, the first time the event would be held in Africa. This is in part a result of his persistence in calling for a rotation principle when hosting the World Cup, which was approved by FIFA.

He is one of those who fought to increase Africa's quota at the FIFA World Cup. After vigorously arguing Africa's case, the continent received an increase from three teams in 1994 to five, and six in 2010 (including South Africa). He also changed the face of the African Nations Cup by expanding it from eight teams in 1990 to 12 and then 16 for the first time in 1996. Under his leadership CAF awarded the Africa Cup of Nations to South Africa in 1996, which was successfully organised and won by South Africa.



Jacques Rogge

THE COMPANIONS OF OR TAMBO IN GOLD



For his exceptional contribution to the struggle against apartheid in South Africa through the International Olympic Committee.

Born in Ghent, Belgium, Jacques Rogge is an orthopedic surgeon by profession and was educated at the University of Ghent, competing in yachting in the 1968, 1972 and 1976 Summer Olympics, as well as playing in the Belgian national rugby union team. Rogge served as president of the Belgian Olympic Committee from 1989 to 1992, and as president of the European Olympic Committees from 1989 to 2001.

He became a member of the International Olympic Committee (IOC) in 1991 and joined its Executive Board in 1998. He was knighted, and later elevated to Count, by King Albert II of Belgium. In his free time, Rogge is known to admire modern art and is an avid reader of historical and scientific literature.

Rogge was elected president of the IOC on 16 July 2001 at the 11th IOC Session in Moscow as the successor to Juan Antonio Samaranch, who had led the IOC since 1980.

The IOC was the first major international body to initiate action against apartheid South Africa. South Africa participated in every Olympic Games between 1908 and 1960. Some South Africans did participate in the 1904 Olympic Games in St Louis but the games then accepted ad-hoc entries, with black South Africans Lentauw and Yamasani, who were then working at a trade fair, competing in the marathon.

The IOC disqualified South Africa, due to its apartheid policies, from entering the 1964 Tokyo Olympic Games. Apartheid South Africa tried various manoeuvres to enter the Olympic Games thereafter but was constantly thwarted by the IOC. In 1970, the IOC eventually sealed South Africa's fate by withdrawing its recognition until apartheid was abolished.

With the support of African and the former Socialist countries, the IOC policy inspired several international sports federations to take similar action against South Africa. After the release of Nelson Mandela and all other political prisoners, as well as the unbanning of political parties, the IOC decided to monitor the situation in South Africa.

In late 1990, the IOC sent a delegation to South Africa to discuss South Africa's sports position with the African National Congress (ANC). The delegation met with Nelson Mandela and other senior members of the organisation, including the late Oliver Tambo. The ANC thereafter requested that the IOC should consider allowing South Africa to participate in the 1992 Barcelona Olympic Games.



The ANC and the IOC felt that South Africa's participation in the Olympic Games even prior to the first democratic elections held in 1994 would greatly assist in uniting all of the country's divided racial groups.

The IOC was the first international organisation that urged all the country's race groups to form united non-racial sports federations in South Africa. The IOC was undoubtedly the prime international organisation to assist South Africa in opening doors for international participation. It even financed the initial development programmes in the country.

The present president of the IOC, Dr Jacques Rogge, played an important part and a crucial role in ensuring the demographic representation of the South African Olympic teams. He assisted the South African Olympic movement in establishing a sound organisational structure.

As the then president of the European Olympic Committees, he visited the country on several occasions to offer his experience and assistance. As president of the IOC, he donated US\$50 000 towards sending our team to the 2008 Beijing Olympic Games.

In the year 2000, there was much criticism of the decision of the National Olympic Committee of South Africa (Nocsa) disqualify South Africa's men's hockey team, because of lack of transformation, from participating in the Sydney Olympic Games.

The South African Hockey Association, through its international body, appealed to the IOC to overturn Nocsa's decision. The firm and uncompromising support of Jacques Rogge ensured that the decision was upheld. He strongly believes that transformation is essential to providing the youth from the previously disadvantaged sectors of our community equal opportunities in the sports arena.



N

National Anthem

Nkosi sikelel' iAfrika

Maluphakanyisw' uphondo lwayo,
Yizwa imithandazo yethu,
Nkosi sikelela, thina lusapho lwayo.
Morena boloka setjhaba sa heso,
O fedise dintwa le matshwenyeho,
O se boloke, O se boloke setjhaba sa heso,
Setjhaba sa South Afrika – South Afrika.

Uit die blou van onse hemel
Uit die diepte van ons see,
Oor ons ewige gebergtes,
Waar die kranse antwoord gee,
Sounds the call to come together,
And united we shall stand,
Let us live and strive for freedom,
In South Africa our land.