

prof

*Remembering
Prof. Chabani
Manganyi*

1940 - 2024





**Ndzi Chavani wa Dumazi
Wa Chavani wa Mavambe
Wa Khutla wa Mukhanwe
Wa Bungu wa Milekaleka
Wa Nsindavani
Wa ripindzi ro phasa homu
na rhole riku dwee!**

**Magoda! Manganyi!
Magoda! Manganyi!**

08:30

Arrival and seating

09:00 - 11:30

Welcome and Opening Prayer

Rev. Sharmain James

Hymn

For all the Saints

Who From Their Labours Rest

Epistle

Revelations 7: 1-17

Psalm 121

Family tributes

MC: Ms Thandi Chaane

Hymn

We Have a Gospel To Proclaim

Gospel - Matthew 25: 14-30

Rev. Adrian Lovel-Hall

Hymn

Great is Thy Faithfulness

Homily

Bishop Malusi Mpumlwana

Prayers

Hymn

Abide with Me

Committal

Rev. Sharmain James

and Rev. Adrian Lovel-Hall

Song

Todd Matshikiza - Hamba Kahle

sung by Imilonji KaNtu

Vote of thanks and notices

Mr Siphon Mpumlwana

Blessing

Rev Sharmain James

Procession and hymn

Through All the Changing Scenes of Life



Order of events

**progr
amme**

hymn

FOR ALL THE SAINTS WHO FROM THEIR LABOURS REST

1
For all the saints who from their
labors rest, who Thee by faith before
the world confessed; Thy name, O
Jesus, be forever blest.

Alleluia, Alleluia!

2
Thou wast their Rock, their Fortress
and their Might; Thou, Lord, their
Captain in the well-fought fight; Thou,
in the darkness drear, their one true
Light.

Alleluia, Alleluia!

3
O blest communion, fellowship
divine! We feebly struggle, they in
glory shine; yet all are one in Thee,
for all are Thine.

Alleluia, Alleluia!

4
And when the strife is fierce, the warfare
long, steals on the ear the distant
triumph song, and hearts are brave
again, and arms are strong.

Alleluia, Alleluia!

5
But then there breaks a still more
glorious day: the saints triumphant rise
in bright array; the King of glory passes
on His way.

Alleluia, Alleluia!

6
From earth's wide bounds, from ocean's
farthest coast, through gates of pearl
streams in the countless host,
in praise of Father, Son, and Holy Ghost.

Alleluia, Alleluia!

**"True legacy is
not only found in
achievements but in
the transformation
of minds and the
upliftment of souls"**

- Prof Manganyi

The Epistle

After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth, that no wind might blow on earth or sea or against any tree.

2

Then I saw another angel ascending wfrom the rising of the sun, with the seal of the living God, and he called with a loud voice to the four angels who had been given power to harm earth and sea,

3

saying, "Do not harm the earth or the sea or the trees, until we have sealed the servants of our God on their foreheads."

4

And I heard the number of the sealed, 144,000, sealed from every tribe of the sons of Israel:

5

12,000 from the tribe of Judah were sealed,
12,000 from the tribe of Reuben,
12,000 from the tribe of Gad,

6

12,000 from the tribe of Asher,
12,000 from the tribe of Naphtali,
12,000 from the tribe of Manasseh,

7

12,000 from the tribe of Simeon,
12,000 from the tribe of Levi,
12,000 from the tribe of Issachar,

8

12,000 from the tribe of Zebulun,
12,000 from the tribe of Joseph,
12,000 from the tribe of Benjamin were sealed.
A Great Multitude from Every Nation.

9

After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands,

10

and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb!"

11

And all the angels were standing around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God,

12

saying, "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen."

13

Then one of the elders addressed me, saying, "Who are these, clothed in white robes, and from where have they come?"

14

I said to him, "Sir, you know." And he said to me, "These are the ones coming out of the great tribulation. They have washed their robes and I made them white in the blood of the Lamb.

15

"Therefore they are before the throne of God, and serve him day and night in his temple; and he who sits on the throne will shelter them with his presence.

16

They shall hunger no more, neither thirst anymore; the sun shall not strike them, nor any scorching heat.

17

For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water, and God will wipe away every tear from their eyes."

1 I lift up my eyes to the mountains—
where does my help come from?

2 My help comes from the Lord,
the Maker of heaven and earth.

3 He will not let your foot slip—
he who watches over you will not slumber;

4 indeed, he who watches over Israel
will neither slumber nor sleep.

5 The Lord watches over you—
the Lord is your shade at your right hand;

6 the sun will not harm you by day,
nor the moon by night.

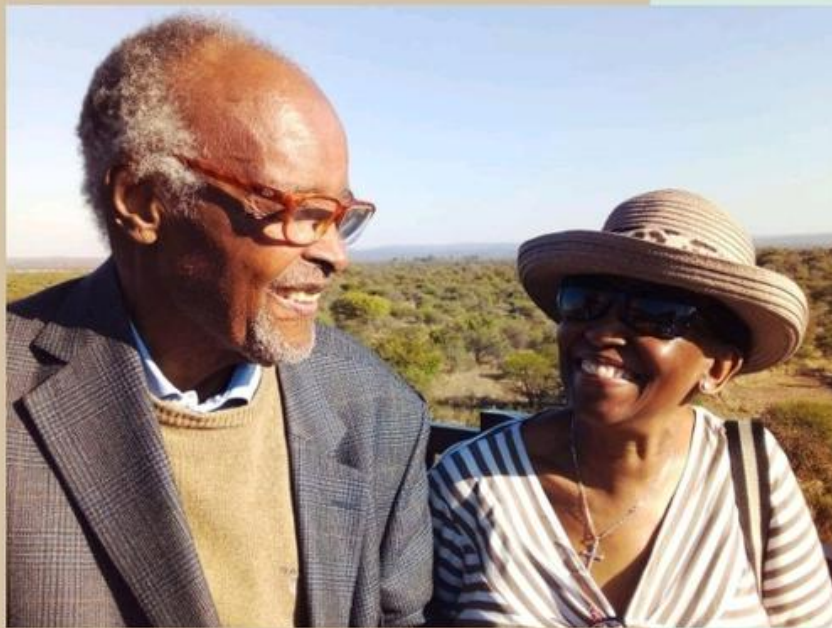
7 The Lord will keep you from all harm—
he will watch over your life;

8 the Lord will watch over your coming and
going both now and forevermore.

ps 121
alm

"The world around us constantly shapes our thoughts, our dreams, and even our fears; recognising this is the first step to finding freedom within it."

- Prof Manganyi



"Family teaches us that we are seen, heard, and loved. It is within family that we learn to truly value others and ourselves."

- Prof Manganyi

Family tributes

FROM THE MANGANYI FAMILY

Mr Jeff Manganyi

FROM THE SEKELE FAMILY

Mr Maphela Sekele

FROM THE NKOSI FAMILY

Mr Zam Nkosi

FROM THE GRANDCHILDREN

Mr Zenzo Nkosi

FROM THE CHILDREN

Ms Tintswalo Manganyi, Ms Nkhensani Nkosi, Dr Mpho Matsipa-Okoye

FROM HIS SPOUSE

Dr Peggy Sekele

PROFESSOR CHABANI N MANGANYI

prof



Obituary

READ BY MS MAHLE MANGANYI

Professor Noel Chabani Manganyi was a writer of prominence who has had a distinguished career in psychology, education and government, having held some highly prestigious appointments in the educational and academic spheres.

He was born on 13 March 1940 at Mavambe Village, Malamulele, Limpopo. He was the only child born of the union between Hlekani Sophie Manganyi (nee Manyangi) and Dumazi Frans Manganyi. He completed his high school education at the famed Lemana College of Education at Elim, Limpopo. After completing his undergraduate and honours degrees at the University of the North (Turfloop), Manganyi obtained his Masters Degree in Psychology at the University of South Africa (UNISA) in 1968. He went on to complete his PhD in Clinical Psychology, also at UNISA at the age of 30, in 1970.

As part of his doctoral requirements, he held an internship in clinical psychology at Baragwanath Hospital where he was later appointed as a clinical psychologist, a post he occupied for three years until he left to take up a post-doctoral fellowship at Yale University, USA.

In 1976 Prof Manganyi took up a professorship at the University of Transkei where he established the Department of Psychology and served as its first Chair. In 1980 he was appointed Senior Research Fellow and Visiting Professor at the University of the Witwatersrand's African Studies Institute. This was to be his home for ten years and the place where he produced two of his most important works and laid the foundation for his subsequent research. He also continued his clinical practice part time and spent 1985 back at Yale as a Visiting Fellow.

In 1990 he became the Vice-Chancellor and Principal of the University of the North, and, from 1993 to 1994, the Executive Director of the Private Sector Initiative Joint Education Trust. When a fully democratic government was established in South Africa in 1994, Prof Manganyi stepped into the office of Director General in the Department of Education, a position he held until 1999, when he became Advisor to the Vice-Chancellor of the University of Pretoria. In 2003, he was appointed Vice-Principal of the University of Pretoria, an office he held until 2006. He was also Chairperson of the Council on Higher Education (CHE).

He served as Chairman of Tiso Foundation from 2010 to 2020 and on the Advisory Council of the Thabo Mbeki Foundation for a considerable period.

In the 1970s and early 1980s he published a series of monographs, the first of which was *Being Black in the World (1973)*, and the last, *Looking Through the Keyhole (1981)*. In these works, Prof Manganyi examined the effects of institutionalised racism on the internal worlds and external realities of South Africans. To this end, he explored a range of group and individual responses to the forms of institutionalised racism that characterised South Africa at the time, including alienation, distorted relations with the body, and the quest for freedom.

Central to these texts, too, was a concern with issues of identity development in oppressive social contexts such as apartheid South Africa. These early works were the first serious attempt by a South African psychologist to engage with the interface between the individual and society in the context of systematically asymmetrical relations of power. They were welcomed by many who were searching for a psychology better able to make sense of the internal and more explicitly social realities of the majority of South Africans. In recognition of his expertise in this sphere of specialisation, Prof Manganyi testified as an expert witness in numerous political trials during the apartheid era.

Prof Manganyi's examination of the effects of violence on individuals and groups, particularly in Mashangu's *Reverie*, published in 1977, in which he explores the place of the Black Consciousness Movement as the antithesis of the dominant and racist culture, is widely considered to be seminal in the field of psychology. The exploration of the phenomenon of violence is reprised and elaborated in his more recent publications. His oeuvre has made a substantial contribution to South African psychology, a contribution which has still to be fully acknowledged.

In 1983 he published the biography of one of South Africa's best-known authors, Es'kia Mphahlele. *Exiles and Homecomings: A Biography of Es'kia Mphahlele* was followed a year later by *Bury me at the Marketplace*, a selection of Mphahlele's letters written between 1943 and 1980. In 1996 he published *A Black Man Called Sekoto* and in 2004 *Gerard Sekoto: I am an African*; studies of the painter Gerard Sekoto.

Professor Manganyi's thoughtful and meticulous account of what it has meant to become South Africa's first black psychologist, *Apartheid and the Making of a Black Psychologist: A Memoir by N. Chabani Manganyi* was launched in June 2016.

In recent years his contribution to psychology and South Africa has been acknowledged through Honorary Doctorates from the University of the Witwatersrand, the University of South Africa and Nelson Mandela University and a certificate of acknowledgement from Rhodes University.

He received the Psychological Society of South Africa Fellowship in recognition of his contributions to the discipline and the profession. Most recently, he was awarded the 2024 Franz Fanon Lifetime Achievement Award by the Caribbean Philosophical Society.

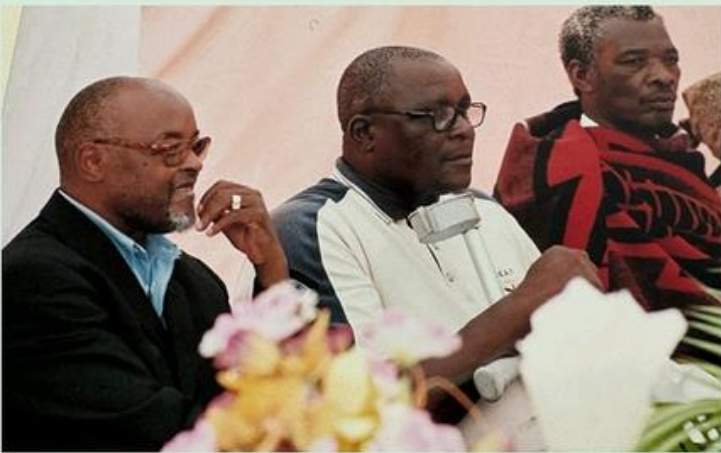
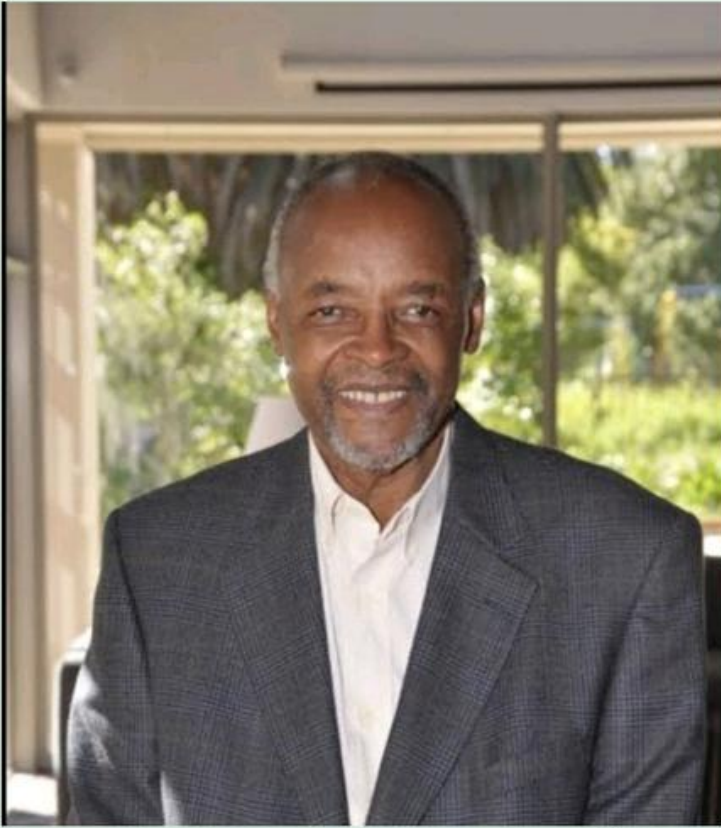
He is survived by his wife, Dr Peggy Sekele Manganyi, his children, grandchildren and one great-grandchild.

Etlela hi kurhula Magoda!



proof

"In a world structured to diminish the Black soul, to be oneself fully and unapologetically is, in itself, an act of defiance."





"To understand oneself is to recognise the parts of us that are gifts from those who came before -- our family, our community, our heritage."

- Prof Manganyi





"In times of hardship, family becomes not only a sanctuary but a source of strength that renews the spirit"

- Prof Manganyi

hymn

WE HAVE A GOSPEL TO PROCLAIM

1.
We have a gospel to proclaim,
Good news for men in all the earth;
The gospel of a Saviour's name:
We sing His glory, tell His worth.
2.
Tell of His birth at Bethlehem,
Not in a royal house or hall
But in a stable dark and dim:
The Word made flesh, a light for all.
3.
Tell of His death at Calvary,
Hated by those He came to save;
In lonely suffering on the cross
For all He loved, His life He gave.
4.
Tell of that glorious Easter morn:
Empty the tomb, for He was free.
He broke the power of death and hell
That we might share his victory.
5.
Tell of His reign at God's right hand,
By all creation glorified;
He sends His Spirit on His Church
To live for Him, the Lamb who died.
6.
Now we rejoice to name Him King:
Jesus is Lord of all the earth.
This gospel message we proclaim:
We sing His glory, tell His worth.

GOSPEL

“For it will be like a man going on a journey, who called his servants and entrusted to them his property. To one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. He who had received the five talents went at once and traded with them, and he made five talents more. So also he who had the two talents made two talents more. But he who had received the one talent went and dug in the ground and hid his master’s money. Now after a long time the master of those servants came and settled accounts with them.

And he who had received the five talents came forward, bringing five talents more, saying, ‘Master, you delivered to me five talents; here, I have made five talents more.’ His master said to him, ‘Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.’ And he also who had the two talents came forward, saying, ‘Master, you delivered to me two talents; here, I have made two talents more.’ His master said to him, ‘Well done, good and faithful servant. You have been faithful over a little; I will set you over much.

Enter into the joy of your master.’ He also who had received the one talent came forward, saying, ‘Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no seed, so I was afraid, and I went and hid your talent in the ground. Here, you have what is yours.’ But his master answered him, ‘You wicked and slothful servant! You knew that I reap where I have not sown and gather where I scattered no seed? Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. So take the talent from him and give it to him who has the ten talents. For to everyone who has will more be given, and he will have an abundance. I But from the one who has not, even what he has will be taken away. And cast the worthless servant into the outer darkness. In that place there will be weeping and gnashing of teeth.’”

(Matthew 25:14-30 ESV)

*GREAT IS THY
FAITHFULNESS*

hy
mn

1.
Great is Thy faithfulness, O God my Father; there is no
shadow of turning with Thee; Thou changest not,
Thy compassions, they fail not; as Thou hast been,
Thou forever wilt be.

Refrain:

Great is Thy faithfulness!

Great is Thy faithfulness!

*Morning by morning new mercies I see; all I have
needed Thy hand hath provided: great is Thy
faithfulness, Lord, unto me!*

2.
Summer and winter, and springtime and harvest;
sun, moon, and stars in their courses above
join with all nature in manifold witness to Thy great
faithfulness, mercy, and love.

[Refrain]

3.
Pardon for sin and a peace that endureth,
Thine own dear presence to cheer and to guide;
strength for today and bright hope for tomorrow:
blessings all mine, with ten thousand beside!

[Refrain]

hy

ABIDE WITH ME

mn

1

Abide with me: fast falls the eventide;
the darkness deepens; Lord, with me
abide. When other helpers fail and
comforts flee, Help of the helpless, O
abide with me.

2

Swift to its close ebbs out life's little day;
earth's joys grow dim, its glories pass
away. Change and decay in all around
I see. O thou who changest not, abide
with me.

3

I need thy presence every passing hour.
What but thy grace can foil the tempter's
power? Who like thyself my guide and
strength can be? Through cloud and
sunshine, O abide with me.

4

I fear no foe with thee at hand to
bless,
ills have no weight, and tears no
bitterness.
Where is death's sting? Where, grave,
thy victory?
I triumph still, if thou abide with me.

5

Hold thou thy cross before my
closing eyes.
Shine through the gloom and point
me to the skies.
Heaven's morning breaks and earth's
vain shadows flee;
in life, in death, O Lord, abide with me.

hy

mn

*THROUGH ALL THE
CHANGING SCENES OF LIFE*

1.

Through all the changing scenes of life, in trouble and in joy, the praises of my God shall still my heart and tongue employ. Of his deliv'rance I will boast, till all that are distressed, from my example comfort take and lay their griefs to rest.

2.

O magnify the LORD with me,
exalt his holy name; when in distress to him
I called, he to my rescue came.
The hosts of God encamp around
the dwellings of the just; deliv'rance he
affords to all who in his promise trust.

3.

O taste and see that he is good;
experience will decide how blest are they,
and only they who in the LORD confide.
Fear him, you saints, and you will then
have nothing else to fear; make serving
him your sole delight, your wants shall be
his care.

"The past is a living thing always ready to shape us, but our responsibility is to decide how it does so."

- Prof Manganyi

PROFESSOR CHABANI N MANGANYI

A Tribute to a Quiet Intellectual

prof



by
N Barney Pityana GCOB FKC MASSAf

TRIBUTE

The Tsonga nation has gifted South Africa with some of the most revolutionary intellectual minds that this country has ever known.

In a strange twist of fate, we now mourn how two generations of such intellectual giants in quick succession of each other: Prof GMM Nkondo, educationist and bridge-builder, Tito Mboweni, a critical economist and public policy creator, and now, this trinity is completed by the death on 31 October 2024, of Prof Chabani Manganyi; clinical psychologist, educator and man of letters. South Africa will forever be grateful for such a rich harvest of intellectual goods and contribution to nation-building.

Prof Manganyi passed away on Friday after some years of ill-health under the love and care of his medical doctor wife, Dr Peggy Sekele Manganyi. My memory of his last years was of someone dignified in silence and deeply thoughtful. In truth, though, from the time that I got to know Prof Manganyi, he was quiet, soft-spoken and thoughtful. And yet he was a good listener, almost meditative as would soon appear from his questions and engagements. The second characteristic of Prof Manganyi was the respect with which he received views and opinions of others.

His unassuming demeanour endeared him to his students and peers alike. His juniors were treated with respect and their views weighed upon carefully, even though in the process he would render some corrections. One can never escape the observation that Prof Manganyi was a man of ideas. Ideas were his stock-in-trade. In discussion he pulled out the ideas and expressed ideas in a tone of empathy and understanding. And yet, such an interlocutor was left in awe at his analytical depth and insight into the human psychology and social impact of ideas.

Prof Manganyi was 84 years old when he passed away. His life spanned some critical moments in the historiography of South Africa, spanning the bridge between apartheid education, his early professional life, his activism as a clinical psychologist and as an academic, up to the dawn of democracy when he was among the pioneers of the public education system as one of the new breed of public servants of the new democratic constitutional dispensation.

By the time of his death South Africa had come of age, and he reflected deeply on the achievements and missteps that characterised the journey to nationhood.

On 13 September I had the honour of delivering the Onkgopotse Abram Tiro Lecture at the University of Limpopo. The university was celebrating 65 years as an institution of higher learning. The university was established as one of the instruments to bring about the Separation of Universities Act by which all universities were segregated formally by law, and black universities were created as tribal institutions. Chabani Manganyi was among the first students in this university when it opened doors in 1959. In my address I referenced Manganyi seminal work, *On Being-Black-in-the-World* (1973). In one of the essays in the book, Manganyi articulates in theoretical detail the underlying philosophical anchors of the Black Consciousness philosophy.

That was significant because, as a movement shaped by the enthusiasm of students and relying a lot on scholarship from Frantz Fanon to Malcolm X, the theory of BC needed to find its bearings in African soil. He defined consciousness, significantly without reliance on Hegel, as the 'totality of impressions, thoughts and feelings, which make up a person's conscious being.' In this he was reminding us that Black Consciousness was nothing more and nothing less than becoming aware of our true nature. Therefore, he argued, a search for meaning was an essential part of being human. This self-knowledge must of necessity lead to the quest for freedom and solidarity.

Prof Manganyi has been honoured through the award of honorary degrees by many South African universities. As Vice Chancellor of Unisa, I was proud that a university that first awarded him his undergraduate degree, would honour one of its own with a DPhil *honoris causa*. He is also a member of the Academy of Science of South Africa, a prestigious society of scholars in our country. In 2018 ASSAf honoured him with the Humanities Book Award for his autobiography. In 2016 he received the Lifetime Achievement Award from the National Research Foundation. He is also a Fellow of the Psychology Society of South Africa. He has devoted his academic life to establishing social sciences in the intellectual life of the academe, from the time he founded the Department of Psychology at Unitra, later Head of the Department and Dean of Humanities.

His autobiography *Apartheid and the Making of a Black Psychologist* is in his own words an academic biography. What has stuck in my mind about his early life is a conversation I once had with Prof Manganyi. His recollection of early childhood was the absence of ethnic consciousness and rivalry in that community where Venda people and Tsonga people mingled and shared a common culture and borrowed from the languages that were common in the area. That was the making of Manganyi, a cosmopolitan figure for whom years in the metropolitan centres catapulted him beyond ethnic limitations. This book is a significant inclusion to his oeuvre.

The book shows him navigating the complex territory of psychology that was then developing and the bonds that shaped his insight into his studies. He was nurtured both as a practitioner and as an academic both at Wits and at Yale. With a PhD he became the first such among black peoples surpassing the legendary names of Nimrod Mkele MA then known as the only black industrial psychologist of his time. He learnt the discipline of scholarship, to navigate the contentious scholarship that was established but needed to be challenged. To survive he formed bonds of scholarship and intellect with some of the unlikeliest South Africans in apartheid society.

Many a young scholar today reading Manganyi would be inspired by his resilience and the fact that his intellect was never compromised by the intellectual power of those who supervised him. To him every obstacle became a stepping-stone.

It is fair to surmise that this articulation of Black Consciousness had resonance among the students at Turfloop in 1972 when Tiro challenged the repressive policies of the university, and this led to widespread uprisings in Black Campuses across the country. This publication underlined the authenticity of revolt in defence of one's humanity. As an expression of existential philosophy, Manganyi is in good company with his *Being-Black-in-the-World* because it positions the Black experience as an epistemically foundation for self-knowledge. In fact, Mabogo P More lauds the book as a "pioneer in Africana existential philosophy in this country" (2017:107).

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The publication of these Manganyi papers must also be viewed against the context of a rising student activism in campuses that were meant to contain the quest for knowledge of black students. The defiance, however, went well beyond that. At a time when the SACC, the Christian Institute and the South African Institute of Race Relations had established SPROCAS as a way of understanding the alternatives to the apartheid system. It was then that Rick Tanner's *Through the Eye of the Needle* began to be widely consumed by the community that sought liberal solutions to the apartheid problem. Manganyi's *Being-Black-in-the-World* presented a new emphasis on the instrumentality of Black people for their own liberation. His subsequent work *Mashangu's Reverie* (1977), that he calls a "fictionalised biography", a piece of self psychoanalysis, is considered to be his most daring political work on the Black Consciousness philosophy.

Manganyi was a creative and engaged psychologist. While he was pursuing his academic pursuits, especially participating in the debates about racism in apartheid society, he also began to venture into a new field of psychobiography. For that he had to delve into the literature of some of Africa's black writers and artists. Significant among these his biography of renowned South African novelist, Es'kia Mphahlele, *Exiles and Homecomings* explored creativity in the context of exile and home that Mphahlele explained was precisely what led him and his family to return home after years in exile. His later biography of the painter and artist Gerard Sekoto exiled in Paris. In a conversation Manganyi explained to me the persistence with which he had to pursue his subject and in time formed a close bond with the artist in Paris.

It is fair to say that somehow his work introduced Sekoto to the South African art world. The most challenging task that Prof Manganyi ever undertook was that of becoming the Director General of the new Department of Education in 1994. Not only did he partner with a former colleagues Prof Sibusiso Bengu who joined the department from the University of Fort Hare where he was Vice Chancellor. Bengu had the advantage of having been part of the education system from being a schoolteacher to becoming both professor and head of a university. In partnership with Manganyi they had the daunting task of creating a new department out of the previous 19 that apartheid had bequeathed them.

In addition, they had to do so bearing in mind the dictates, hopes and aspirations of the liberation movement, negotiate collaboration with the mandarins of the previous apartheid regime both the bantustans and the racialised education sectors. The truth though is that a great deal of progressive education precepts was created in the run-up to 1994, just as apartheid was crumbling. With it, must be understood that there came a welter of unrealistic expectations.

On 29 October 2024 I purchased a copy of the book of which Prof Manganyi is the co-author with Ranwedzi Nengwekhulu and Ahmed Essop: *Contested Transition: Reflections on South Africa's education System 1994-1999*. The book has an Introduction by Linda Chisholm, another educationist who was part of the community charged with the task of transforming South Africa's education system. Published in 2024, the book is a sober reflection. On the successes and failures of the education system despite all the efforts and political will. Manganyi is at his most honest about how it is that policy and vision alone does not produce the best results.

He was conscious that South Africa could not be faulted in having the most progressive policies but given that the system failed to factor in the human factor and social history adequately it is fair to say that education in South Africa has not performed to expectations to this day. He puts this dilemma this way, "one of the major errors was the belief that 'doing the right work in relation to policy was an adequate insurance against policy and implementation failures.'" His comment is telling in its honesty when he says that "To meet these challenges the emphasis had to be shifted from a preoccupation with the legacy of the apartheid past" (2024:117).

Alas, there lies the rub. South Africa is failing in no small measure because it is preoccupied with a past that is no more. To such an extent that well past apartheid we are burdened with the past. It does not seem that today's practitioners have learnt any of the lessons that Manganyi points out about the failures of our education system. It is not so much that rat race for matrix passes that matters most but a depth of learning that builds character and forms solid foundation for education as a common good. Instead, says Manganyi, the politicisation of the public service bureaucracy, including "a school system progressively overrun by a highly politicised teaching fraternity has been wanting" (2024:118).

The result is that the dominance by SADTU of the classroom has subordinated teaching as a craft and the pride in the best interests of the child simply to a political opportunism.

In his retirement from active service in academia, he served in the Council of Advisors of the Thabo Mbeki Foundation where his sharp intellect and passion for the African Renaissance that Mbeki championed, provided him with an ongoing intellectual stimulus.

What, then, is the legacy of Chabani Manganyi? Manganyi has spent all his life as a teacher, researcher and as an engaged intellectual. He will be remembered for his self-critical insights, his learning from others and the centrality of thought to his actions.

Thinking has become a rare commodity. Acting with moral courage is no longer an attraction that gave Manganyi's scholarship a cutting edge and such persistent integrity.

Professor Noel Chabani Manganyi (1940-2024), psychologist, educationist and researcher, is survived by his widow Dr Peggy Sekele Manganyi, his grown-up children, Tintswalo, Nkhensani and her husband Zam Nkosi, his stepdaughters, Nthopele. Mpho and Lebohang, 9 grandchildren, and his special nephew Leslie Mkhabela and his family. Condolences to all who mourn a very dear husband, father and grandfather.

May he rest in peace.

N Barney Pityana is Professor emeritus of Law: University of South Africa (UNISA), a retired Principal and Vice Chancellor of UNISA, and a member of the Board of Trustees of the Thabo Mbeki Foundation.

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