

Programme



*Installation of the
First Chancellor
of the
University of Limpopo
Dr Reuel J Khoza*



New Beginnings



Finding Solutions for Africa

**Medical University of
Southern Africa
1976**

**University of
the North
1959**

2005

Vision

"To be a leading African University, epitomizing excellence and global competitiveness, addressing the needs of rural communities through innovative ideas"

Mission

"A world class African University which responds to education, research and community development needs through partnerships and knowledge generation- continuing a long tradition of empowerment"

Motto

"The University of Limpopo for human and environmental wellness in a rural context – finding solutions for Africa"

*Installation of the
First Chancellor
of the
University of Limpopo
Dr Reuel J Khoza*

Date: 09 November 2007

Time: 11h00 (Guests are requested
to be seated by 10h30)

Venue: R40 Conference Hall
University of Limpopo,
Turfloop Campus

Programme

PART I

The **Chairperson of Council**, with the assistance of **Marketing and Communications**, officiates the unveiling of the corporate identity (logo) and official regalia of the University of Limpopo – *slide show presentation*.

PART II

Installation of the Chancellor

1. The **Procession** enters the hall.
2. The **Vice-Chancellor** constitutes the congregation.
"By virtue of the authority entrusted to me, I hereby constitute this gathering a congregation of the University of Limpopo."
3. **Rev. R.T.H. Dolamo** opens with prayer.
4. The **Chairperson of Council** gives a welcoming address.
5. The **University Choir** sings.
6. The **Chairperson of Council** invites the Chancellor to the podium.
"Mr. Acting Chancellor, I have the honour to call upon the Chancellor to approach the podium."
7. The **Vice-Chancellor** reads the citation.
8. The **Registrar** carries the gown and the hat towards the podium.
9. The **Chairperson of Council** robes the Chancellor.
Praise singer (while Chancellor is robed)
10. The **Registrar** accompanies the Chancellor to his seat.
11. **Imilonji KaNtu Choir** sings.
12. The **Chairperson of Council** invites the Chancellor to address the congregation.
"Mr. Chancellor, I have the honour to request you to address the congregation."
13. **Adv. Mike Mashego** gives congratulatory message (Alumni and Convocation).
14. The **University Choir** sings.
15. The **Vice-Chancellor** reads the congratulatory messages.
16. The **congregation** sings the National Anthem.
17. The **Chancellor** dissolves the congregation.
"By virtue of the authority vested in me, I hereby dissolve this Congregation of the University of Limpopo."
18. The **Procession**, led by the **Chancellor**, leaves the hall.

Citation

DR REUEL JETHRO KHOZA

Born of humble parentage and brought up in a typical African 'extended' family context, Dr Khoza's youthful years predisposed him to various challenges which prepared him well to face more robust challenges later on in his life. His upbringing was engendered in the Afro-centric ethics that espoused a strong value-system and he ascribes this to both his parents and grandparents. This inculcated in him a deep sense and an appreciation of African ethos which are premised around hard work and the *ubuntu* principle.

First full-time job

Dr Khoza's professional career stemmed from very humble beginnings where he did menial jobs for various concerns during school vacations throughout his formative years. His first full-time job was that of a Junior Lecturer/Research Officer at the then University of the North. He moved to the private sector in the mid 70s where he began his illustrious journey that gave him exposure and vast experience in marketing research, brand management and consultancy. His abilities, efficiency and professional prowess earned him a scholarship to study in England in 1978 where he advanced his skills in market research, advertising and sales promotions among other areas of study.

Corporate Governance

His initial foray into corporate governance unfolded in 1983 in response to an invitation to join the Standard Bank's Advisory Board. This was followed by an appointment to the Stannic Board in 1984 which was rapidly followed by appointments to the Boards of Munich Reinsurance, S C Johnson, IBM South Africa, and later on Norwich Life, Standard Bank Investment Corporation, Liberty Life Group, Servgro International and many others. His Board governance exposure and experience portrays an in exhaustive list of active roles including the following:

Previous chairmanships of:

Eskom Holdings Limited; Tolcon; South African Student Internship Foundation Corridor Development Corp; Vodac; Sun Air; Creda Press; Glaxo-Smith Kline and Polokwane International Airport. In addition, he is a wealthy source of managerial knowledge derived from his tenacious involvement with various corporate companies as evidenced by the numerous previous directorships and Associations he has held. Dr Khoza is currently Fellow and President of the Institute of Directors, Chairman of the NEPAD Business Foundation, Member of the Presidential Economic Advisory Panel of RSA and Member of the Honorary International Investment Council of Nigeria.

Current chairmanships: Dr Khoza's chairmanship currently includes;

Nedbank Ltd. & Nedbank Group Ltd	Murray & Roberts Cementation
Aka Capital (Pty) Ltd. & Aka Resources	NEPAD Business Foundation
Akani Leisure (Pty) Ltd.	Corobrik (Pty) Ltd.

Current directorships are as follows:

Protea Hospitality Ltd
Nampak Ltd.
Sasol Oil Ltd.

Gold Reef Resorts Ltd
Old Mutual plc

AWARDS: Several awards form part of Dr Khoza's accolades list;

1997: Presidential Achievers Award: Black Management Forum (BMF)

2000: Excellence in Business Management Award: University of the North

2001: Leadership in Practice Award: UNISA – School of Business Leadership

2004: Pioneers of Economic Empowerment: Association of Black Securities and Investment Professionals

2006: Thought Leadership Award: Black Management Forum

2006: NERSA Chairperson's Award: National Energy Regulator of South Africa

2007: Distinguished Business Leadership Award: Association of SADC Chambers of Commerce and Industry

Leadership roles in professional and other organizations

Dr Khoza has been and is still a member of and serving in leadership roles in various organizations and associations such as the Black Management Forum (BMF), an organization dedicated to the development and upward mobility of black managers mainly in corporate South Africa. Sequent to his appointment to various directorships in the mid nineteen eighties, he joined the **Institute of Directors (IoD)** in Southern Africa in order to enhance his understanding of corporate governance. In 2001 he was elected President of the same organisation, and was privileged to succeed Basil Hersov, whose only predecessor in the then 45 years history of the Institute was Harry Oppenheimer of Anglo-American Corporation fame. In his capacity as president, Khoza became a key member of the King II Committee on Corporate Governance, as convener of the sub-committee on Integrated Sustainability Reporting.

He became the founding Chairman and Principal Fund-raiser of South African Students Internship Foundation (SASIF), an organization established to help South African black graduates who studied and qualified abroad with the assistance of international agencies in the 1980's and early 1990's. The project placed over 600 candidates in corporate and professional jobs. Furthermore, he is a founding and the current Chairman of the NEPAD Business Foundation, a not-for-profit corporation. Its core objective is to render real the economic programme of NEPAD, thus helping to actualize the African Renaissance Vision.

Upon his appointment as Chairman of Eskom in March 1997, Dr Khoza was charged with the responsibility of transforming an apartheid-structured management into business leadership relevant to the new democratic framework. He transformed the organization into being truly representative of South Africa without destroying the diversity of talent present at the time i.e. retaining professionalism and expertise. Colleagues at Eskom accepted the tenets of this model and its underlying philosophy, ultimately reflecting the character of a team and the creation of a virtuous circle. The essential motive force to bring this about was clearly [value-based] leadership imbued in Dr Khoza. His other cardinal objective was to expand Eskom's business operations throughout Africa in support of the African Renaissance. By the end of 2004, Eskom

was operating in over 30 African countries in the form of management contracts and joint ventures with host country utilities.

In his role as Eskom Chairman, he also served as Executive Committee member of the International Business Council of the World Economic Forum (WEF) and the World Business Council for Sustainable Development. In the build-up to and during the World Summit on Sustainable Development, he served as Deputy Chairman of the Business Action for Sustainable Development. This was a project-specific task force formed jointly by the International Chamber of Commerce and the World Business Council for Sustainable Development to ensure active international business participation in the summit. Side-by-side with chairing the Eskom Holding's board, he headed and ran a private equity-cum-investment holdings company, Aka Capital. The company has investments in various industries, including information technology, leisure and tourism and brick making. Such is the case now too as he concurrently chairs Nedbank Group and Aka Capital, the latter in an executive capacity.

Dr Khoza's biography is also enriched and colorant with several Published articles in magazines on business strategy, leadership and marketing, as well as a monograph titled *Ubuntu-Botho-Vumunhu-Vhuthu*, on African Humanism. His experience at Eskom is the genesis of this portfolio of work and the fountainhead of two publications allied to his academic work, namely *The Power of Governance*, co-authored with Eskom's company secretary, Mohamed Adam and published at the beginning of 2005, and *Let Africa Lead*, published later in the same year.

Khoza's painstaking qualifications include B.A. (History, Psychology and Xitsonga), and B.A. Honours in Psychology (University of the North, now Limpopo); M.A. in Marketing Management (University of Lancaster, England); Engineering (Business) Doctorate, University of Warwick, England; Doctor of Laws *honoris causa*, Rhodes University; Programme for Management Development (PMD), Harvard Business School; International Programme for Board Members (IPBM), IMD, Lausanne, Switzerland. Reuel Khoza is Professor Extraordinaire, University of Stellenbosch Business School and Visiting Professor, Rhodes Investec Business School.

Speech to University of Limpopo at Inauguration as Chancellor

REUEL J KHOZA

Education for an African Renaissance: Providing Solutions for Africa

They call this 'the dark continent'. For the wrong reasons. Yes, Africa has known its darkness. It has known the darkness of oppression. Its guises are many but perhaps the most insidious is that of intellectual suppression. The suppression of thought, of ideas, of imagination. The darkness similar to that of Europe in the Dark Ages, before the Age of Enlightenment, when tyranny and oppression reigned supreme.

For more than five decades, black South African learners were subjected to inferior, debilitating education; ideologically shaped socialization for servitude under the guise of Bantu education, Indian education and Coloured education.

And then Freedom won.

And from Freedom, came the ideal of Education for an African Renaissance.

Before I focus my attention on the theme I chose for this occasion, namely Education for an African Renaissance, which resonates with the University of Limpopo's motto: *Providing Solutions for Africa*; may I briefly reflect on what I perceive to be the University's current situation and its cardinal challenge. It is:

- * A university repositioned as University of Limpopo – a new beginning as the first decade of the 21st century unfolds.
- * A university in the Province that is home to the ninth century civilization and pioneering political economy of Maphungubwe.
- * A university at whose doorstep is the well-nigh unfathomable wealth of platinum, the quality and magnitude of which leaves a world hungry for precious metals agape with amazement.
- * A university that is in a province which is home to one of Africa's tourism meccas, manifest in the Waterberg and adjacent areas, yearning for guests from the world over.

* A university which, through its Medunsa and Turfloop campuses has produced medical doctors, pharmacists, dentists, lawyers (including judges), business people, educationists, who successfully exploded the myth and stereotype of pervasive inferiority as so-called bush colleges and universities.

* A university which produced Abraham Tiro!

So we have no reason to self-denigrate.

In as much as the University of Witwatersrand, more specifically, its geology and engineering faculties, were predicated on and essentially funded by proceeds from the Reef gold mines, the University of Limpopo could be relaunched, funded and given greater impetus by proceeds from our own platinum basin.

Such resources could very well catapult us to a world beating institution.

This university is, however, not without its disadvantages, not without its historical and geographical constraints. The issue is whether you choose to see the glass as half full or half empty and what you choose to do about it. As a university whose motto and mission is "Providing Solutions for Africa", I guess one's stance is clear. We purposefully and emphatically refuse to be conditioned by circumstances imposed by a past of slavery, colonialism, neo colonialism, racism and apartheid. We choose to help create a new world characterized by the rule of law, human rights, socio-economic development and prosperity.

We shall be masters and mistresses of our own destiny, singing our own songs, dancing to our own tune and marching to our own brisk rhythm as we take on a rapidly globalizing and fiercely competitive world.

Venerable professors, honoured academics, students, ladies and gentlemen. I salute you!!

Education for an African Renaissance seeks to raise issues that education in a democratic, non-racial, non-sexist society should address. Issues such as a collective sense of efficacy; the positioning of nationhood at centre-stage; and the shaking off – once and for all – of Africa's inferiority complex.

The concept of African Renaissance has become central to South Africa's vision as a nation. Beyond our borders, it is shaping the geopolitical role of the entire continent. And while there may be nuances around the meaning of Education for an African Renaissance, there is a seeming consensus about what is meant by the African Renaissance.

The concept of African Renaissance has deep and diverse historical roots that can be traced back to Marcus Garvey's attempts to rally the African Diaspora, Frederick Douglass' vision of emancipation and enfranchisement, Kwame Nkrumah's anti-colonialism and the African political imperative, espoused also by Sobukwe's Pan Africanism; Julius Nyerere's primitivism of ujamaa; the emergence of the Kwanzaa movement in the United States, Steve Biko's Black Consciousness Movement and finally, through to today's most visible protagonists of the African Renaissance: Yoweri Museveni of Uganda, former Namibian Prime Minister Hage G. Geingob and, of course, our own President Thabo Mbeki.

The African Renaissance is prompted as much by fear and concern for Africa's future and the role of its people in the political economy of the world, as it is by the need to express a deep sense of pride, dignity and consciousness of being an African. The call for an African Renaissance is powerful, evocative and emotive.

For many it conjures images of the triumphant rise of the Phoenix, the awakening of the slumbering giant, the resurrection of the civilizations and empires of Gao, Timbuktu, Maphungubwe and Monomotapa. The image most often conjured is one of a people once great and powerful, who only have to reach very deep into their past to be great once again.

This perspective that venerates the past, that elevates tradition, though most important for the sense of history, forces us into tortuous logic and revisionism in trying to locate our place and role as a people today and in the future.

On the other hand, the image it could convey is that of a clean slate, a greenfield opportunity to leap-frog old and current repressive political and social systems, technologies and deficient infrastructures.

The differences in perspectives are about whether we should focus on the past or the future.

I propose that the African Renaissance should be about our potentially magnificent future, not our apparently glorious past. The distinction is extremely important because it directs our efforts about the content and purpose of our education. Simply put, my proposal to you is that Education for an African Renaissance is about how to visualize and create a future for Africa and her people, as opposed to how to recall and recreate Africa's great past. That we should focus on the future instead of the past is not nearly as self-evident as it may appear. Our inherent need for self-affirmation as a people, the need to instill racial pride, the need to eradicate the dehumanizing, humiliating image of the current African condition, inexorably leads us to romanticize the past, to reach for those moments in the past which we can uphold as evidence of our ability and worth as a people. This orientation has led to a situation where there is advocacy for education to be primarily about revisionism, especially in history. This is exemplified most visibly in the US among African Americans and their movements such as Kwanzaa, which claim for Africa the origin of man, science, mathematics, law, medicine and technology, and even that Jesus Christ was a black man! That may well be so, but for the African Renaissance, that should be of no consequence, and in terms of the implications for an Education for African Renaissance it may well be counterproductive unless it is carefully managed.

This line of thinking has led us to serious pedagogical debates: about the ideological content of subjects, most notably history, and the social sciences, but including those that are ostensibly value-free such as mathematics, and the natural sciences. Our debates in this arena are informed more by our reaction to perceived intellectual imperialism and neo-colonialism and in our quest to assert our 'Africanness', our propensity has been to challenge and reject that knowledge whose heritage we could not claim as our own.

But most surely, it matters not wherefrom knowledge originates; it matters not what the ideological slant of the knowledge is; it matters not if we cannot claim the

knowledge as being part of our intellectual heritage. What matters, is the purpose to which the knowledge is put.

Our vision should be to put our education towards achieving an African Renaissance, for what is an African Renaissance but the realization of a people that they can be masters of their own destiny?

Education is the process of acquiring knowledge. And knowledge is about reality, a recognition of fact as opposed to fantasy, desire or wish.

A person's mind is their only tool for knowledge; not their heart; not their gut, not their feelings.

Through sensory perceptions, we assimilate facts and by a process of thought, by a process of applying reason, we conceptualise and categorise these facts. When we have conceptualised and categorized these facts by applying thought and reason, what we have done is acquire knowledge.

The act of perception is involuntary. The process of thought, of applying reason is not involuntary, it is not automatic. It is an act of volition, of choice: one which has to be learned. The process of learning how to exercise that volition, the learning of applying thought to fact, is called education.

The capacity to constantly and consistently apply high-quality reasoning and thereby to create knowledge, is called intellect. It is important to apply this intellect constantly because knowledge is perishable, it is overtaken by new challenges, new theories and new understanding of the world around us. Today's knowledge is tomorrow's history.

Only by the process of education are people able to deal with their environment. Humanity, by its very nature, aspires to life, freedom and happiness. We therefore use our knowledge to create for ourselves an environment that is safe, and from which we can derive sustenance. And it is in this environment that we can achieve self-actualisation. People do not adapt to their environment. We adapt the environment to suit and serve our interests.

When the environment becomes inhospitable to an animal species, the animal migrates or becomes extinct; when the environment becomes inhospitable to the human species, the human being adapts the environment to its core needs. When pestilence afflicts animals they perish; when pestilence afflicts humanity, we develop preventative and/or curative solutions to control and eradicate disease. When scarcity of food afflicts animals they perish, when scarcity of food afflicts people, we devise agriculture, industry and biotechnology to create and store food. When the animal kingdom is afflicted by predators, the animals live in fear, when the human kingdom is afflicted by predators, humans devise rules, laws, governments and social institutions to render our environment safe.

Indeed, our only means of survival is intellect, which is acquired through education. The only true source of survival, wealth and self-actualisation is intellectual capital. The route to an African Renaissance lies through the development of our African intellectual capital. The importance of intellect is not so much the ability to reason per se, but more the corollary ability to direct and influence events in order to have control over one's environment and one's own destiny.

This belief, that one is the master of one's own destiny, whether as an individual or as a people, is called a sense of efficacy. Lacking a sense of efficacy means that as a people we consider ourselves subject to the elements; subject to our environment; subject to fate; subject to the will of others; subject to providence. Changes in the environment are determined by forces other than oneself and one's well-being is determined by the courtesy of a benign environment or by the goodwill of others, and even more unpardonable, one believes it natural that it be so, and is timidly resigned to the fact. A people without efficacy are reduced to desire without an understanding of how, much less the ability to satisfy this desire. In many instances they pursue courses of action that have no rational connection with, or that are contrary to their stated goals. They do not understand cause and effect. A culture of dependency develops in such a people, a culture of poverty, a culture of no achievement, a culture of no self-esteem, no dignity, no pride.

Thus we observe a people that seek and expect handouts, donations and alms at every opportunity. We observe a people that seek survival and prosperity by stealing and looting. We observe a people with low standards of personal and public morality. We observe a people that expects to be taught rather than to learn. We see a people who have perfected the art of blame. They blame colonialism, they blame imperialism, they blame apartheid, they blame capitalism, they blame globalization, they blame government, they blame nature, they blame God.

This is a victim mentality.

Regrettably, this condition has been used to describe Africa – a victim of the elements, a surrogate of external powers, unable to provide for basic human needs, incapable of upholding basic human rights and incapable of dealing with other nations as equals.

Compare this victim mentality, if you will, to the mindsets of other nation states. Consider the sense of invincibility of the Americans; their irrepressible 'can do' attitude epitomized by their belief that they can put man on the moon.

Compare the victim mentality of Africa to the assertiveness of the European mindset. In 1986 the Single European Act created the single market, with its principle of the free movement of goods, services, capital and labour. It set in motion a bold plan: to create the largest single market in the world. The plan was accompanied by a set of social legislation too: to protect the rights of workers. Eurosceptics had only to compare the experience of Europe in the last fifty years to the experience of Europe in the previous fifty to that, to see the plan flourish – from being the centre of a world war and the Holocaust, to a largely peaceful, prosperous and confident union.

There are other comparisons that throw into light the darkness of Africa's victim-thinking. The new China, for example, that has plainly left behind obeisance to the canons of Confucianism and the later cruelties of Mao, to boast the world's fastest growing economy. But as different as these national mindsets are, they all have in common this one truth: the innate knowledge that as nations they are masters of their own destinies. They, and they alone, can Make Things Happen.

In 2001, NEPAD or the New Partnership for Africa's Development marked the beginning of Africa's plan for revival – the blueprint, if you will, for the African Renaissance. A strategic framework arising from a mandate given to the five initiating Heads of State (Algeria, Egypt, Nigeria, Senegal and South Africa) by the

OAU, NEPAD is a programme of action anchored on the development of Africa through the sustainable use of its resources and the resourcefulness of its people.

Under the right leadership, and with the support of Africans across the continent, NEPAD can and should Make Things Happen.

But what other lessons are there for Africa from the rest of the world? Surely, the willingness to seek out and embrace knowledge and technology from others. For is it not by assimilation and application by those who desire it most, that knowledge takes root? Witness the Asian experience – from Japan, Taiwan and Korea of yesteryear; to Singapore, Malaysia and China of today. These are people who have made a shining virtue of importing and constantly borrowing skills, knowledge and technology from others and applying it to their benefit. Today it is they who export knowledge about technology, industry and productivity.

By contrast, the African approach has been to quibble about the Afrocentricity or Eurocentricity of knowledge, and to venerate the pedigree of knowledge – the older established the knowledge, the better; the deeper its reach into established culture, tradition and mores, the better.

Education for an African Renaissance must reject this view. It must forsake the premise that education is more about how to deal with the past rather than how to embrace the future. It must discard the premise that Africa's past is infinitely more important than Africa's future. It must recognize that in education there is no shame in borrowing from those who have travelled the road before you, that in fact, the core of education is learning more from the experience of others than from one's own experience.

Therefore, may this day symbolically mark the demise of ignorance for us as a people. May this day hail the rebirth and advent of an unquenchable quest for knowledge. Our challenge as a people as we graduate to an African Renaissance, is to commit and dedicate ourselves to continuous learning, to constantly renewing and reinventing ourselves as individuals and as a nation.

In terms of implementation:

2. Unless our administration has clear policies, is strict in their application particularly where budgetary and financial matters are concerned.
3. Unless our academic staff is dedicated to a culture of diligence and excellence – unrelenting in its pursuit.
4. Unless our students deeply appreciate that education is the key to addressing their own personal challenges and those of the country, the region and the continent.
5. Unless our research and development, be they in geology, tropical diseases, health care, law, commerce and the social sciences, doggedly chase innovation.
6. Unless the University of Limpopo's Council and Senate as Administrative and Academic Governance bodies, insist without compromise on the strict adherence to policies, diligent and dogged pursuit of world-class academic and research Standards,

our noble quest to PROVIDE SOLUTIONS FOR AFRICA will be an illusion turned existential nightmare for this and future generations, nationally and continentally. A consequence we dare not even contemplate.

In his now famous "I am an African" address to the Constitutional Assembly in May 1996, Thabo Mbeki said:

"whoever we may be, whatever our immediate interest, however much we carry baggage from our past, however much we have been caught by the fashion of cynicism and the loss of faith in the capacity of the people, let us err today and say nothing can stop us now?"

I think also of an earlier Renaissance Man, African-American abolitionist, editor, orator, author, statesman and reformer, Frederick Douglass. He was once a slave, then he became a free man, but always, always he was a free thinker. This is Frederick Douglass on the issue of self-determination.

"Our destiny is largely in our hands. If we find, we shall have to seek. If we succeed in the race of life it must be by our own energies and by our own exertions. Others may clear the road, but we must go forward, or be left behind in the race for life. If we remain poor and dependant, the riches of other men will not avail us. If we are ignorant, the intelligence of other men will do but little for us. If we are foolish, the wisdom of other men will not guide us. If we are wasteful of time and money, the economy of other men will only make our destitution the more disgraceful and hurtful".

In conclusion, I end with a call to action. Here within the hallowed hall of the University of Limpopo, named after the bold, visionary martyr of our liberation struggle, Abraham Onkgopotse Tiro, I call on students, on their lecturers, on the honourable body of academia that is the University of Limpopo: be brave, be dogged, be daring. The solutions are there for the taking!

Thank you.

Acknowledgements

ABSA BANK

DIPPENAAR & REINECKE

BOLIVIA LODGE

What does the logo and motto represent



Finding Solutions for Africa

MAIN CORPORATE IDENTITY displays a hint of African flair and traditionalism. The idea behind the look of the logo is that it represents an official stamp of Excellence and Pride.

MOTTO suggests rootedness in a rural context, knowledge generation – finding solutions for Africa.

What do the symbols represent



SUN represents warmth, vision and aspirations towards a brighter future and new beginnings.

Yellow represents warmth, happiness and light

Orange represents friendliness, upliftment and inspiration



BOOK represents education, knowledge and learning, which leads to self improvement, fulfillment and enrichment. The book is an important source of knowledge that can empower people the world over

Dark Blue represents ethics and rationality.



BOABAB TREE found predominantly in Limpopo Province, is an African icon symbolic of strength and stability. The green leaves represent life and growth. The interweaving of the branches represent the merging of the two universities and the unification of the people. The tree is firmly rooted in the ground, which suggests a strong foundation.

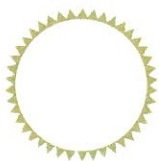
Green represents new life and growth

Brown represents strength, stability and earthiness.



RIVER is the source of life and represents the flow of students into and out of the University. The river constantly changes direction representing the constant learning, changing and sharing of information. The widening of the river suggests growth and expansion of the University.

Light Blue represents youth, growth and hope - everchanging



FRAME depicts an African identity represented by the triangles associated with the ethnic patterns of Africa. The frame suggests certification of merit or stamp of approval, which the students receive on completion of their studies. It also represent inclusivity.

Gold represents status, merit, solidity, high levels of achievement, influence and excellence.



SCROLL symbolic of the "old". Suggests the University is a traditional, longstanding educational institution, containing valuable information.



Vision

"To be a leading African university, epitomizing excellence and global competitiveness, addressing the needs of rural communities through innovative ideas"

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"A world-class African university which responds to education, research and community development needs through partnerships and knowledge generation continuing a long tradition of empowerment."

Motto

"The University of Limpopo for human and environmental wellness in a rural context finding solutions for Africa"