



UNISA
UNIVERSITY OF SOUTH AFRICA

Graduation

PRETORIA
13 NOVEMBER 2020
18:00

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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 21st 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 19th Century"¹ 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.

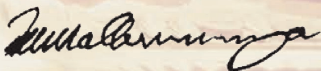
My final word to you is, you are now an alumnus of UNISA and we believe that imbedded in you is the spirit of humanness which primarily recognises the human being in the next person whatever their social status; the spirit of a social responsibility that builds a sustainable society for the benefit of 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 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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*OFFICE BEARERS PRESENT

ZK MATTHEWS GREAT HALL
WINNIE MADIKIZELA-MANDELA BUILDING
13 NOVEMBER 2020
18:00

PROGRAMME

- I VICE CHANCELLOR : *CONSTITUTION OF THE CONGREGATION*
: *WELCOMING ADDRESS*
- II PROF K MASEMOLA : *PRESENTATION OF MR TS KEKANA FOR THE DEGREE OF DOCTOR OF PHILOSOPHY (HC)*
- III VICE CHANCELLOR : *CONFERMENT OF THE DEGREE OF DOCTOR OF PHILOSOPHY (HC)*
- IV MR TS KEKANA : *ACCEPTANCE MESSAGE*
- V PROF K MASEMOLA : *PRESENTATION MR M NGWENYA FOR THE DEGREE OF DOCTOR OF PHILOSOPHY (HC)*
- VI VICE CHANCELLOR : *CONFERMENT OF THE DEGREE OF DOCTOR OF PHILOSOPHY (HC)*
- VII MR M NGWENYA : *ACCEPTANCE MESSAGE*
- VIII PROF V BASDEO : *PRESENTATION OF HOSI L NWAMITWA II FOR THE DEGREE OF DOCTOR OF LAWS (HC)*
- IX VICE CHANCELLOR : *CONFERMENT OF THE DEGREE OF DOCTOR OF LAWS (HC)*
- X HOSI L NWAMITWA II : *ACCEPTANCE MESSAGE*
- XI PROF V BASDEO : *PRESENTATION OF DR M PHEKO FOR THE DEGREE OF DOCTOR OF LAWS (HC)*
- XII VICE CHANCELLOR : *CONFERMENT OF THE DEGREE OF DOCTOR OF LAWS (HC)*
- XIII DR M PHEKO : *ACCEPTANCE MESSAGE*
- XIV VICE CHANCELLOR : *CONGRATULATORY ADDRESS*
- XV AUDIENCE : *SINGING OF THE NATIONAL ANTHEM*
- XVI VICE CHANCELLOR : *DISSOLUTION OF THE CONGREGATION*

UNIVERSITY ORGANIST DR OKKIE VERMEULEN





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

MR TEBOGO STEVE KEKANA

TEBOGO STEVE KEKANA WAS BORN ON 4 AUGUST 1958 IN ZEBEDIELA, LIMPOPO. IN 1975 — THE YEAR HE CONTRACTED GLAUCOMA — HE ENROLLED AT SILOE SCHOOL FOR THE BLIND AS STANDARD 9 (GRADE 11) LEARNER AND COMPLETED MATRIC AT MATLADI HIGH SCHOOL IN 1977. THE GIFTED STEVE KEKANA COMMENCED HIS MUSIC CAREER IN 1978. DESPITE HIS VISUAL CHALLENGES HE HAS BECOME A SUPERSTAR WITH MORE THAN 40 ALBUMS TO HIS NAME AND EARNED MORE THAN 70 GOLD DISCS. HIS MUSIC SAW HIM COLLABORATING WITH MANY WORLD-RENOWNED MUSICIANS AND WINNING MANY AWARDS AND ACCOLADES OF APPRECIATION FROM MANY ORGANISATIONS AROUND THE WORLD.

REMARKABLY, DESPITE HIS FAME WORLDWIDE, STEVE KEKANA IS ALSO AN ADVOCATE WITH A MASTER'S DEGREE IN LABOUR LAW ON THE STRENGTH OF A STRING OF LEGAL QUALIFICATIONS THAT HE OBTAINED. IN 1997 HE RECEIVED A B IURIS FROM THE UNIVERSITY OF THE NORTH, FOLLOWED CLOSELY BY HIS GRADUATION WITH AN LLB FROM THE SAME UNIVERSITY. HIS STUDIES CULMINATED IN THE AWARD OF THE DEGREE OF LLM LABOUR LAW FROM THE UNIVERSITY OF LIMPOPO IN 2013. HE DULY SERVED AS AN ARTICLE CLERK FROM FEBRUARY TO JULY 1999 AT MOKOME MALEKANE ATTORNEYS.

DESPITE THE BUSY SCHEDULE OF A MUSICAL CAREER THAT SAW HIM PRODUCE BLOCK-BUSTER HITS LIKE "I FEEL SO STRONG" AND "TAKE YOUR LOVE AND KEEP IT", STEVE KEKANA JOINED THE ASD LEGAL SERVICE AT GAUTENG OFFICE OF THE PREMIER IN AUGUST 1999 WHERE HE WAS RESPONSIBLE FOR LIAISING WITH THE STATE ATTORNEY ON ALL GPG DEPARTMENT'S LITIGATIONS, REVIEWING AND CORRECTING GPG DEPARTMENT'S CONTRACTS, AND GIVING WRITTEN ADVICE/OPINIONS TO GPG DEPARTMENTS ON LEGAL ISSUES.

APRIL 2001 SAW STEVE KEKANA RISE TO THE POSITION OF LEGAL ADMINISTRATION OFFICER AT THE DEPARTMENT OF SPORT, RECREATION, ARTS AND CULTURE WHERE HE PROVIDED LEGAL SERVICES TO THE DEPARTMENT, DEVELOPED THE DEPARTMENT'S CONTRACTS, PROMOTED GOOD GOVERNANCE, FACILITATED THE DEVELOPMENT OF THE DEPARTMENT'S POLICY FRAMEWORK, PROVIDED LEGAL ADVICE ON LABOUR RELATIONS ISSUES AND LIAISED WITH THE STATE ATTORNEY AND STATE LAW ADVISOR. IN 2003, STEVE KEKANA WAS APPOINTED DEPUTY DIRECTOR OF THE LEGAL UNIT AT THE GAUTENG DEPARTMENT OF SPORT, RECREATION, ARTS AND CULTURE, WHICH ANTICIPATED HIS ADMISSION AS AN ADVOCATE AT THE HIGH COURT OF SOUTH AFRICA, TRANSVAAL PROVINCIAL DIVISION ON 11 NOVEMBER 2004.

WITH THIS MILESTONE ACHIEVEMENT OF ADMISSION AS AN ADVOCATE, HE SET HIS SIGHTS ON ASSISTING OTHERS TO OVERCOME CHALLENGES AND THUS BECAME DEPUTY DIRECTOR: EMPLOYMENT RELATIONS AND WELLNESS PROGRAMMES. HIS PASSION AND STERLING WORK DID NOT GO UNNOTICED AS IN 2007 HE WAS APPOINTED TEAM LEADER: EMPLOYEE RELATIONS AT GAUTENG SHARED SERVICE CENTRE AT WHICH POSTING HE ASSISTED WITH THE QUALITY ASSURANCE OF THE PRESIDING OFFICER'S REPORTS AND PRESIDED OVER DISCIPLINARY HEARINGS. JUST AS ADVOCATE STEVE KEKANA PROSPERED IN THE MUSIC INDUSTRY, HE MADE A MARK IN THE LEGAL FRATERNITY AS LABOUR CONSULTANT AT LEGAL SMART. HERE HE CONDUCTED LABOUR RELATIONS WORKSHOPS, CHAIRED DISCIPLINARY HEARINGS AND PROVIDED LEGAL ADVICE.

THE STELLAR QUALITY OF ADVOCATE STEVE KEKANA EARNED HIM A PLACE AT UNISA, AS HE TOOK UP A POST AS PART-TIME LECTURER IN THE SCHOOL OF LAW'S DEPARTMENT OF MERCANTILE LAW. HIS DUTIES INCLUDED TUITION, ACADEMIC CITIZENSHIP, COMMUNITY ENGAGEMENT AND RESEARCH. IN ADDITION, HE WAS RESPONSIBLE FOR PREPARING STUDY GUIDES FOR COURSES IN LABOUR RELATIONS, EMPLOYMENT EQUITY, OCCUPATIONAL HEALTH AND DISEASES AND COORDINATING THE MARKING PROCESS.

FROM FEBRUARY 2014 TO OCTOBER 2015, ADVOCATE STEVE KEKANA PROGRESSED TO SERVE AS MANAGER: LEGAL AND REGULATORY AFFAIRS ON THE FILM AND PUBLISHING BOARD (FPB), WHERE HE WAS ALSO RESPONSIBLE FOR CLASSIFICATION APPEALS, INTERNAL GRIEVANCES, APPEALS, ARBITRATIONS AND OUTSOURCED MATTERS TO BE TAKEN ON REVIEW TO EXTERNAL LEGAL SERVICE PROVIDERS. ON THE STRENGTH OF BOTH HIS LEGAL EXPERTISE AND KNOWLEDGE OF THE INDUSTRY, STEVE KEKANA DRAFTED AND REVIEWED SERVICE LEVEL AGREEMENTS AND PARTNERSHIP AGREEMENTS FOR AND ON BEHALF OF THE FILM AND PUBLICATIONS BOARD OF GAUTENG.

ON THE BACK OF SUCH IMMENSE CONTRIBUTION TO MUSIC, AS WELL THE PERSONAL CRUSADE THAT STEVE KEKANA TOOK TO CHALLENGE THE DISABILITY NARRATIVE WRONGLY ASSOCIATED WITH BEING VISUALLY IMPAIRED, UNISA RECOGNIZES THE COMBINED VALUE OF HIS STARDOM AND IMPACT ON SOCIETY WITH THE AWARD OF THE DEGREE OF DOCTOR OF PHILOSOPHY (*HONORIS CAUSA*).



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

MR MOSES NGWENYA

MOSES NGWENYA WAS BORN ON 15 JULY 1958 IN DUBE VILLAGE, SOWETO. HE ATTENDED DUBE PRIMARY SCHOOL AND COMPLETED STANDARD SIX AT ZOLA HIGH SCHOOL. DESPITE THESE HUMBLE BEGINNINGS, MOSES NGWENYA DECIDED ON A MUSICAL CAREER THAT WOULD CATAPULT HIM TO STARDOM. TODAY MOSES NGWENYA IS A PUBLIC FIGURE WHO HAS INVENTED A POPULAR STYLE OF MBHAQANGA MUSIC. AFFECTIONATELY KNOWN AS BLACK MOSES, HE AND FELLOW BAND MEMBERS DAVID MASONDO, ZENZELE MCHUNU, TUZA MTHETHWA AND THEMBA AMERICAN ZULU FORMED SOUL BROTHERS IN 1975.

THE GROUP HAS RECORDED MORE THAN FORTY SUCCESSFUL ALBUMS THAT SOLD OVER FOUR MILLION COPIES. SOUL BROTHERS HAVE WON MANY AWARDS: FIFTEEN SAMA AWARDS IN THE CATEGORY OF BEST MBHAQANGA ALBUM AS WELL AS A LIFETIME ACHIEVEMENT AWARD. MOSES NGWENYA HAS RECORDED TWELVE SOLO ALBUMS UNDER THE STAGE NAME BLACK MOSES AND IS ALSO A MUSIC PRODUCER. HE PLAYED A KEY ROLE IN DEVELOPING THE TALENTS OF MANY POPULAR MUSICIANS IN SOUTH AFRICA. THE BAND PIONEERED A NEW STYLE OF PLAYING MBHAQANGA THAT FUSES A SOUL ORGAN WITH TRADITIONAL ZULU RHYTHMS. THEIR STYLE HAS BEEN ADOPTED BY MANY MUSIC GROUPS. FITTINGLY, THEY ARE HAILED THE KINGS OF MBHAQANGA.

MOSES NGWENYA'S MUSICAL CAREER BEGAN IN A BAND CALLED CROCODILE ROCK WHICH WAS FORMED BY HIS OLDER BROTHERS. HE FIRST PLAYED THE GUITAR AND LATER DRUMS IN THE BAND. REALISING HIS PASSION FOR MUSIC, ONE OF HIS BROTHERS BOUGHT HIM A SMALL KEYBOARD, A TEASCO, WHICH PAVED THE PATH TO A SUCCESSFUL MUSICAL CAREER. IN 1974 HE WAS RECRUITED TO PLAY KEYBOARD FOR POPULAR BANDS UNDER THE TUTELAGE OF A MUSIC PRODUCER AND TALENT-SCOUT HAMILTON 'VALA' NZIMANDE OF ISIBAYA ESIKHULU RECORDS UNDER THE GALLO RECORDING COMPANY. WHILE PLAYING FOR THIS GROUP, HE MET MPUMALANGA-BORN THEMBA 'AMERICAN' ZULU WHO HAD ALSO BEEN WORKING FOR TITUS MASIKANE AND PLAYED THE RHYTHM GUITAR FOR MTHEMBU QUEENS. AS THEY WANTED TO RECORD THEIR OWN SONGS, THEY LEFT TITUS MASIKANE IN 1974 AND WITH THEMBA AMERICAN ZULU THEY JOINED A BAND OF HAMILTON NZIMANDE.

IN THAT SAME YEAR, THE THEN POPULAR MUSICAL "IPI INTOMBI" BEGAN ITS INTERNATIONAL TOUR OF EUROPE. MOST OF THE MUSICIANS WHO PLAYED IN THE MUSICAL, INCLUDING SOLLY RAMEETSE, THE KEYBOARDIST OF IZINTOMBI ZESIMANJEMANJE, HAD TO LEAVE THEIR BANDS. RAMEETSE'S DEPARTURE GAVE MOSES NGWENYA, WHO PLAYED THE KEYBOARD FOR USIZWE NAMATSHITSHI, THE OPPORTUNITY TO JOIN IZINTOMBI ZESIMANJEMANJE WHO TOURED THE WHOLE OF SOUTH AFRICA AND NEIGHBOURING COUNTRIES. NONETHELESS, HE CONTINUED PLAYING FOR AMATSHITSHI. THE MUSICIANS IN HAMILTON NZIMANDE'S BANDS DID NOT KEEP TO THEMSELVES. AS THEY WERE IN ONE STABLE, THEY EASILY CLICKED AND BECAME FRIENDS. FOR EXAMPLE, THE YOUNG BROTHERS, WHO WERE BACKING DINGANE NAMAJONGOSI, BECAME CLOSE FRIENDS WITH MOSES NGWENYA. ALTHOUGH MOST OF THEM WERE GUITARISTS, THEY LIKED THIS YOUNG BOY'S

VERSION OF SOUL ORGAN SO MUCH THAT THEY WANTED HIM TO JOIN THEM.

THE ORIGIN OF THE SOUL BROTHERS, WHO ARE AFFECTIONATELY KNOWN AS OGANDAGANDA BASENINGIZIMU AFRIKA, CAN BE TRACED BACK TO 1970 WHEN A CERTAIN MBHAQANGA GROUP FROM KWAZULU-NATAL CALLED YOUNG BROTHERS, TRAVELLED TO JOHANNESBURG IN SEARCH OF RECORDING STUDIOS AND FAME. THESE LADS LANDED IN THE ABLE HANDS OF TITUS MASIKANE OF EMI. THE GROUP COMPRISED OF DRUMMER AND VOCALIST DAVID MASONDO, LEAD GUITARIST TUZA MTHETHWA, BASSIST ZENZELE MCHUNU AND ANOTHER LEAD GUITARIST JOHANNES CHWANE MHLONGO. AT MASIKANE THEY BACKED A GROUP OF FEMALE VOCALISTS CALLED MTHEMBU QUEENS. THIS BAND BELONGED TO HANSFORD MTHEMBU, THE LEADER OF INTUTHUKO BROTHERS. TITUS MASIKANE WAS A PRODUCER AND TALENT-SCOUT AND HE HAD A HOUSE IN ZONDI IN SOWETO WHERE HE ACCOMMODATED MOST OF THE MUSICIANS HE RECORDED.

MOSES NGWENYA CONTINUED TO HAVE REHEARSALS WITH OTHER GROUPS APART FROM IZINTOMBI ZESIMANJEMANJE. SUCH INTERACTION PROMPTED HIM TO JOIN THE YOUNG BROTHERS WHO ALSO CONTINUED TO PLAY ON THEIR OWN WITHOUT THE BAND THEY WERE BACKING. THIS FREE ATMOSPHERE AFFORDED MOSES NGWENYA ROOM FOR EXPERIMENTATION.

ACCORDING TO A RENOWNED MBHAQANGA MUSO STEVE KEKANA, THE SOUL BROTHERS ARE THE PIONEERS OF ETHNIC SOUL MUSIC, A COMBINATION OF MOSES NGWENYA'S SOUL ORGAN AND TRADITIONAL MBHAQANGA RHYTHMS AND LYRICS. THEY CAUSED A REVOLUTION IN THE MBHAQANGA MUSIC SCENE. ALL MBHAQANGA BANDS ACQUIRED AN ORGAN PLAYER WHO IMITATED MOSES NGWENYA'S STYLE.

THIS INNOVATION LED TO SEVERAL SUCCESSFUL SOUL BROTHERS ALBUMS, BEGINNING WITH "MSHOZA WAMI" IN 1976 AND CULMINATING IN "IQINISO" IN 2020. THESE ALBUMS WON TRIPLE PLATINUM FOR RECORDS SALES. MOSES NGWENYA WOULD REPEAT THIS INCREDIBLE FEAT WITH HIS SOLO ALBUMS BY WINNING THE BEST MBHAQANGA ALBUM AWARD AT THE SAMA AWARDS FOR A RECORD TWELVE TIMES. HIS EXCELLENCE IS UNDERSCORED BY HIS COLLABORATION WITH HUGH MASEKELA, LADYSMITH BLACK MAMBAZO, STEVE KEKANA, IHHASHI ELIMHLOPHE, THE JOHANNESBURG PHILHARMONIC ORCHESTRA, JOEP PELT (FROM THE NETHERLANDS), INSINGIZI (FROM AUSTRIA) AND, NOTABLY, HARRY BELAFONTE (FROM THE USA) ON HIS ALBUM *PARADISE IN GAZANKULU* (1988). THE TITLE OF THIS ALBUM HAS BEEN RECENTLY MADE FAMOUS BY NIQ MHLONGO'S BOOK WITH THE SAME TITLE.

IT IS IN LIGHT OF SUCH EXCELLENCE THAT THE UNIVERSITY OF SOUTH AFRICAN RECOGNISES THAT MOSES NGWENYA STROVE FOR COLLABORATION AND CONSTANT INNOVATION IN A POPULAR GENRE. HE FASHIONED AN ETHNIC SOUL MUSIC THAT CONSTITUTES A DISTINCT NEO-TRADITIONAL MUSIC GENRE OF MBHAQANGA BY FUSING TRADITIONAL ZULU GUITARS AND SOUL ORGAN. WE HEREBY AFFIRM THAT THE ORIGINALITY OF HIS CONTRIBUTION TO MUSIC MERITS THE AWARD OF DOCTOR OF PHILOSOPHY (*HONORIS CAUSA*).



THE DEGREE OF DOCTOR OF LAWS (HONORIS CAUSA)

HOSI LWANDLAMUNI NWAMITWA II

HOSI NWAMITWA II WAS BORN ON 27 JUNE 1940, THE ONLY CHILD OF THE LATE HOSI FOFUZA AND HIS PRINCIPAL WIFE, FAVASA NWA-MANAVE. HER MOTHER PASSED ON WHEN HOSI NWAMITWA II WAS ONLY 17 AND SHE GREW UP WITH HER COUSIN, BOOYSEN KHOSA, IN THE CARE OF HER AUNT, ROSE KHOSA NEE NWAMITWA (BOOYSEN'S MOTHER). HER DOTING GRANDMOTHER, FATHER AND AUNT INTRODUCED HER TO CULTURAL RITUALS AND RELIGIOUS PRINCIPLES EARLY IN HER LIFE. SHE MASTERED BOTH GIRLS' AND BOYS' GAMES AS SHE OFTEN FOUND HERSELF IN THE COMPANY OF HER COUSIN, BOOYSEN, AND HIS FRIENDS.

HOSI NWAMITWA II STARTED SCHOOL AT THE TENDER AGE OF SEVEN, AT A TIME WHEN GIRLS WERE PREVENTED FROM ATTENDING SCHOOL. HOSI FOFUZA, HER FATHER, INSISTED THAT HIS DAUGHTER BE AN EXCEPTION TO THE RULE AND SHE BECAME THE FIRST GIRL IN HER AREA TO ATTEND SCHOOL AT HER AGE. THIS EXAMPLE WAS FOLLOWED BY MANY PARENTS IN NWAMITWA AND SURROUNDING VILLAGES.

AFTER COMPLETING PRIMARY SCHOOL IN 1955, THE YOUNG PRINCESS PROCEEDED TO SHILUVANA JUNIOR SECONDARY SCHOOL WHERE SHE COMPLETED HER JUNIOR SECONDARY STUDIES IN 1958. HER FATHER, HOSI FOFUZA, ENTRUSTED A LEADING SWISS MISSIONARY, THE LATE REVEREND THEO SCHEIDER, AND HIS WIFE WITH THE CARE OF HIS DAUGHTER. THE REVEREND AND MRS SCHEIDER NURTURED HOSI, AND FROM THEM SHE LEARNED HOW TO COOK, CLEAN AND CONDUCT PRAYERS. SHE WAS ALSO MENTORED AND HIGHLY INFLUENCED BY HER SCHOOL PRINCIPALS, THE LATE MR DAPA AND THE LATE PROF HWE NTSANWISI. THESE DISTINGUISHED SCHOLARS INSTILLED IN HER A SENSE OF RESPONSIBILITY AND SELF-PRIDE. SHE REMEMBERS FONDLY THE MORNING PRAYERS WHERE THE PUPILS WERE TAUGHT TO RECITE THE MANTRA "OUR DEEDS SHALL SPEAK" (*ONS DADE SAL SPREEK*). UP TO THIS DAY THESE PROFOUND WORDS ARE THE CORNERSTONE OF EVERYTHING SHE DOES.

UPON COMPLETION OF HER JUNIOR CERTIFICATE, HOSI NWAMITWA II WENT TO DOUGLAS LAING SMITH IN 1959 TO TRAIN AS A TEACHER AT LEMANA TRAINING COLLEGE. SHE ALSO COMPLETED HER SENIOR CERTIFICATE THROUGH PRIVATE STUDIES. HER STERLING NEEDLEWORK WAS RECOGNISED BY THE DEPARTMENT OF EDUCATION AND SHE WAS REWARDED WITH A SCHOLARSHIP TO STUDY HOME ECONOMICS AT MOKOPANE COLLEGE OF EDUCATION IN 1978. THERE SHE DID NOT JUST OBTAIN A DISTINCTION, BUT HER TOP MARKS REMAINED UNMATCHED FOR MANY YEARS AFTER SHE HAD LEFT THE INSTITUTION. TO THIS DAY, HER FORMER LECTURERS STILL REFER TO HER OUTSTANDING TRACK RECORD.

HOSI NWAMITWA II STARTED HER TEACHING PROFESSION AT FOFUZA PRIMARY SCHOOL IN 1962. SHE LATER TAUGHT AT MOHLABA AND NKOWANKOWA PRIMARY SCHOOLS. FROM 1969 TO 1974, SHE TAUGHT AT SEVERAL HIGH SCHOOLS, INCLUDING MAHWAHWA, HUDSON NTSANWISI AND BANKUNA HIGH SCHOOLS. THEREAFTER SHE LECTURED AT TIVUMBENI COLLEGE OF EDUCATION FROM 1975 TO 1977. THROUGHOUT HER TEACHING CAREER SHE WAS AN OUTSTANDING AND BRILLIANT CHOR MASTER. HER CELEBRATED GIRLS' CHOIR WON MANY TROPHIES NATIONALLY.

WHILE TEACHING, HOSI NWAMITWA II REGISTERED FOR A BACHELOR OF ARTS DEGREE WITH UNISA AND COMPLETED IT IN RECORD TIME IN 1980. IN 1983, SHE COMPLETED HER BA HONOURS DEGREE IN ANTHROPOLOGY.

HOSI NWAMITWA II WAS APPOINTED AS A HOME ECONOMICS INSPECTOR AND AN EDUCATION SCHOOL INSPECTOR, A ROLE SHE FULFILLED FROM 1987 TO 1989. SHE BECAME ONLY THE SECOND HOME ECONOMICS INSPECTOR IN THE FORMER HOMELAND OF GAZANKULU. SHE WORKED AS THE FIRST WOMAN EDUCATION CIRCUIT INSPECTOR FROM 1989 TO 1992. HOSI NWAMITWA II SERVED THE DEPARTMENT OF EDUCATION WITH DILIGENCE, DISTINCTION AND COMMITMENT UNTIL SHE JOINED POLITICS FULL TIME IN 1994.

HOSI NWAMITWA II WAS MARRIED TO A MEMBER OF THE NKUNA/SHILUBANA ROYAL FAMILY IN 1962. SHE AND HER LATE HUSBAND, THOMPSON MAGEZA SHILUBANA, WERE BLESSED WITH THREE DAUGHTERS AND ONE SON. HER SON, READY SHILUBANA, MET AN UNTIMELY DEATH AT THE AGE OF SIX. AFTER HER LOVING HUSBAND, THOMPSON, PASSED ON IN 1979, HOSI NWAMITWA II CONTINUED TO TAKE CARE OF HER THREE DAUGHTERS. SHE HAS BEEN BLESSED WITH TEN GRANDCHILDREN. DURING THEIR MARRIED LIFE, HOSI NWAMITWA II AND HER HUSBAND TOOK IN MANY ORPHANS AND DISADVANTAGED RELATIVES, MANY OF WHOM ARE NOW PROFESSIONALS AND BUSINESS PEOPLE RAISING THEIR OWN FAMILIES.

HER PASSION FOR AND OUTSTANDING KNOWLEDGE OF HOME ECONOMICS AND DECORUM LED TO THE INTRODUCTION OF TABLE ETIQUETTE TRAINING IN THE FORMER GAZANKULU HOMELAND. THIS COURSE WAS HAILED BY MANY AS IT HELPED GOVERNMENT OFFICIALS, INCLUDING SEVERAL CABINET MINISTERS, TO ADAPT AND EASE INTO THEIR NEW ROLES. DURING THE APARTHEID YEARS, HOSI NWAMITWA II ENCOURAGED WOMEN ACROSS COLOUR LINES TO WORK TOGETHER. SHE CO-FOUNDED TZANEEN BRIDGE BUILDERS, WHICH WAS EMBRACED BY MANY WOMEN AND MADE INVALUABLE CONTRIBUTIONS TO THE BUILDING OF RELATIONSHIPS BETWEEN BLACK AND WHITE WOMEN IN AND AROUND TZANEEN. AS FORMER PRESIDENT OF THE THEN GAZANKULU WOMEN ASSOCIATION (GWA), SHE INITIATED MANY SOCIOECONOMIC PROJECTS BY SOURCING FUNDS TO ALLEVIATE POVERTY IN RURAL AREAS IN THE FORMER GAZANKULU. SHE WAS ALSO AN EXECUTIVE MEMBER OF THE NATIONAL MOVEMENT OF RURAL WOMEN AND AN ACTIVE MEMBER OF THE NATIONAL COUNCIL OF SOUTH AFRICAN WOMEN, BOTH ORGANISATIONS THAT SPEARHEADED MANY PROJECTS AIMED AT UPLIFTING WOMEN, PARTICULARLY RURAL WOMEN. HOSI NWAMITWA II IS A LIVING TESTAMENT OF THE VALOYI MOTTO "VUKOSI IVUTIRHELI". A LIFELONG PHILANTHROPIST AND A COMMUNITY LEADER, SHE ESTABLISHED THE VALOYI TRADITIONAL AUTHORITY TRUST IN 2008. THIS TRUST IS DEDICATED TO THE UPLIFTMENT AND DEVELOPMENT OF THE VALOYI CLAN. ITS COMMUNITY PROJECTS INCLUDE:

- FIT FOR LIFE, FIT FOR WORK YOUTH PROJECT FUNDED BY THE FORD FOUNDATION
- FOOD, SECURITY AND AGRICULTURE PROJECT FUNDED BY THE SIR ELTON JOHN FOUNDATION
- PRE-SCHOOL AND AFTER-CARE CHILDREN PROJECT FUNDED BY KINDERFONDS MAMMAS
- HOME-BASED CARE PROJECT FUNDED BY THE DEPARTMENT OF SOCIAL DEVELOPMENT
- GARDENING PROJECT FOR WOMEN, FUNDED BY THE WORLD WOMEN DEVELOPMENT PRAYER
- THE DISTRIBUTION OF FOOD PARCELS TO COMMUNITIES, FUNDED BY TIGER BRANDS
- THE BUILDING OF THE XITSAVI COMMUNITY DEVELOPMENT CENTRE THAT HOUSES THE PROJECT ADMINISTRATION OFFICES
- ROYAL KHALANGA GUEST HOUSE AND LODGES FUNDED BY THE DEPARTMENT OF TOURISM
- VALOYI VATSONGA CULTURAL VILLAGE FUNDED BY DEPARTMENT OF ARTS AND CULTURE
- 12 PORTIONS OF LAND RECEIVED IN 2010
- HYDROPONICS TUNNEL FARMING PROJECT FOR HIGH-VALUE VEGETABLES, FUNDED BY THE DRDLR

IN 1991, HOSI NWAMITWA II SERVED AS A MEMBER OF CODESA DURING THE HISTORIC MULTIPARTY NEGOTIATIONS THAT USHERED IN A NEW DISPENSATION IN 1994. A COMMITTED MEMBER OF THE ANC, SHE SERVED AS A MEMBER OF NATIONAL PARLIAMENT FROM 1994 TO 2014, WHEN SHE RETIRED. SHE SERVED PARLIAMENT UNDER PRESIDENT MANDELA, PRESIDENT MBEKI, PRESIDENT MOTLANTHE AND PRESIDENT ZUMA. SHE SERVED AS A MEMBER OF DIFFERENT PORTFOLIO COMMITTEES, INCLUDING COMMITTEES OF THE DEPARTMENT OF PUBLIC WORKS, DEPARTMENT OF ARTS AND CULTURE AND DEPARTMENT OF EDUCATION. SHE ALSO SERVED IN MANY SUBCOMMITTEES, INCLUDING THE ETHICS, GENDER EQUALITY AND NATIONAL HERITAGE SUBCOMMITTEES. SHE TRAVELLED EXTENSIVELY LOCALLY AND ABROAD DURING HER 20-YEAR TENURE IN PARLIAMENT. THE COUNTRIES SHE VISITED INCLUDE MALAYSIA, SINGAPORE, USA, UK, ITALY, RUSSIA AND MANY AFRICAN COUNTRIES.

IN 1996, HOSI NWAMITWA II CHALLENGED THE PATRIARCHAL SYSTEM OF TRADITIONAL LEADERS STILL IN PLACE IN AFRICA AND AMONG THE TSONGA. SHE SUBMITTED A CLAIM TO HER BIRTH RIGHT TO BE ROYAL LEADER FOR HER FATHER'S CLAN TO THE RALUSHAI COMMISSION. HER UNCLE, RICHARD NWAMITWA, WHO TOOK OVER AS CLAN CHIEF IN 1968 AFTER THE DEATH OF HER FATHER, HOSI FOFUZA, REQUESTED HER TO WITHDRAW HER CLAIM SO THAT THE MATTER COULD BE SETTLED BY THE ROYAL FAMILY. ON 17 DECEMBER 1997, HER CLAIM WAS SETTLED BY THE ROYAL FAMILY AND THE ROYAL COUNCIL, AND HER UNCLE HANDED OVER THE ROYAL LEADERSHIP TO HER IN THE PRESENCE OF THE RITAVI SENIOR MAGISTRATE AND DISTRICT OFFICIALS. WHEN HER UNCLE PASSED ON IN OCTOBER 2001, THE ROYAL FAMILY AND THE ROYAL COUNCIL SUBMITTED HER NAME TO THE PREMIER OF LIMPOPO PROVINCE FOR RECOGNITION. THE PREMIER ISSUED A LETTER OF RECOGNITION OF HER ROYAL LEADERSHIP ON 22 MAY 2002. WHEN ARRANGEMENTS FOR HER ASCENDANCE TO THE THRONE ON 29 NOVEMBER 2002 HAD BEEN FINALISED, HER COUSIN SIDWELL NWAMITWA CHALLENGED HER BY APPLYING FOR A COURT INTERDICT TO STOP HER INAUGURATION. THE COURT CASE DRAGGED ON FOR YEARS IN THE PRETORIA HIGH COURT AND LATER IN THE APPELLATE COURT IN BLOEMFONTEIN. ON 4 JUNE 2008, THE CONSTITUTION COURT RULED THAT HOSI NWAMITWA II WAS THE RIGHTFUL NEW LEADER OF HER FATHER'S CLAN. THIS RULING WAS A DIRECT REVERSAL OF THE APARTHEID RULE OF MALE PRIMOGENITURE IN TRADITIONAL LEADERSHIP. CONSTITUTIONAL COURT JUDGE JOHAN VAN DER WESTHUIZEN WROTE THAT A UNANIMOUS CONSTITUTIONAL COURT BENCH HAD AFFIRMED THE RIGHT OF THE VALOYI PEOPLE TO DEVELOP THEIR OWN CUSTOMARY LAWS TO BRING THEM IN LINE WITH THE SUPREME LAW OF THE LAND – THE CONSTITUTION. REPORTING FOR THE WASHINGTON POST, UCT'S PROFESSOR THOMAS BENNET DESCRIBED THE CASE AS A "HUGE HUGE" DEVELOPMENT. HE ADDED THAT THE LANDMARK RULING HAD MADE NWAMITWA A PHENOMENON NOT JUST IN SOUTH AFRICA, BUT IN THE WORLD. FOR LAW STUDENTS LOCALLY AND ABROAD HER CASE STUDY HAS BECOME REQUIRED READING ON CLASHES BETWEEN TRIBAL CUSTOMS AND DEMOCRACY. HOSI NWAMITWA II IS A HIGHLY ACCLAIMED AND SOUGHT-AFTER SPEAKER ON THE CHALLENGES THAT FACE WOMEN TRADITIONAL LEADERS. SHE IS THE FIRST FEMALE HOSI OF THE VALOYI CLAN AND ONE OF VERY FEW WOMEN AMONG SOUTH AFRICA'S SENIOR TRADITIONAL LEADERS. HOSI NWAMITWA II CURRENTLY OCCUPIES THE FOLLOWING POSITIONS:

- I. DEPUTY CHAIR OF HUVU YA VALOYINKULU, ELECTED BY THE VALOYI DYNASTY
- II. CHAIRPERSON OF TIHOSI TA VATSONGA MACHANGANI ROYAL LEADERS UNITY (RLU)
- III. CHAIRPERSON OF LOCAL HOUSE OF THE TRADITIONAL LEADERS IN MOPANI
- IV. MEMBER OF THE EXECUTIVE COMMITTEE OF THE LIMPOPO PROVINCIAL HOUSE OF TRADITIONAL LEADERS

IN 2018, HOSI NWAMITWA II CELEBRATED HER TENTH ANNIVERSARY AS RULER OF THE VALOYI PEOPLE. WE ARE TRULY HUMBLED TO TAKE THIS MOMENT TO REMEMBER, HONOUR AND PAY TRIBUTE TO HOSI NWAMITWA II.



THE DEGREE OF DOCTOR OF LAWS (HONORIS CAUSA)

DR MOTSOKO PHEKO

DR MOTSOKO PHEKO IS A POLITICAL SCIENTIST, THEOLOGIAN, HISTORIAN, LAWYER, RESEARCHER AND AUTHOR OF OVER 30 BOOKS AND 5 000 ARTICLES IN THESE FIELDS. HIS WORK INCLUDES SPEECHES DELIVERED AT THE UNITED NATIONS IN NEW YORK, THE UN COMMISSION ON HUMAN RIGHTS IN GENEVA, THE SOUTH AFRICAN PARLIAMENT AND ELSEWHERE. HE WAS A CO-FOUNDER OF *OUR AFRICA* MAGAZINE AND DAYSTAR UNIVERSITY, AND FOUNDER OF TOKOLOHO (FREEDOM) PUBLISHERS. HE IS A FORMER REPRESENTATIVE OF THE VICTIMS OF APARTHEID AND COLONIALISM AT THE UNITED NATIONS IN NEW YORK AND AT THE UN COMMISSION ON HUMAN RIGHTS IN GENEVA, AND HE SERVED AS MEMBER OF THE SOUTH AFRICAN PARLIAMENT FOR TEN YEARS. WHEN HE LEFT PARLIAMENT, HE COULD CHOOSE BETWEEN PRACTISING LAW AS AN ADVOCATE OF THE HIGH COURT OF SOUTH AFRICA, OR LECTURING IN INTERNATIONAL LAW AT UNIVERSITY LEVEL, YET HE CHOSE TO WORK AS A RESEARCHER, AUTHOR AND PUBLISHER IN THE FOUR MENTIONED BRANCHES OF EPISTEMOLOGY.

DR MOTSOKO PHEKO WAS BORN AT A PLACE CALLED SEHLABATHEBE (“PIERCE THE ENEMY’S SHIELD”) ON 13 NOVEMBER 1930. HE GREW UP AS A SHEPHERD IN MANGOLOANENG, IN WHAT IS TODAY CALLED THE EASTERN CAPE OF SOUTH AFRICA. MANGOLOANENG WAS NEIGHBOURED BY NGODILWE AND MANGOLONG, WHICH RESPECTIVELY MEAN “AT THE LETTERS” AND “AT THE WRITINGS”. HE LOST HIS PARENTS WHEN HE WAS NINE YEARS OLD, AND WAS BROUGHT UP BY HIS MOTHER’S ELDER SISTER, MRS MOHAU EMILY MOERANE, AND HER HUSBAND, DANIEL M MOERANE.

YOUNG MOTSOKO PHEKO COMPLETED HIS STANDARD SIX (GRADE EIGHT) AT MARIAZELL INSTITUTION IN MATATIELE, CAPE PROVINCE. HE ALSO COMPLETED HIS JUNIOR CERTIFICATE HERE IN TWO INSTEAD OF THREE YEARS. HIS SUBJECTS WERE: COMMERCIAL ARITHMETIC, TYPEWRITING, SHORTHAND, BOOKKEEPING, COMMERCE, ENGLISH, SOUTHERN SESOTHO, GENERAL SCIENCE AND GEOGRAPHY. AFTER HIS JUNIOR CERTIFICATE AT MARIAZELL INSTITUTION, HE COMPLETED HIS MATRIC PART-TIME BY CORRESPONDENCE WHILE HE WORKED. HIS MATRIC SUBJECTS WERE: SESOTHO A, ENGLISH A, XHOSA B, AGRICULTURAL SCIENCE, BOOKKEEPING, COMMERCE AND MERCANTILE LAW. HE THEN ENROLLED IN THE UNIVERSITY OF SOUTH AFRICA. HE HOLDS A BA DEGREE FROM THE UNIVERSITY OF SOUTH AFRICA. HE MAJORED IN POLITICAL SCIENCE AND SYSTEMATIC THEOLOGY, AND READ SESOTHO LANGUAGE, ENGLISH, SOCIOLOGY AND HISTORY. HE COMPLETED HIS BACHELOR OF LAWS DEGREE AT THE UNIVERSITY OF ZAMBIA, A MASTER OF LAWS DEGREE IN INTERNATIONAL LAW AT THE UNIVERSITY OF LONDON AND A DOCTOR OF JURISPRUDENCE DEGREE AT THE UNIVERSITY OF KENSINGTON (PART-TIME). HIS THESIS WAS ENTITLED: **SOUTH AFRICA: A FUNDAMENTAL QUESTION OF COLONIALISM AND SELF-DETERMINATION CLOUDED BY RACISM, MUTILATION OF HISTORY AND MANIPULATION OF INTERNATIONAL LAW.**

DURING THE LIBERATION STRUGGLE AGAINST COLONIALISM AND APARTHEID, DR PHEKO SERVED AS A FREEDOM FIGHTER. HE WAS IMPRISONED BY THREE COLONIAL REGIMES, NAMELY SOUTH AFRICA, RHODESIA AND PORTUGUESE MOZAMBIQUE, FOR HIS ANTI-COLONIAL ACTIVITIES AND RACISM. HE CALLED FOR THE RELEASE OF POLITICAL PRISONERS SUCH AS MANGALISO ROBERT SOBUKWE, ZEPHANIA MOTHOPENG, NELSON MANDELA, GOVAN MBEKI, SELBY NGENDANE, NYATI

JOHN POKELA AND WALTER SISULU. DR PHEKO LIVED IN EXILE FROM AUGUST 1963 TO FEBRUARY 1995. IN APRIL 1963, A ROODEPOORT MAGISTRATE COURT REFUSED HIM BAIL ON THE GROUND THAT HE WAS “A YOUNG INTELLIGENT EDUCATED BANTU (AFRICAN) ... [WHO] BELONGED TO THE RADICAL PAN AFRICANIST CONGRESS”.

ONE OF THE SIGNIFICANT CONTRIBUTIONS DR PHEKO MADE DURING THE LIBERATION STRUGGLE AGAINST COLONIALISM WAS TO GIVE INFORMATION TO THE LEADERS OF THE PAN AFRICANIST CONGRESS WHEN THEY CAMPAIGNED AGAINST THE ILLEGALITY OF SOUTH AFRICA AS A STATE AT THE UNITED NATIONS. THESE LEADERS INCLUDED EDWIN L MAKOTI AND DAVID M SIBEKO, OFFICIAL PAC RESEARCHERS. DR PHEKO’S RESEARCH REINFORCED THE PAC’S CASE, WHICH EXPOSED TO THE WORLD THAT SOUTH AFRICA HAD NOT BECOME AN “INDEPENDENT STATE” IN 1910 THROUGH THE UNION OF SOUTH AFRICA ACT 1909. THE PAC CAMPAIGNED TO HAVE COLONIAL SOUTH AFRICA EXPELLED FROM THE UNITED NATIONS ON THE BASIS THAT IT WAS A NON-STATE ACCORDING TO INTERNATIONAL LAW.

WHILE IN EXILE, DR PHEKO BECAME A CO-FOUNDER OF A UNIVERSITY IN BULAWAYO IN COLONIAL RHODESIA, NOW INDEPENDENT ZIMBABWE. THIS UNIVERSITY WAS FINALLY ESTABLISHED IN NAIROBI, KENYA, AFTER THE REBELLION OF RHODESIAN COLONIALISTS UNDER IAN SMITH ON 11 NOVEMBER 1965.

DR PHEKO WAS ADMITTED AS ADVOCATE TO THE HIGH COURT OF ZAMBIA IN LUSAKA AND AS ADVOCATE OF THE SUPREME COURT OF SOUTH AFRICA IN PRETORIA. HE SERVED AS A MEMBER OF PARLIAMENT IN SOUTH AFRICA FROM 1999 TO 2009. THEOLOGICALLY, HE PIONEERED THE INTERPRETATION OF ROMANS 13:1–2. THIS SCRIPTURE VERSE TEACHES OBEDIENCE TO GOVERNMENTS. SOME COLONIAL MISSIONARIES USED THIS SCRIPTURE PORTION OF THE BIBLE TO UPHOLD THE AUTHORITY OF COLONIAL REGIMES IN AFRICA. DR PHEKO DISAGREED WITH THIS MISSIONARY INTERPRETATION AND POINTED OUT THAT ROMAN 13:1–2 WAS THERE WHEN COLONIALISTS CAME TO AFRICA AND OVERTHREW AFRICAN GOVERNMENTS.

DR PHEKO HAS BEEN TENACIOUS IN HIS QUEST FOR THE ACQUISITION OF EPISTEMOLOGY – THE SCIENCE OF KNOWLEDGE. HE BELIEVES THAT RELEVANT EDUCATION IS THE ONLY TYPE OF EDUCATION THAT CAN DEFINE THE DESTINY OF AFRICA’S CHILDREN AND NATION: “OUR EDUCATION MUST SPEAK TO AN ECONOMY THAT USES TECHNOLOGY. WE NEED SATELLITES THAT WILL PROTECT OUR OCEANS FROM POACHING. WE NEED TECHNOLOGY TO PLANT FOOD THAT IS CLIMATE RESISTANT. WE NEED AN EDUCATION THAT TRANSFORMS OUR CONTINENT TO SELF-RELIANCE. OUR ECONOMIC RESOURCES ARE USELESS TO US AS AFRICANS AS LONG AS WE LACK TECHNOLOGY. NO AMOUNT OF ‘FOREIGN AID’ WILL DEVELOP AFRICA. ONLY THE SWEAT AND TECHNOLOGICAL SKILLS AND KNOWLEDGE OF THE SONS AND DAUGHTERS OF AFRICA WILL DEVELOP AFRICA. SELF-HELP IS THE BEST AFRICAN HELP. IT IS SELF-CARE. IT IS SELF-AID. IT IS SELF-MANAGEMENT, NATIONALLY AND CONTINENTALLY. TO SUCCEED ON A LARGE SCALE ON THIS; AFRICANS MUST DO ALL THINGS TOGETHER.”

WE ARE TRULY HUMBLED TO TAKE THIS MOMENT TO REMEMBER, HONOUR AND PAY TRIBUTE TO DR PHEKO.

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.

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