

# GRADE

04 Dec 2020  
18:00



send you my heartiest congratulations on this special day of your graduation. The University of South Africa is exceedingly proud of you, its graduates. You join the many influential leaders in South Africa, across the African continent and the world; leaders who have earned their qualifications in the long and luminous history of our university which dates back to 1873. With over 146 years of diligent service in higher education, UNISA has graduated thousands of achievers amongst whom you are counted today. We are pleased to note that our graduates are prominent in every sector of the economy and our degrees are widely recognised for their quality, relevance and impact.

It is important to recognise that this graduation reflects your sincere commitment to study and to succeed. It is to your great credit that you have completed your qualification at a distance, because it shows that you are resilient, focused, disciplined and independent. Many of you have done this with scarce resources in hand and sheer determination to succeed. Some of you have studied while also working, which requires special dedication and purpose to enhance your career through higher education. We therefore congratulate you today!

This is the fruit of your hard work and dedication. You must be proud of your success. However, your success is the beginning of yet another more demanding journey ahead in your career. Today's knowledge-based economy and the ever changing environment call for more than your academic credentials. Your community needs your committed professional contribution. You are the seed of development and future plans for your own country as well as the world at large. Having gone through the rigours of ODeL and achieving your qualification gives us all great hope that the future of our communities is in good hands. You should therefore be champions of strong citizens who are firm in ethical practice and good governance.

Higher education plays a great role in developing highly qualified, motivated and innovative citizens who participate in producing and transferring advanced knowledge for the development of their country. What we are witnessing today in your graduation is testament to the achievement of the solid vision of transforming our continent into a space of skilled and informed citizens who can contribute meaningfully in the building of an agile and competitive economy of the 21<sup>st</sup> Century and beyond.

To realise such universal goals, you and your university have had to work together. In order to uphold the mandate of fitting global citizenship therefore, the University of South Africa eschews the comfort of being simply a university. Unisa believes in being socially responsible, inclusive and transformative in its role while it creates scholars whose values are driven by critical thinking, betterment of all and social advancement. These are the values that underpin the university's academic agenda. As graduates, you exemplify this tenet and we know that you will make a difference wherever you live and work. I am convinced that the education you have acquired is certainly not just a means to employment, but it is a powerful tool to tackle many social ills as it creates opportunities of a better livelihood for others. You have been groomed to compete with the world's best in your own fields so as to add value to human life for the common good and greater global impact.

Our academics and professional staff aim to provide a superior learning and research experience from certificate to doctoral level, across many fields of specialisation, in the interests of transforming our country and continent in ways that benefit humanity and profile Unisa as a leading African university. You are the beneficiaries of this vision. Our interaction with you as our students has also shaped our ambitions, curriculum purpose and other academic values. Ours has been very much a reciprocal relationship. Hence, we are not amiss in the belief that, much as you made us reflect our practices, you also emerged as transformed leaders who shall uphold social justice that will change the continent and the world for the better.

The relevance of purpose and agility in transformation are particularly important in the current context of higher education in South Africa, which is beleaguered with pressing demands for the eradication of injustice manifest in the colonial curriculum, the research enterprise and many concomitant ills like: patriarchy, tribalism, and the impermeable corporate culture in the universities. It is a challenging era indeed, not only in our country South Africa but the world over.

This is an era which, even in Europe, is perceived as "an age of intellectual crisis [that is] equal to the late 19<sup>th</sup> Century"<sup>1</sup> and the 1960s combined, making urgent the agenda to secure social justice where the young continue to exhibit enormous thirst and hunger to learn, to do research, to forge and establish a society that has global justice but battles against a myriad of impediments. Hence, to proffer you a balanced education, as a university we continue to strive for the protection of the peculiarity of the individual students, inherited in the diverse cultures, genders, histories, languages and epistemologies while we advocate for the multiplicities of knowledge traditions in our institution.

You are our pride. We are certain you will not adopt the hubristic stance of being higher than most because of the certificate in your hand, but you will recognise immediately just how huge the task is ahead of you, and so join the rest of humanity in uprooting the deep inequalities that beleaguer our continent and the world.

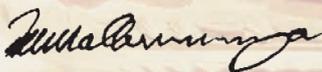
My final word to you is, you are now an alumnus of UNISA and we believe that imbedded in you is the spirit of humanness which primarily recognises the human being in the next person whatever their social status; the spirit of a social responsibility that builds a sustainable society for the benefit of future generations. As a UNISA alumnus, we now invite you to continue your partnership with us to strengthen our academic community by joining the Unisa Alumni Association. This is increasingly important in the **Free Education** era, as universities seek to support free higher education through subsidies, donations and scholarships.

I therefore appeal to everyone in this ceremony to consider making a donation to the University of South Africa Bursary Fund by using the online platform: [www.unisa.ac.za](http://www.unisa.ac.za) and go to the "donate" button. As a worthy graduate of this university, we are sure that you realise the value of your diploma or degree, and therefore wish to provide other deserving students with an opportunity to study further.

As Dr Martin Luther King Jr says: "Nation states are made by their citizens". In you is therefore embodied a seed that will make the states of our various nations equal and worthy players in the establishment of skilled, morally strong and economically viable nations of our global family.

It is a privilege to share in this celebration of your achievement.

**Professor Mandla Makhanya**  
Principal and Vice-Chancellor  
University of South Africa



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HIS EXCELLENCY DR TM MBEKI ..... CHANCELLOR

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PROF VI MCKAY ..... ACTING VICE PRINCIPAL: TEACHING, LEARNING, COMMUNITY ENGAGEMENT AND STUDENT SUPPORT  
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PROF SK NDLOVU ..... VICE PRINCIPAL: STRATEGY, RISK AND ADVISORY SERVICES  
DR MM SOCIKWA ..... VICE PRINCIPAL: OPERATIONS AND FACILITIES  
\*MS PH TSHABALALA ..... VICE PRINCIPAL: INFORMATION AND COMMUNICATION TECHNOLOGY / CHIEF INFORMATION OFFICER  
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ADV JJ BALOYI ..... DEPUTY REGISTRAR (GOVERNANCE)  
\*PROF MS MOTHATA ..... REGISTRAR  
DR KI JACOBS ..... ACTING DEPUTY REGISTRAR

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PROF T MGUTSHINI ..... ACTING DIRECTOR: SCHOOL OF TRANSDISCIPLINARY RESEARCH INSTITUTES

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PROF OJ KOLE ..... DEPUTY EXECUTIVE DEAN  
PROF M BUDELI-NEMAKONDE ..... DIRECTOR: SCHOOL OF LAW  
DR LR MORODI ..... DIRECTOR: SCHOOL OF CRIMINAL JUSTICE

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PROF EM MOJAPELO-BATKA ..... ACTING DEPUTY EXECUTIVE DEAN  
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PROF ML LEKALA ..... DIRECTOR: SCHOOL OF SCIENCE  
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PROF SE MINI ..... ACTING DEPUTY EXECUTIVE DEAN  
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MRS M GANDELA ..... ACTING DEPUTY EXECUTIVE DEAN  
DR MT HLONGOANE ..... DIRECTOR: SCHOOL OF ACCOUNTANCY  
MR RE HLAKUDI ..... ACCOUNTANCY

## GRADUATE SCHOOL OF BUSINESS LEADERSHIP

PROF P MSWELI ..... ACTING EXECUTIVE DEAN  
MR AE NOBATYI ..... ACTING ACADEMIC DIRECTOR

\*OFFICE BEARERS PRESENT

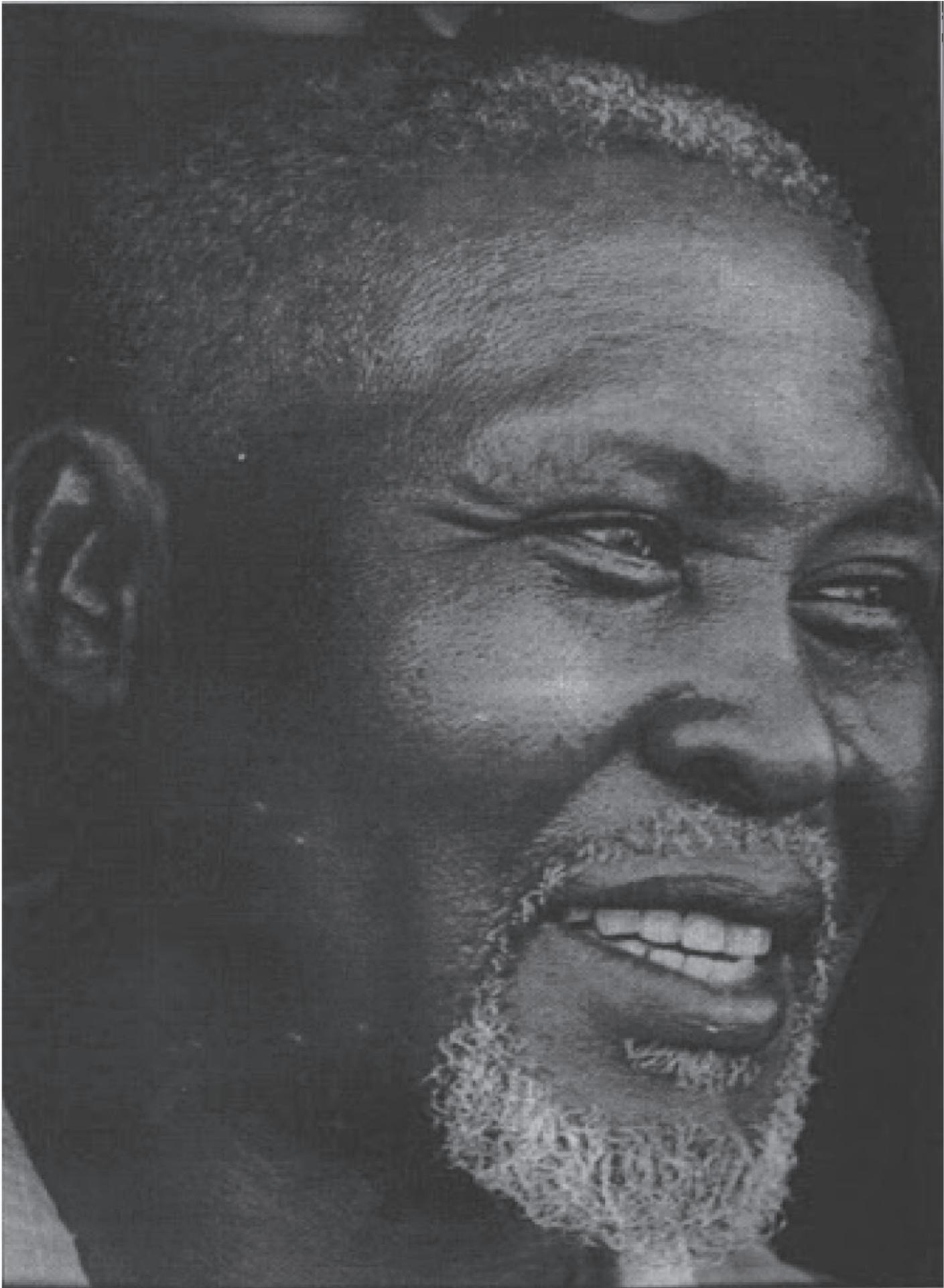
ZK MATTHEWS GREAT HALL  
WINNIE MADIKIZELA-MANDELA BUILDING  
04 DECEMBER 2020  
18:00

## PROGRAMME

- |      |                        |   |
|------|------------------------|---|
| I    | VICE CHANCELLOR        | : CONSTITUTION OF THE CONGREGATION  |
|      |                        | : WELCOMING ADDRESS   |
| II   | PROF K MASEMOLA        | : PRESENTATION OF CHIEF ALBERT LUTHULI FOR THE DEGREE OF DOCTOR OF PHILOSOPHY (POSTHUMOUSLY) (HC) |
| III  | VICE CHANCELLOR        | : CONFERMENT OF THE DEGREE OF DOCTOR OF PHILOSOPHY (HC)   |
| IV   | (AWAITING INFORMATION) | : ACCEPTANCE MESSAGE  |
| V    | PROF K MASEMOLA        | : PRESENTATION OF PROF MK ASANTE FOR THE DEGREE OF DOCTOR OF LITERATURE AND PHILOSOPHY (HC)       |
| VI   | VICE CHANCELLOR        | : CONFERMENT OF THE DEGREE OF DOCTOR OF PHILOSOPHY (HC)   |
| VII  | PROF MK ASANTE         | : ACCEPTANCE MESSAGE (VIA LIVE STREAMING)   |
| VIII | VICE CHANCELLOR        | : CONGRATULATORY ADDRESS  |
| IX   | AUDIENCE               | : SINGING OF THE NATIONAL ANTHEM  |
| X    | VICE CHANCELLOR        | : DISSOLUTION OF THE CONGREGATION   |

UNIVERSITY ORGANIST      DR OKKIE VERMEULEN





# THE DEGREE OF DOCTOR OF PHILOSOPHY (HONORIS CAUSA) (POSTHUMOUSLY)

## CHIEF ALBERT JOHN MVUMBI LUTHULI

CHIEF ALBERT JOHN MVUMBI LUTHULI WAS BORN ON 30 NOVEMBER 1897, IN A SEVENTH-DAY ADVENTIST MISSION IN BULAWAYO, ZIMBABWE. SINCE HIS FATHER DIED WHEN HE WAS AN INFANT, IN 1907, WHEN HE WAS TEN YEARS OLD, HIS MOTHER SENT HIM TO THE FAMILY'S TRADITIONAL HOME AT GROUVILLE MISSION STATION IN NATAL. LUTHULI THEN LIVED FOR A PERIOD IN THE HOUSEHOLD OF HIS UNCLE, MARTIN LUTHULI, WHO WAS AT THAT TIME THE ELECTED CHIEF OF THE CHRISTIAN ZULUS INHABITING THE UMVOTI MISSION RESERVE AROUND GROUVILLE. LUTHULI COMPLETED A TEACHING COURSE AT EDENDALE NEAR PIETERMARITZBURG, WHEREAFTER HE TOOK UP THE PRINCIPALSHIP OF A SMALL PRIMARY SCHOOL IN THE NATAL UPLANDS. BECOMING RELIGIOUSLY CONSCIOUS FOR THE FIRST TIME, HE WAS CONFIRMED IN THE METHODIST CHURCH AND BECAME A LAY PREACHER. THIS DISPOSITION, THE LANGUAGE OF THE BIBLE AND CHRISTIAN PRINCIPLES WOULD PROFOUNDLY AFFECT HIS POLITICAL STYLE AND BELIEFS FOR THE REST OF HIS LIFE. IN 1920 HE RECEIVED A GOVERNMENT BURSARY TO ATTEND A HIGHER TEACHERS' TRAINING COURSE AT ADAMS COLLEGE, AND SUBSEQUENTLY JOINED THE TRAINING COLLEGE STAFF, TEACHING ALONGSIDE ZK MATTHEWS, WHO WAS THEN THE HEAD OF ADAMS COLLEGE HIGH SCHOOL. AT THIS TIME, ADAMS COLLEGE WAS REPUTED TO BE ONE OF THE BEST SCHOOLS IN SOUTHERN AND CENTRAL AFRICA. LUTHULI WAS OFFERED A SCHOLARSHIP TO STUDY AT THE UNIVERSITY COLLEGE OF FORT HARE BUT DECLINED IT. HE OPTED TO STAY AS A TEACHER, HOPING THAT THE £10 MONTHLY SALARY WOULD HELP PROVIDE FOR HIS AGING MOTHER. GIVEN THAT TEACHERS' SALARIES WERE LOW, AND FEW OTHER PROFESSIONS WERE OPEN TO BLACK PEOPLE AT THE TIME, LUTHULI SHOWED EMPATHY WITH WORKING PEOPLE'S CONCERNS, JOINING THE NATAL NATIVE TEACHERS UNION. IN 1928 HE WAS ELECTED ITS SECRETARY. HE ACCRUED VALUABLE POLITICAL EXPERIENCE BY ORGANISING BOYCOTTS AND ACTING AS A NEGOTIATOR WITH WHITE AUTHORITIES.

IT WAS WHILE LUTHULI WAS STEEPED IN THIS HYBRID WORLD OF WESTERN VALUES AND TRACES OF TRADITIONALIST EXISTENCE, THAT HE WAS CALLED UPON TO BECOME CHIEF IN HIS ANCESTRAL VILLAGE OF GROUVILLE. INITIALLY, HE RESISTED THE APPEAL BY VILLAGE ELDERS TO TAKE UP THE CHIEFTAINCY. IN 1935, LUTHULI SUCCUMBED TO THE ELDERS AND AGREED TO ACCEPT THE CHIEFTAINCY OF GROUVILLE RESERVE, AND RETURNED HOME TO BECOME AN ADMINISTRATOR OF TRIBAL AFFAIRS. FOR 17 YEARS HE IMMERSSED HIMSELF IN THE LOCAL PROBLEMS OF HIS PEOPLE, ADJUDICATING AND MEDIATING LOCAL QUARRELS, AND ORGANISING AFRICAN CANE GROWERS TO GUARD THEIR OWN INTERESTS. IN THE EARLY YEARS OF HIS CHIEFTAINCY, LUTHULI BECAME IMMERSSED IN THE STRUGGLES OF THE CANE GROWERS IN HIS CHIEFDOM. THROUGH MINOR CLASHES WITH WHITE AUTHORITY, LUTHULI HAD HIS FIRST DIRECT EXPERIENCE WITH AFRICAN POLITICAL PREDICAMENTS. TRAVEL OUTSIDE SOUTH AFRICA ALSO WIDENED HIS PERSPECTIVE DURING THIS PERIOD. IN 1938 HE WAS A DELEGATE AT AN INTERNATIONAL MISSIONARY CONFERENCE IN INDIA AND, IN 1948, HE SPENT NINE MONTHS ON A CHURCH-SPONSORED TOUR OF THE UNITED STATES. AT THIS STAGE, LUTHULI WAS BEING GRADUALLY EASED INTO A POLITICAL INVOLVEMENT TRANSCENDING HIS ROLE AS A CHIEF. SENSING THAT THE ANC IN NATAL WAS MORIBUND, AND AWARE OF THE LEADERSHIP VACUUM CREATED BY THE ILLNESS AND THE DEATH OF JOHN L DUBE IN 1946, LUTHULI BECAME ACTIVELY INVOLVED IN STRENGTHENING THE ORGANISATION. BEGINNING HIS CAREER IN NATIONAL POLITICS, LUTHULI DEFEATED SELBY MSIMANG IN A BY-ELECTION FOR A SUCCESSOR TO DUBE ON THE NATIVES' REPRESENTATIVE COUNCIL (NRC). LUTHULI WAS RETURNED UNOPPOSED TO THE SEMI-DEFUNCT COUNCIL IN 1948. WITH THE BACKING OF THE NATAL ANC YOUTH LEAGUE AND JORDAN NGUBANE IN INKUNDLA YA BANTU, HE ADVANCED ANOTHER STEP ONTO THE NATIONAL STAGE IN EARLY 1951 BY NARROWLY DEFEATING AWG CHAMPION TO BECOME THE NATAL PROVINCIAL PRESIDENT OF THE ANC.

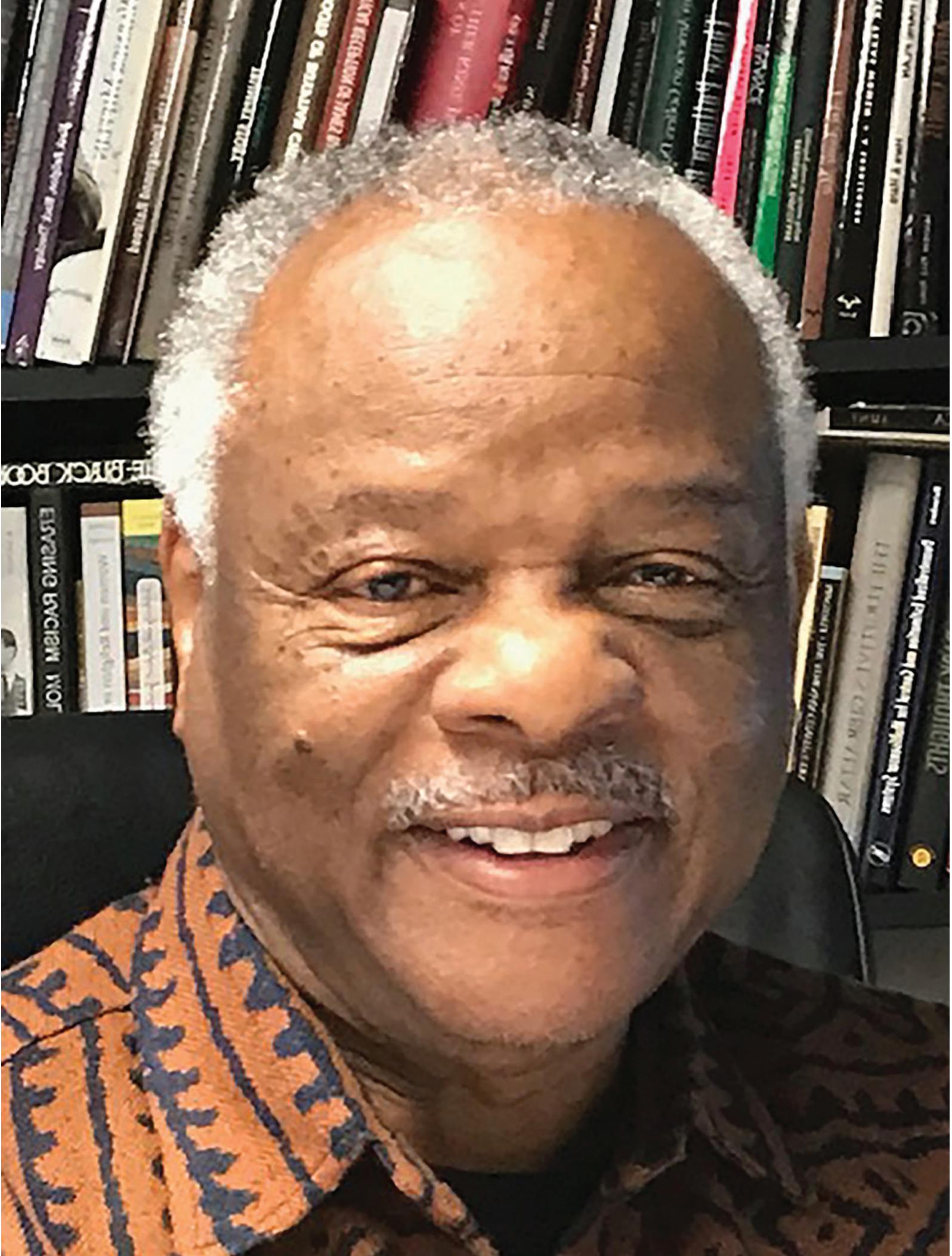
HIS PUBLIC SUPPORT FOR THE 1952 DEFIANCE CAMPAIGN BROUGHT HIM FINALLY INTO DIRECT CONFLICT WITH THE SOUTH AFRICAN GOVERNMENT, AND AFTER REFUSING TO RESIGN FROM THE ANC, HE WAS DISMISSED FROM HIS POST AS CHIEF IN NOVEMBER 1952. DURING THE DEFIANCE CAMPAIGN, CHIEF LUTHULI WAS ACTIVELY INVOLVED IN SOLICITING AND RECRUITING VOLUNTEERS. HE WAS PARTICULARLY ACTIVE ON THE EAST RAND WHERE, ALONG WITH OLIVER TAMBO, HE ADDRESSED NUMEROUS MEETINGS ON DIFFERENT OCCASIONS. HE MADE NUMEROUS TRIPS TO THE EAST RAND DURING THE CAMPAIGN, VISITING KATLEHONG, TOKOZA AND TSAKANE OUTSIDE BRAKPAN. THE DEFIANCE CAMPAIGN IN THESE

TOWNSHIPS COINCIDED WITH NUMEROUS POPULAR PROTESTS SUCH AS BUS BOYCOTTS, SQUATTER MOVEMENTS AND INDUSTRIAL STRIKES. THESE INTERACTIONS BROUGHT HIM INTO CONTACT WITH LEADING TRADE UNIONISTS IN THE REGION, AND HELPED RAISE HIS PROFILE AS A POTENTIAL NATIONAL LEADER.

LUTHULI ISSUED "THE ROAD TO FREEDOM IS VIA THE CROSS" IN RESPONSE TO HIS REMOVAL AS CHIEF OF GROUVILLE. IT REMAINS THE MOST FAMOUS STATEMENT OF HIS PRINCIPLES – A BELIEF IN NON-VIOLENCE: A CONVICTION THAT APARTHEID DEGRADES ALL WHO ARE PARTY TO IT, AND AN OPTIMISM THAT WHITES WOULD SOONER OR LATER BE COMPELLED TO CHANGE HEART AND ACCEPT A SHARED SOCIETY. THE NOTORIETY GAINED BY HIS DISMISSAL, HIS ELOQUENCE, HIS UNIMPEACHABLE CHARACTER, AND HIS DEMONSTRATED LOYALTY TO THE ANC ALL MADE CHIEF LUTHULI A NATURAL CANDIDATE TO SUCCEED ANC PRESIDENT JAMES MOROKA, WHO AT HIS TRIAL DURING THE DEFIANCE CAMPAIGN TRIED TO DISSOCIATE HIMSELF FROM THE OTHER DEFENDANTS. AT THE ANNUAL CONFERENCE OF DECEMBER 1952, CHIEF LUTHULI WAS ELECTED ANC PRESIDENT-GENERAL BY A LARGE MAJORITY. BANS, IMPOSED IN EARLY 1953 AND RENEWED IN THE FOLLOWING YEAR, PREVENTED HIM FROM GIVING DIRECTION IN THE DAY-TO-DAY ACTIVITIES OF CONGRESS, BUT AS A COUNTRY-BRED "MAN OF THE PEOPLE", COMBINING THE MOST INSPIRING QUALITIES OF CHRISTIAN AND TRADITIONAL LEADERSHIP, HE BECAME A POWERFUL SYMBOL FOR AN ORGANISATION STRUGGLING TO RALLY MASS SUPPORT. HE WAS RE-ELECTED PRESIDENT-GENERAL IN 1955 AND IN 1958. ALTHOUGH BANS CONFINED HIM TO HIS RURAL HOME THROUGHOUT HIS PRESIDENCY, HE NEVERTHELESS WAS ABLE TO WRITE STATEMENTS AND SPEECHES FOR PRESENTATION AT ANC CONFERENCES, AND OCCASIONALLY CIRCUMSTANCES PERMITTED HIM TO ATTEND CONFERENCES PERSONALLY.

IN DECEMBER 1956 HE WAS INCLUDED IN THE TREASON ARRESTS, BUT WAS RELEASED WITH 60 OTHERS IN LATE 1957 AFTER THE PRETRIAL EXAMINATION. HE WAS SUBSEQUENTLY CALLED AS A WITNESS FOR THE DEFENCE AND WAS TESTIFYING IN PRETORIA ON THE DAY OF THE SHARPEVILLE SHOOTING IN 1960. HE ENJOYED A PERIOD OF RELATIVE FREEDOM BETWEEN HIS RELEASE AT THE END OF 1957 AND MAY 1959, WHEN A NEW BAN CONFINED HIM TO THE LOWER TUGELA DISTRICT FOR FIVE YEARS. DURING THIS LAPSE IN RESTRICTIONS, HE MADE SEVERAL HIGHLY PUBLICISED SPEECHES TO WHITES AND MIXED AUDIENCES, CLIMAXED BY A TOUR OF THE WESTERN CAPE. HIS POLISHED SPEECHES AND BALANCED APPEALS FOR REASON IN RACE RELATIONS EARNED HIM THE PRAISE OF MANY WHITES. REACTIONS WERE NOT ALL SYMPATHETIC. AT ONE MEETING IN PRETORIA, HE WAS ASSAULTED AND KNOCKED OFF THE PLATFORM BY A GROUP OF YOUNG AFRIKANERS. ALMOST FROM THE BEGINNING OF HIS PRESIDENCY, CHIEF LUTHULI WAS CONFRONTED BY CRITICS WARNING THAT HE WAS ALLOWING HIMSELF TO BECOME A TOOL OF THE ANC'S LEFT WING. DUE TO THE CIRCUMSTANCES OF HIS RESTRICTIONS, HE WAS UNABLE TO CLOSELY SUPERVISE THE ACTIVITIES AND MOVEMENTS OF OTHER ANC LEADERS, BUT HE WAS REALISTICALLY AWARE OF THE PROBLEMS. HIS REPLY WAS ALWAYS TO DEFEND THE RIGHT OF PEOPLE OF ALL IDEOLOGICAL PERSUASIONS TO PLAY THEIR PART IN THE STRUGGLE FOR AFRICAN EQUALITY AND TO SUPPORT THE MULTIRACIAL CONGRESS ALLIANCE AS THE FOUNDATION OF A FUTURE INTEGRATED SOCIETY. IN IDEOLOGICAL TERMS, HE PERSONALLY EXPRESSED A PREFERENCE FOR SOCIALISM OF THE TYPE ESPOUSED BY THE BRITISH LABOUR PARTY.

IN 1961 CHIEF ALBERT LUTHULI BECAME THE FIRST AFRICAN TO WIN THE NOBEL PEACE PRIZE, IN RECOGNITION OF HIS ILLUSTRIOUS EFFORTS IN THE BATTLE AGAINST RACISM AND LAND EXPROPRIATION. AFTER RECEIVING THE PRIZE, HE WAS AMBIVALENT IN HIS SUPPORT FOR THE TRANSITION TO ARMED STRUGGLE IN DECEMBER 1961 BECAUSE "HIS POLITICAL CAREER PROVED TO BE BOUND BY FAITH" ACCORDING TO SCOTT COUPER. IN 1962, HE WAS TO PUBLISH LET MY PEOPLE GO, AN AUTOBIOGRAPHY THAT ENCAPSULATES HIS AFFINITY TO NON-VIOLENCE IN STRUGGLE, WHICH WAS DEEPLY IRONIC GIVEN THE VIOLENT CIRCUMSTANCES OF HIS DEATH. HE WAS RUN OVER BY A TRAIN IN JULY 1967 NEAR HIS HOME IN WHAT IS NOW KNOWN AS KWAZULU-NATAL. IN CELEBRATING HIS ILLUSTRIOUS LIFE, OUR UNIVERSITY TODAY RECOGNISES THE GRAND STATURE OF THE NOBEL LAUREATE CHIEF ALBERT LUTHULI THROUGH A POSTHUMOUS AWARD OF A PHD (*HONORIS CAUSA*).



# THE DEGREE OF DOCTOR OF PHILOSOPHY (*HONORIS CAUSA*)

## PROFESSOR MOLEFI KETE ASANTE

MOLEFI KETE ASANTE WAS BORN IN THE AMERICAN DEEP SOUTH IN VALDOSTA, GEORGIA, ON AUGUST 14, 1942. HIS PEASANT PARENTS HAD 16 CHILDREN. AS THE ELDEST SON, MOLEFI WORKED FROM AN EARLY AGE IN THE COTTON AND TOBACCO FIELDS OF SOUTHERN GEORGIA. HE WOULD RISE AROUND 5 AM TO CATCH THE TRUCK THAT WOULD TAKE HIM AND OTHERS TO THE IMMENSE FIELDS. HE WAS ONLY TEN YEARS OLD WHEN HE STARTED TO WORK. AT THE AGE OF ELEVEN HE GOT A JOB AS A SHOESHINE BOY AT A WHITE BARBER SHOP BUT LEFT AFTER HIS FIRST CUSTOMER SPIT ON HIM. HIS PARENTS SENT HIM TO A RELIGIOUS SCHOOL IN NASHVILLE, TENNESSEE. IT WAS ONE OF ONLY FOUR BOARDING SCHOOLS FOR AFRICANS AND HE EXCELLED IN ENGLISH AND HISTORY. DURING SCHOOL VACATIONS, HE WOULD RETURN TO GEORGIA TO WORK IN THE FIELDS.

AT THE NASHVILLE CHRISTIAN INSTITUTE, HE JOINED THE DESEGREGATION CAMPAIGNS OF THE CIVIL RIGHTS MOVEMENT AND UNDER THE LEADERSHIP OF DIANE NASH DEMONSTRATED AGAINST ALL PUBLIC AGENCIES AND PRIVATE BUSINESSES THAT DISCRIMINATED AGAINST BLACK PEOPLE. HE MATRICULATED AT SOUTHWESTERN CHRISTIAN COLLEGE IN TEXAS AND COMPLETED HIS BA DEGREE AT THE OKLAHOMA CHRISTIAN UNIVERSITY (OCU) TWO YEARS LATER. AFTER GETTING AN MA DEGREE AT PEPPERDINE UNIVERSITY, ASANTE ENROLLED AT THE UNIVERSITY OF CALIFORNIA IN LOS ANGELES WHERE HE LED THE NONVIOLENT STUDENT COORDINATING COMMITTEE'S UNIVERSITY CHAPTER UNDER THE NATIONAL LEADERSHIP OF KWAME TURE. SOON HE ARTICULATED THE AFRICAN PHILOSOPHY OF AFRICAN AGENCY, WHICH HE CALLED AFROCENTRICITY. IT WAS BASED ON THE IDEAS OF HIS AFRICAN ANCESTORS, HIS COLLEAGUES, AND HIS PEERS IN AFRICA AND THE AMERICAS.

ASANTE JOINED THE ZIMBABWEAN AND SOUTH AFRICAN LIBERATION MOVEMENTS' SUPPORT COMMITTEES IN THE UNITED STATES AND BEFRIENDED MANY SOUTH AFRICANS AND ZIMBABWEANS. HE WAS HEAD OF COMMUNICATION AT THE STATE UNIVERSITY OF NEW YORK IN BUFFALO BEFORE HE TRAVELLED TO ZIMBABWE TO BECOME HEAD OF THE JOURNALISM PROGRAMME AND TRAIN LOCAL JOURNALISTS AT THE THEN ZIMBABWEAN INSTITUTE FOR MASS COMMUNICATION. HIS SON, THE WRITER AND FILMMAKER MOLEFI KHUMALO, WAS BORN IN HARARE IN 1981. IN 1984 ASANTE WAS APPOINTED HEAD OF PAN-AFRICAN STUDIES, NOW AFRICOLOGY, AT TEMPLE UNIVERSITY WHERE HE STARTED THE FIRST PHD PROGRAMME IN AFRICAN-AMERICAN STUDIES.

MOLEFI KETE ASANTE SEES HIMSELF, IN THE LIGHT OF HIS AFRICAN ROOTS, AS A DESCENDANT OF THE YORUBA AND NUBIAN PEOPLE ENSLAVED IN THE AMERICAS. AKAN TRADITIONAL KINGSHIP WAS CONFERRED ON HIM, SUPPORTED BY SHONA AND NDEBELE ELDERS, AND RECEIVED TITLES FROM THE SONGHAY OF MALI AND THE IGBO OF NIGERIA. HE WAS RECOGNISED AS A TRUE SON OF AFRICA BY THE ZULU, PEUL, WOLOF, XHOSA, AND BAMILEKE. THIS SON OF AFRICA REGARDS HIMSELF AS A PAN-AFRICAN AFROCENTRIST AND BELIEVES THAT NOTHING IS MORE IMPORTANT THAN OUR OWN TRADITIONS AS THE BASIS FOR RAISING OUR CHILDREN. HE IS OF THE OPINION THAT HE EXISTS ONLY BECAUSE HIS AFRICAN ANCESTORS EXISTED.

ASANTE EMBARKED ON A FIERCE CAMPAIGN TO RE-IGNITE THE BELIEF OF CHEIKH ANTA DIOP AND SCORES OF AFRICAN SCHOLARS IN THE ULTIMATE VICTORY OF HUMANITY OVER INHUMANITY, AND OF *MAAT* OVER CHAOS AND *ISFET*.

HE IS MARRIED TO ANA YENENGA ASANTE, BORN IN LIMON, COSTA RICA OF ASANTE ANCESTORS FROM GHANA. HER GREAT GRANDPARENTS MIGRATED FROM JAMAICA TO COSTA RICA TO BUILD THE RAILROADS IN THE TIME OF MARCUS GARVEY.

AMONG THE MANY ACHIEVEMENTS OF MOLEFI KETE ASANTE ARE 92 BOOKS, MORE THAN 500 ARTICLES, AND THE DIRECTION OF MORE THAN 140 DOCTORAL STUDENTS. HE IS CONSIDERED BY HIS PEERS AS THE MOST PUBLISHED AFRICAN-AMERICAN AUTHOR AND ONE OF THE FOREMOST BUILDERS OF INTELLECTUAL INSTITUTIONS. ASANTE FOUNDED THE JOURNAL OF BLACK STUDIES IN 1969 IN COOPERATION WITH ROBERT SINGLETON, ESTABLISHED THE MUSEUM OF AFRICAN AND AFRICAN-AMERICAN ANTIQUITIES IN 1978 WITH KARIAMU WELSH, CREATED THE FIRST PHD PROGRAMME IN AFRICAN AMERICAN STUDIES IN 1988, FOUNDED THE MOLEFI KETE ASANTE INSTITUTE FOR AFROCENTRIC STUDIES IN 2010 TO 2011 WITH ANA YENENGA, AND ORGANISED THE AFROCENTRICITY INTERNATIONAL IN 2012 WITH AMA MAZAMA.

HIS WORK HAS BEEN RECOGNIZED INTERNATIONALLY IN CHINA, ZIMBABWE, BANGLADESH, RUSSIA, THE UNITED KINGDOM, FRANCE, BRAZIL, MEXICO, HAITI, JAMAICA, AND JAPAN. HE HAS RECEIVED MORE THAN A HUNDRED ACADEMIC HONOURS AND AWARDS, AND HIS WRITINGS WAS PUBLISHED IN PORTUGUESE, SPANISH, FRENCH, SWAHILI, RUSSIAN, ENGLISH, JAPANESE, AND HUNGARIAN.

UNISA RECOGNISES THE SIGNIFICANCE OF HIS IMMENSE PRODUCTIVITY IN THE INTEREST OF AFRICA AND HUMANITY AND WE ARE PROUD TO CONFER THE DLITT ET PHIL DEGREE ON MOLEFI KETE ASANTE.

# 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 Africa, South Africa.

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.