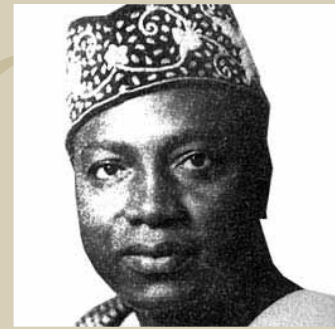


Modibo Keita (1915 - 1977)

THE ORDER OF THE COMPANIONS OF OR TAMBO IN GOLD (POSTHUMOUS)



Modibo Keita was born on 4 June 1915 in Bamako in Mali. After completing his primary school education in Bamako, Keita was sent to neighbouring Senegal to receive higher education, where he graduated top of his class.

After finishing teacher training, Keita taught in Bamako, Sikasso and Tombouctou. As a teacher, Keita was drawn to the fight for the freedom of African people and specifically for the independence of his country, then part of the French Sudan, from French colonialism.

Together with other progressive teachers, Keita founded the Union of French West African Teachers and later joined the Communist Study Groups (GEC) cell in Bamako.

In 1945, at the age of 30, Keita stood as a candidate for the Constituent Assembly of the Fourth Republic supported by the GEC and the Sudanese Democratic Party. Later that year, together with acclaimed photographer Mamadou Konaté, he founded the Bloc Soudanais, which developed into the Sudanese Union. By this time, Keita was among the leading and most recognised voices for the freedom of the French Sudan.

In 1946, Keita was elected secretary-general of the African Democratic Rally (RDA) in French Sudan. The RDA was led by Felix Houphouët-Boigny (who later became the first President of the independent Ivory Coast). In 1948, Keita was elected for the first time to the first territorial assembly of French Sudan, to which he was re-elected in 1956 and 1957. At the same time, he also served as mayor of his hometown of Bamako.

In 1956, he was elected deputy for the French Sudan to the French National Assembly and served two terms as Secretary of State of the government of the French Sudan in Paris.

In 1958, the Sudan became a self-governing republic within the French community and was renamed the Sudanese Republic. The following year, the republic joined with Senegal, Upper Volta and Dahomey to form the Mali Federation and Keita was elected constituent assembly president of the Mali Federation. The Mali Federation was later to enter into agreements with Sekou Toure, the President of Guinea, and Kwame Nkrumah, the President of Ghana, to form the States of Western Africa. Unfortunately, both the Mali Federation and the States of Western Africa proved to be short-lived.

FOR EXCEPTIONAL CONTRIBUTION TO THE LIBERATION STRUGGLE OF THE AFRICAN CONTINENT

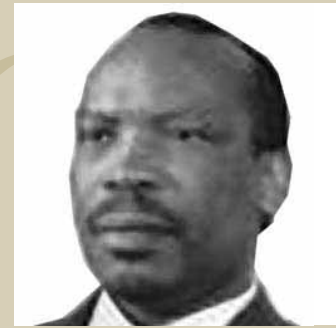
On 20 July 1960, the Mali Federation proclaimed its independence by peaceful means. On 23 September 1960, a few months after turning 45, Keita became the first President of the newly declared independent nation of Mali.

Modibo Keita was a socialist who stood for the independence of African nations from their colonial masters and peace between African countries. Throughout his adult life he tried to demonstrate his central belief in the unity of interests of African peoples by working towards the breaking down of artificial borders imposed by colonial countries. He mediated between Morocco and Algeria during the frontier conflict between the two countries and worked tirelessly to improve relations with the countries of Senegal, Upper Volta and Ivory Coast.

On 19 November 1968, Keita was toppled in a coup d'etat and sent to prison, where he died in 1977.

Seretse Khama (1921 - 1980)

**THE ORDER OF THE COMPANIONS OF OR TAMBO IN GOLD
(POSTHUMOUS)**



Seretse Khama was born on 1 July 1921 in Serowe. He was the son of Sekgoma Khama, and grandson of Kgosi Khama III, ruler of the Bangwato people of central Bechuanaland (then a British Protectorate, now known as Botswana).

When Sekgoma died in 1925 after only two years on the throne, his four-year-old son Seretse was proclaimed king, with the boy's uncle, Tshekedi Khama, serving as regent.

Seretse Khama was sent to boarding schools in South Africa and later attended Fort Hare University College in the Eastern Cape, where he graduated with a BA degree in 1944. At Fort Hare, Khama – who excelled within the milieu of political debate, which was a feature of the times – came into contact with many other students who would go on to lead their countries to independence. Like many of his peers, Khama wanted to pursue legal studies and in 1945 he was sent to Balliol College, Oxford. After a year, he enrolled for barrister studies at the Inner Temple, London.

In 1947, Khama met an English woman Ruth Williams whom he married the following year. Although his uncle Tshekedi disap-

proved of his marriage, the people of Serowe popularly accepted the young king and his new wife when they returned to Botswana.

However, in a shameless display of racism and fearful of the example set by this multiracial marriage, the British Labour Government barred Khama from taking up chieftainship of the Bangwato. In 1951, under pressure from the apartheid regime in South Africa, Khama was forced into exile in England.

By 1956, the extensive international press coverage of the treatment of Seretse and Ruth Khama by successive British governments resulted in widespread protests from human rights and other humanitarian groupings. Eventually, in 1956, Britain allowed them back home as commoners and private citizens.

Firmly ensconced in his own country, Khama formed and led the Bechuanaland Democratic Party (BDP) in 1960. In 1965, the BDP won the first democratic elections in Botswana under universal franchise. Khama became Prime Minister and later, on 30 September 1966, President of the newly declared Republic of Botswana, a position he held until his death in 1980.

FOR EXCEPTIONAL CONTRIBUTION TO THE STRUGGLE AGAINST APARTHEID THROUGH SUPPORTING THE LIBERATION MOVEMENT IN TIMES OF NEED, AND CONTRIBUTING TO THE DEVELOPMENT OF THE AFRICAN CONTINENT

Under President Khama's leadership, prudent policies and wise investment of state resources, Botswana underwent rapid economic and social development, boasting one of the world's fastest growing economies. Within a span of 16 years, Botswana went from being one of the poorest African countries to one of the wealthiest (measured by gross domestic product). Twenty-five years after Khama's death, Botswana continues to serve as a beacon of prosperity and development on the continent and is an outstanding example of good governance.

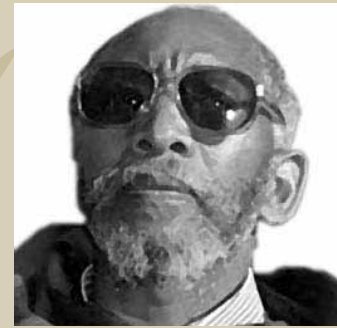
Khama was also concerned with the fate of neighbouring countries. Accordingly, he was a key player in the negotiation processes which eventually led to the independence of Zimbabwe and Namibia. Khama was also a founder member of the Southern African Development Community.

Sir Seretse Khama steadfastly set Botswana on the path to progress and peace, thus bequeathing to his country the legacy of enduring administrative capacity, clean governance and an unshakeable belief in a non-racial democracy and the rule of law. He will always be remembered for his wise counsel and his successful nurturing of Botswana's economic and political success.

Sir Seretse Khama died on 13 July 1980, and was buried in the Khama family graveyard, on the hill at Serowe overlooking his birthplace.

King Moshoeshoe II (1938 - 1996)

THE ORDER OF THE COMPANIONS OF OR TAMBO IN GOLD
(POSTHUMOUS)



King Moshoeshoe II was born Constantine Bereng Seeiso on 2 May 1938, the eldest son of Paramount Chief Seeiso of Basutoland (now Lesotho). He was educated at the Catholic Missionary Centre at Roma, outside Maseru, the capital of Basutoland. He completed his education in England and eventually graduated from the Corpus Cristi College at Oxford University.

Following the death of Paramount Chief Seeiso in 1960, Constantine Bereng Seeiso ascended to the throne at the young age of 22, as King Moshoeshoe II.

Moshoeshoe II assumed his role as King at the height of the struggle for the freedom and independence of Africa from colonial rule. Moshoeshoe II aligned his country with the winds of change sweeping the continent, supported the struggle against colonial rule and specifically opposed the apartheid regime in neighbouring South Africa. Under his firm hand, his country gained full independence from Britain in 1966, and changed its name from Basutoland to Lesotho.

However, differences began to develop with Leabua Jonathan, the Prime Minister of his democratically elected government. In

1970, King Moshoeshoe II was deposed by his prime minister and placed under house arrest. Moshoeshoe went into exile in the Netherlands but was recalled by Jonathan as a constitutional monarch and head of state. After a period of stability, the country underwent a period of turmoil leading to a coup d'etat in 1986 led by Major-General Metsing Lekhanya. Moshoeshoe II was once again installed by the military junta as King, with attendant political powers.

But the military junta proved unpopular and in 1990 Major-General Lekhanya deposed King Moshoeshoe II, who was once again forced into exile. A constituent assembly was established to usher in democratic elections.

When Moshoeshoe II refused on principle to accept new terms for his re-installation, Lekhanya replaced Moshoeshoe with the latter's son, Prince Bereng Seeiso, who was proclaimed King Letsie III. Letsie's popularity took a dive when he himself engineered a royal coup in 1994 against the popularly elected government of Prime Minister Ntsu Mokhehle, whose Basutoland Congress Party had won the first democratic elections by a landslide in 1993. Under pressure from his own people and the

FOR EXCEPTIONAL CONTRIBUTION TO THE STRUGGLE AGAINST APARTHEID THROUGH SUPPORTING THE LIBERATION MOVEMENT IN TIMES OF NEED

governments of South Africa, Zimbabwe and Botswana, King Letsie III abdicated in favour of the steady hand of his father, who was yet again installed as King in 1995. However, tragedy struck within a year, with the king being killed in a car accident.

The political stability and the peace for which King Moshoeshe II had worked tirelessly, ultimately eluded him in his lifetime. The vicissitudes of politics, power and the times had taken their toll. Despite being persecuted, he stayed true to the ideals of peaceful change and refused to use his crown to divide his people. The people of Lesotho continue to revere this great man for the humble, wise and calm leadership he portrayed throughout a tempestuous time of political discord and strife.

He is honoured as one of Africa's great traditional leaders who contributed to the democratic evolution of his country.

King Sobhuza II (1899 - 1982)

THE ORDER OF THE COMPANIONS OF OR TAMBO IN GOLD (POSTHUMOUS)



King Sobhuza II was born on 22 July 1899 in Zombodze in Swaziland, the eldest son of King Bhunu and Queen Lomawa Ndwandwe in the then Protectorate of Swaziland.

When his father died shortly after his birth, he was proclaimed by the royal council as king and given the name Ngwenyama Sobhuza II, with the Queen Mother Labotsibeni as regent.

The young monarch received his primary education in Swaziland and in 1916 was sent to Lovedale College in South Africa to complete his secondary education.

In 1921, the 22-year old assumed the throne as King Ngwenyama Sobhuza II at Zombodze Royal Residence. He was to reign until the end of his life in 1982.

Sobhuza II's reign was to span most of the key events and milestones which laid the foundations of modern Africa in the 20th century. Throughout his long reign he sought to improve the lot of his people. During the height of colonial rule, when the struggle for African liberation was starting to gain momentum, he emphasised education and unity above all else, knowing that the

time would come when the people of Swaziland would have to take over the duties of self-government and the responsibilities of independence.

His efforts and true belief in peace extended beyond the borders of his beloved land. When indeed the winds of change began to sweep the continent, Sobhuza II fully supported the movement for change and independence. He led his country into the Organisation of African Unity, while preaching peaceful change and the importance of unity on the continent. Under his guiding hand, his country peacefully negotiated independence from Britain in 1968.

In the immediate post-independence period, characterised by tensions and friction on the continent, Sobhuza II played a mediating role in finding solutions to the political problems besetting his continent, always negotiating unity among African leaders. He was committed to peaceful change and renounced violence. Swaziland became a member of the Non-Aligned Movement under his charge. He supported the liberation movements in South Africa, both morally and materially, and his country was to incur humiliating military attacks by the apartheid regime as a

FOR EXCEPTIONAL CONTRIBUTION TO THE STRUGGLE AGAINST APARTHEID THROUGH SUPPORTING THE LIBERATION MOVEMENT IN TIMES OF NEED

result of this. Yet, believing in the inherent goodness of mankind, he continued to engage in discussions with the South African Government.

Sobhuza II succeeded in creating a harmonious and non-racial society in Swaziland. His astute efforts towards a middle road allowed his country to negotiate successfully the difficulties of adjusting to a rapidly modernising world while continuing to draw on the strength and wisdom of African belief systems and pride in Swazi heritage and culture. Throughout his long reign, Sobhuza II ably guided his small country through one of history's most bewildering centuries – from colonial subservience, to independence, and onto the global stage.

Ngwenyama Sobhuza II, the selfless and wise leader and dignified man of patience and dialogue, helped to create a great nation that prides itself on its culture, its stability and its peaceful disposition.

King Sobhuza died on 21 August 1982 at the Embo State House at the age of 83. He was one of the world's longest-serving and most loved monarchs.

George Ellis (1939 -)

THE ORDER OF MAPUNGBWE IN SILVER



George Francis Rayner Ellis was born in Johannesburg on 11 August 1939.

He attended Michaelhouse, in the then Natal, where he matriculated in 1955. His excellent matric results won him the Governor-General's prize for the best South African matriculation science paper.

He moved to further his studies at the University of Cape Town where he obtained a BSc Honours in 1960 with a distinction in Physics.

He then proceeded to Cambridge University where he did his PhD in Applied Mathematics and Theoretical Physics. He completed his PhD in 1964.

After obtaining his PhD, he worked for different academic institutions as research fellow, visiting lecturer and visiting professor.

He became professor in Applied Mathematics at the University of Cape Town (UCT) in 1974 and was appointed head of the Department of Applied Mathematics in the same year.

His field of specialisation is the general relativity theory, which is a field first explored by Albert Einstein. A prolific thinker and writer, Professor Ellis wrote extensively on the origins of the universe, evolution of complexity and the functioning of the human mind.

His versatility did not stop with the scientific world. He was a withering critic of the apartheid State, earning the ire of the Government of the day. He put his acute insights at the service of the cause of eradicating poverty in South Africa, writing a book, along with three colleagues, entitled *Squatters in the Western Cape* (1977), which further soured his relations with the Nationalist Government.

In 1989, he co-wrote another book on apartheid relations, called *Low Income Policy in South Africa*, suggesting ways to change the dismal housing conditions of black people in the Western Cape. This further foraging in the social science and politics catapulted him to be the bete noir of the Government, with the Minister of Housing quoting and condemning the book in Parliament.

FOR HIS EXCELLENT CONTRIBUTION IN THE FIELD OF SCIENCE AND PUTTING SOUTH AFRICA ON THE WORLD STAGE

A keen observer of socio-political phenomena, Ellis was deeply moved by the peaceful political transformation in South Africa. This had an immense impact on his work and the way he saw and interpreted the interaction between science and religion. Ellis reflected as follows on the developments in the country: 'There were very many times in the past when it was rational to give up all hope for the future - to assume that the nation would decay into a racial holocaust that never happened'. He regards Archbishop Emeritus Desmond Tutu and former President Nelson Mandela as the leading lights whose contribution to the new South Africa was phenomenal.

In 2004, Ellis received the Templeton Prize, awarded by the Duke of Edinburgh in recognition of his important contribution to the relations between religion and science.

George Francis Rayner Ellis could, without undue emphasis, be described as versatile, an acute thinker whose ranges of vision go beyond the mundane. He has inspired many men and women in different fields of human endeavour, as well as using the pedestal of his distinction as an academic - much to his peril - to question the pernicious ideology of racial supremacy.

In the post-apartheid era, Ellis has been directing his sharp mind to making Mathematics and Science accessible to ordinary South Africans.

He lives in Cape Town with his wife Mary and four children.