



## *Miracles & Mirages*

*The fall of the oldest and rise of the newest  
South Africa ... and beyond*

*Biennial Conference: 20-22 June 2018*

*Black Mountain Leisure & Conference Hotel,  
Thaba Nchu, South Africa*



THE HUMANITIES  
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## **Historical Association of South Africa Conference University of the Free State**

**20 – 22 June 2018**

### *Word of Welcome from HASA*

A very warm word of welcome to Mangaung, Bloemfontein also known as the “place of cheetahs” and the “city of roses” – or just plain Bloem. The HASA Executive is delighted that this international biennial conference organised by the Department of History at the University of the Free State has attracted such a wide array of participants from across the country and beyond our borders as well as our oceans. The conference theme “Miracles and Mirages - The fall of the oldest and rise of the newest South Africa ... and beyond”, has elicited papers from eleven of our South African universities, eight universities from our neighbouring countries, seven universities from overseas as well as a number of local government departments and agencies. We are glad to see that the participants range from well- seasoned historians to the newly-inducted.

We trust that the deliberations over the next three days will indeed “untangle the past” from a range of historical and multi-disciplinary perspectives and that new synergies will emerge to both inspire and enrich our discipline and our research. With over one hundred and ten papers ranging from the pre-colonial to the second democracy, from water to tattoos, from archives to YouTube, from human rights to corrective rape and much more, the days ahead will indeed make selecting a session challenging. We are also glad that the Conference will pause to consider the hotly contested recommendation just released by the Department of Basic Education that History become a compulsory school subject from 2023. We welcome the cohort of educators present and look forward to engaging with them on this important matter. We encourage attendance of this panel discussion so that we can submit a HASA response to the Ministry.

We trust you will also all enjoy the stunning fresh air and breath-taking scenery of the Maria Moroka Nature Reserve here in the shadows of the Thaba Nchu (Tswana for "Black Mountain") which stands as the spiritual homeland of the Basotho. We thank you for joining us!

Chairperson HASA  
Professor Karen Harris  
University of Pretoria



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## Historiese Genootskap van Suid-Afrika Konferensie Universiteit van die Vrystaat

20 – 22 Junie 2018

### Woord van verwelkoming van HGSA

’n Hartlike woord van welkom in Mangaung, Bloemfontein ook bekend as “die plek van die jagluiperd” en die “stad van rose” – of net gewoon Bloem. Die HGSA se Bestuur is bly dat hierdie internasionale tweejaarlikse konferensie, georganiseer deur die Departement van Geskiedenis van die Universiteit van die Vrystaat, so ’n wye verskeidenheid van deelnemers van regoor die land, oor ons grense en oseane heen gelok het. Die konferensietema “Miracles and Mirages - The fall of the oldest and rise of the newest South Africa ... and beyond”, het referate van elf van ons Suid-Afrikaanse universiteite, agt universiteite van ons buurstate, sewe oorsese universiteite, asook ’n aantal plaaslike regeringsdepartemente en agentskappe gelok. Ons is verheug om te sien dat die deelnemers uit gesoute historici, asook nuwelinge bestaan.

Ons vertrou dat die gesprekvoering oor die volgende drie dae die verlede wel sal ontrafel aan die hand van ’n verskeidenheid van historiese en multi-dissiplinêre perspektiewe en dat nuwe sinergieë gesmee sal word om beide die dissipline en ons navorsing te inspireer en te verryk. Met oor die een honderd en tien referate wat strek van die voor-koloniale tyd tot die tweede demokrasie, van water tot tatoeërings, van argiewe tot *YouTube*, van menseregte tot regstellende verkragting en veel meer, sal die dae wat voorlê wel die keuse van sessies uitdagend maak. Ons is ook bly dat die Konferensie sal kan besin oor die omstrede aanbeveling dat Geskiedenis ’n verpligte skoolvak van 2023 af moet word wat onlangs deur die Departement van Basiese Onderwys bekendgemaak is. Ons verwelkom die onderwysers in ons midde en sien daarna uit om met hulle gesprek te voer oor hierdie belangrike aangeleentheid. Ons moedig die bywoning van hierdie paneelbespreking aan sodat ons ’n HGSA-standpunt aan die Ministerie kan deurgee.

Ons vertrou dat julle die vars lug en asemrowende landskap van die Maria Moroka Natuurreservaat hier in die skadu van die Thaba’Nchu (Tswana vir "Swart Berg") wat as die geestelike tuiste van die Basotho beskou word, sal geniet. Dankie dat julle gekom het!

Voorsitster HGSA  
Professor Karen Harris  
Universiteit van Pretoria

## THANK YOU

Ina Malan and Gerda Bester for immense support and assistance

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The Black Mountain Leisure & Conference Hotel, especially Lindy-Anne Cerff

Karen Harris and Karina Sevenhuysen the chairperson and the secretary of HASA / HGSA respectively

Kwandi Kondlo for being our keynote speaker

Our panellist: Ntshelleng Maphisa, Boitumelo Moreeng and Johan Wassermann

Luvuyo Dondolo and Johan Wassermann for the conference conclusion

All our chair persons

And last, but not least - **YOU!**

\* \* \*

The Department of History supports the Batho Community History Project.

The conference bags of *seshoeshoe* material were produced by Thandi and her team of Kopano Ke Matla Cooperative in Batho.

## **HASA / HGSA ABSTRACTS IN ALPHABETICAL ORDER BY SURNAME**

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### **Analysing African women's past in the context of inequality and the liberation struggle: A literature review**

With the growing account of research about women's history in Africa, there are inadequacies and deficiencies in the findings of existing research poses an itching concern for advanced and in-depth research on African women's role in the liberation movement and gender parity. This article provides a critical review of existing literature that focuses on women's role in the struggle for equality, liberation, and nationalism. The paper reviews literature in its relevancy to body of historical research about African women under the following themes; Women Voice's – Through Men Voice's. The interpretations of Feminist discourse; Change of Historiography of Women's liberation movements; Narrative Theory and Women Relationship to the Struggle; Politicisation of Women's participation into the Struggle; Pedagogical Approach to Women History and Gender Equity; Gender 'feminist' and Existentialism 'Black Existentialism': Input; Phenomenology of African Women Existence. This article concludes that an effective review of relevant literature be it in the subject of women studies or in any academic projects will facilitate advance research as it forecloses areas of research abundance and reveals areas where further research is required.

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### **"Mijn huis is plat": Life and death during the Braamfontein explosion of 1896**

The Braamfontein Explosion (19 February 1896), was one of the largest non-nuclear explosions in South African history, yet it is largely unnoticed by the public and historians alike. This article focuses on a further overlooked aspect of the disaster – the victims, and wishes to elaborate on their experiences. While the origins of the explosion are complex and the exact cause remains unknown, the effects thereof were devastating and direct. The blast took place in the heart of the poorer districts of early Johannesburg, the force of the explosion left a massive crater and destroyed every house and structure in the vicinity, leaving 3000 homeless. According to several sources between 80 and 100 people lost their lives, while an unknown number simply 'disappeared', presumed to have been blown to pieces. The article intends to address the broader aspects of the victims, such as race, gender, class and profession. Lastly, it will reflect the public opinion surrounding the disaster at the time.

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### **From South African Historical Reductionism to a more Pan-African historical approach**

History, as the mother of the humanities, is a tricky discipline because of its multiple methodological approaches-ethnic, national, regional, and continental and even global. However, the common denominator of any history on the African continent is Africa implying that a continental perspective would better illuminate some of the issues that confront a national historian in any part of Africa. I argue against historical reductionism to the South African nation-state and Southern Africa in favour of a more Pan-African approach. Historical reductionism impoverishes and does not enrich South African history. For instance, the twist given to the discourse on decolonization in South Africa is understandable as a country trying to renew itself and put up a new identity after the apartheid years. Nevertheless, this discourse started in West and East Africa even before the end of the colonial phase and continued thereafter with the participation of UNESCO. I do not think these historical experiences of East and West Africa are integrated in the South African quest for decolonization. Another example I want to use is the history of the mining industry in South Africa. It is historically established that large-scale mining diamond and gold started in South Africa in 1867 and 1886 respectively. This development did not mean the beginning of the mining industry in Africa because artisanal gold mining and trade took place in West Africa between 7<sup>th</sup> and 16<sup>th</sup> century. There is a historical shift in the introduction of a more sophisticated mining technology in the 19<sup>th</sup> century South Africa but the historical fact is that mining had been going on in Africa before the 19<sup>th</sup> century. There is therefore a need to reconnect South African history to the experiences of black people north of the Limpopo.

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### **Reflections on Rivonia. Liliesleaf recovered**

In recording our history and preserving our heritage, the lessons of the past and the voice of history can help us to understand that past accurately and honestly. Liliesleaf represents a seminal shift in South Africa's liberation struggle. Numerous layers of significance exist. One is that this is where a transition into a new form of struggle, namely armed struggle occurred, making it an icon of that struggle for freedom. Today Liliesleaf is branded A Place of Liberation. Yet Liberation through Liliesleaf came at a cost, with the police raid on 11 July 1963. For the liberation movement, this represented a body blow. For the apartheid regime a victory. Yet many versions exist as to how the police identified the farm, all of which are partially accurate as disinformation commenced the instant that the police struck, distorting the record. The archive however enables an uncovering of some of the actual facts through the lens of reconstruction and through uncovering both the tangible and intangible archive of Rivonia. This paper identifies these complex and myriad historical events. It shows

that the raid was the culmination of a much longer term investigation by various state agencies and not only the Security Branch of the South African Police using the techniques of Trojan Horses.

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**The Salem Commonage: A study of the approaches of courts towards expert testimony in determining land claims in South Africa**

Since the Restitution of Land Rights Act 22 of 1994 (the Act) came into operation, courts have come to attach considerable significance to historian expert testimony when ruling on land claims that made it to court. Therefore, a universal approach had to be adopted. Over the years the Supreme Court of Appeal and Constitutional Court have developed tried and tested methodologies to aid the courts in determining the weight and admissibility of a witness' testimony. In the Salem Commonage case, both the Land Claims Court and the majority of the Supreme Court of Appeal deviated from these precedents, by adopting arguably a broader interpretation of the Act than intended. The case is unique in the sense that the dispute involves a commonage that was subdivided via a court order in 1940, resulting in the removal of the remaining black African population from that land. The question is thus whether or not this group of people fulfilled the requirements for a valid claim as set out in the Act. The Land Claims Court and Supreme Court of Appeal felt that it had, but in the Supreme Court of Appeal minority judgement, Azhar Cachalia challenged these decisions and criticised those courts for unnecessarily deviating from legal precedent. It is argued that both courts erred in their approach by allowing too much room for inconsistencies in witness testimonies to be admitted and accepted by these courts. It is further argued that such a loose interpretation was never intended by legislators and is thus an irresponsible one. The decisions of the Salem Commonage case are sure to cause a ripple effect across the legal landscape with regards to future land claims.

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**A trans-border criminal enterprise: The case of poaching and illegal biltong 'export' in the Tuli Block of Botswana, 1930-1960s**

Border studies are gradually attracting attention from historians. Historians consider cross-border studies as drawing from diverse sources and being multi-disciplinary. The aim of this paper is to examine poaching and biltong trafficking as illegal trans-border economies which are best understood by drawing insights from ecology, economics, environmental and natural resource management studies. From 1930s to 1950s, a major local industry emerged on the border between the Union of South Africa and Bechuanaland Protectorate with Transvaal farmers poaching game in the Tuli Block – with the assistance of some Batswana from within the Protectorate – and producing biltong while still within Bechuanaland and selling it in South Africa.

Poachers entered from and returned to the Union either on foot or horseback, or occasionally in vehicles north of the Motloutse-Limpopo conjunction. Poaching became a serious concern in the Tuli Block area's white farmers attempting to organize policing, although in fact some Tuli farmers were themselves involved. The matter received more official attention in the 1950s and 1960s, when the scale increased and Tuli farmers increasingly complained. Due to the threat of extinction of some game species, the Protectorate government sought to come up with measures to reduce or control poaching. A survey of archival reports notes Transvaal farmers' economic needs and also a 1949 Transvaal Ordinance restricting hunting and imposing heavy penalties on poaching, which made the Tuli Block more attractive because detection was less likely and penalties were lower there. This study is a contribution to environmental history and historiography in general.

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### **Afrikaner identities, boeties and borders**

By the 1980's the local Border War film genre had fragmented into two sub-genres, which can be categorised as pro- and anti-establishment. Amongst the pro-establishment Border War films were two comedies directed by Regardt van den Bergh in 1984 and 1985 respectively, *Boetie Gaan Border Toe* (Little Brother Goes to the Border) and its sequel *Boetie op Manoeuvres* (Little Brother on Manoeuvres). In these pro-establishment films the geographical border, although real, was also imagined and constructed to represent an ideological space able to generate support for the nationalist government's agenda.

The notion of a border in Afrikaner nationalist imaginary can be traced back to the symbolism embodied in the *Voorstreckers* and the Great Trek both as apparent products of a frontier farming community. The relative ease with which white society bought into discourses surrounding a border during the Border War years should come as no surprise when looking at the links between a specific notion of a border and the Afrikaner nationalist narrative of the *Voortrekkers*. Thus, by the early 1980's 'the border' had become a commonly accepted social myth in white South African society. This paper analyses the significance of the notion of a border within Afrikaner nationalism and in Afrikaner nationalist identity in the context of Van den Bergh's two films towards the end of the 20<sup>th</sup> century. Did these films perpetuate a particular Afrikaner imaginary of a border which was crucial to Afrikaner identity and nationhood? But more specifically, was this notion of a border significant to the extent that it informed a crucial part of Afrikaner nationalist identity and logic?

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**Arrival and survival: The impact of migration on the social bonds  
of the people of Qwaqwa, South Africa, 1970-1994**

The paper will address the impact of migration on the social bonds of the people of Qwaqwa during the period 1970-1994. More especially, the paper will discuss how people arrived and survived in Qwaqwa. The impact of migration on societies varies according to the patterns of migration taking place. In the case of Qwaqwa, many people from the towns and farms were forcefully relocated by the government or removed by farm owners in surrounding areas during the 1970s and 1980s. Some migrated as a family and others migrated as individuals. Different patterns of migration occurred for a variety of reasons, such as employment opportunities, eviction, education for children and others compelled people to migrate. The sort of migration did have impact on the social bonds of the people in Qwaqwa. In terms of social bonds, the paper will report on the forms of attachment people had with one another. Social bonds were crucial for survival under the conditions in Qwaqwa, especially in the aftermath of the forced removals. They were also able to survive under the conditions of being unemployed and having to look after extended family members. This would apply to men and women. It would apply to women especially when the men had to migrate out of Qwaqwa as migrant-labourers, in this case women would be left with the burden of looking after other members of the household. The paper will attempt to critically analyze the impact of migration on people's social bonds in Qwaqwa during the period 1970-1994.

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**Gendered (in)securities and the memorialization of struggle: Dynamics of  
memory, space and gender in post-liberation (South) Africa**

In considering how revolutionary parties that have been in power for many years sustain their domestic legitimacy, conventional wisdom dictates seeking traditional explanations related to resource distribution and patronage, service provision or threats and intimidation. However, non-material incentives that are more ideological are equally important for revolutionary regimes to sustain their legitimacy to govern. On the African continent and in South Africa, revolutionary regimes are aging with Uganda's NRM at 32 years and South Africa's ANC at 24 years, while post-liberation populations are becoming younger and younger. This means that revolutionary regimes have to find a way to direct how liberation struggles are remembered and memorialized so as to maintain their own legitimacy to govern. In this way, mythical constructions of collective memory often come to underpin narratives of liberation that serve as political capital for younger generations. Monuments/memorials/museums commemorating liberation struggles are places where space is inscribed with meaningful and persuasive narratives of liberation related to events, people or deliberate acts. This presentation considers what happens to women's experiences

and contributions in these collective memory narratives and the making of places. The central question is: In what ways are places and rituals of memorialization gendered and what does it mean for difficult liberation heritage such as sexually-based violence experienced by women during liberation struggles? In attempting to answer this question, South African cases will be considered in comparison to examples from across the African continent.

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### **Preserving history: Archives**

The preservation of original thinking of individuals and teams (NGO's, government) translated to records which must be referred to as records until a certain stage where consultation on that information dwindles. Prior the final stage one needs to consider that history commenced as information for certain prescribed purpose prior it can be history for public consumption and later stage being preserved for archival reasons. After the policies of certain individual or institutions have been met and respected, preservation follows but with conditions. The Archivist mostly determines these conditions. The role of archival description and arrangement brings in an apolitical approach. Records are treated to arrive at the educational, informational, evidential and other academic purposes after it has reached the hands of the Archivists.

Preservation process is the major role of looking after records. Due to aging of paper, preservation lapses and conservation took role. The conservation of records is determined by the storage of records, acid by boxes kept in, the human factor and texture of the records. Other critical aspect which this paper will look into it is the role of digitisation. The financial impact and its longevity. The electronic changes of the oldest and the rise of the newest South Africa and beyond plays a critical role in the digitisation and preservation of the records in the long run. During the process of digitisation, preservation takes a leading role prior the conservation can come in.

In conclusion, the paper will look deeply into the scope of information/records preservation in the Free State Archives. This research will concentrate in the preservation of records at Records Centre and Repository. The originality of these records at the creation, maintenance and inactive stage at the creator's offices. The inspection reports, disposal authorities issued, transfer of A20 (Archival records) to the Repository and the selection of records and determining what to keep and what to discard. Classification systems approved will also form part of the paper because there are number of prototypes manual to guide the creator's office on how to handle records from creation until the transfer of records. Lastly, the usage of both paper and electronic records at the court of law and assessment by the Auditor General of South Africa in relation to the authenticity of records and its implications.

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**The penis monologues: Constructions of manhood and masculinity  
in colonial urban Zimbabwe**

This article is about the colossal amount of vulnerability around male sexuality in colonial urban Zimbabwe. It is about how men in the urban arena handled the colonial shame of being, at best, second-class citizens and, at worst, subjects. It investigates the indignity on African male pride caused by living in a segregated and controlled urban environment and the impact it had on their sexuality especially when their belief in their maleness got blurred with the realities brought about by the colonial city. It asks poignant questions on how it felt to be a man in the colonial city which carried a great deal of negative connotations and heavily impacted the way African men viewed, packaged and presented their manhood. It investigates how the “tribal” African man had to rearrange his sexuality in order to conform to the demands of an urban environment that was socially engineered to control him and at the same time maintain the cultural and social values of the African rural society that raised him and instigated his manhood. It assesses the key areas of friction in the shaping of African masculinity occasioned by European attempts to control them. This control of Africans was driven by the imagined social chaos in the minds of Europeans prompted by the unwanted presence of “unsupervised” and “uncivilised” Africans in the colonial city.

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**Was Lionel Schwartz murdered? An investigation into the role played by Agent  
Schwartz with the revealing of alleged arms procurement irregularities as  
indicated in the 1964 Commission of Inquiry**

During 1964 Justice PM Cillie chaired a commission of inquiry regarding the alleged irregularities followed by the South African Defence Force (SADF) and the Department of Defence (DOD) to obtain arms, ammunition and the “blueprints” to manufacture arms in South Africa. One of the main whistle-blowers was a South African agent for different arms dealers and former member of Haganah, Lionel Schwartz. He was very disturbed about what he was told in Europe about the dealings conducted by the SADF officers, who dealt with arms procurement, with the assistance of the DOD in obtaining the aforementioned from arms companies in Israel, France and Britain.

His concerns were not dealt with in private through the specific processes for handling complaints in the DOD or in the SADF. Schwartz made his disgruntlement known publically and his criticisms about the deals made by the SADF and DOD found their way to the highest echelons of the DOD. Schwartz was asked to appear in front of Cillie’s commission and Schwartz was among the first to do so, revealing everything that disturbed him. Six months later he was found dead in a London hotel room.

Connecting what is available in his testimony in the 1964 Cillie Commission and the limited amount of additional material that is available in the public domain, is it possible for historians to determine if there is enough historical evidence available to prove the

possibility of foul play in the death of Schwartz. This paper aims to handle this question without necessarily delivering a “verdict” on the matter at hand.

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### **Understanding government's and civil society's perspectives on public participation and engagement in South Africa**

In recent times, we have seen examples of civil engagement and civil organisations making a stand to demand participation within government structures. Citizens have the right and the obligation to be involved in government’s decision-making and must therefore have the opportunity to be involved in decisions which effect their daily lives (Gildenhuys and Knipe 2007).

With the current developments and trends in development of civil society engagement, it is important to identify not only the successes and failures, but also the challenges and problems facing civil engagement with the government. There is a growing distance between citizens and government. A variety of examples and case studies on a micro level exist where good and poor attempts were made by civil society to participate in decision-making. We need to understand how the governance elite formulate and implement public participation policy. At this stage the line of government’s accountability leads back to institutions and not to citizens (Plessing 2017). The question to be asked is: How does policy makers conceptualise participation? What is the nature and character of civil participation in the policy making process in South Africa and how can it be improved? Is civil society making a difference at grassroots level influencing government’s policies and plans? What are the governance tendencies identified in the research?

Conceptualisation of key elements such as civil engagement, public policy process, governance and decision-making will be the departure point of the paper. The main characteristics of a civil engagement in South Africa will be discussed and linked to the variety of examples and case studies in South Africa. An analyses will be done of the recent examples of civil action and civil participation in order to determine the value in decision-making in policy making. Conclusions will be drawn from the results.

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### **An immigrant English Agriculturalist in the era of Apartheid: A son's critical retrospective**

John Michael Coghlan, the writer’s father, emigrated to South Africa in 1948, on the cusp of the Apartheid era, and commenced farming in the East Griqualand District of the then Cape Province, now KwaZulu-Natal, after his family had previously departed Ireland for England.

John boasted no knowledge or experience of agriculture and farming, and was essentially self-taught. He was prudent and industrious, and built a successful

enterprise. He sincerely believed that this success was consequent entirely on his own merits, while his racial outlook typified the paternalism of White society at the time. The political and socio-economic context of his arrival in South Africa calls for interrogation, as does his perspective on White commercial agriculture, and his position on race, bedded as it was in an inherited and adopted concept of entitled superiority.

This retrospective of a life in farming in a contentious episode in South African history will seek answers to issues of personal integrity in a context of institutionalised segregation and skewed socio-economic structures.

Ultimately, this study seeks to ask questions of the subject that were difficult to ask 'in the living years' and were even more difficult for the subject to perhaps fully comprehend.

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**Emily Hobhouse and self-biography, 1899-1926:  
Reflections on her letters to R.I. Steyn**

One of the features of the biographical turn in the humanities and social sciences has been a recognition of the interplays between biography and autobiography - hence, auto/biography (but also self-biography) - and an acknowledgement that autobiography always constructs rather than simply reflects the self. Taking this theoretical and methodological premise as its starting point, this paper explores the auto/biographical traces of the British social reformer and humanitarian Emily Hobhouse (1860-1926). Following her rise to public prominence during and after the 1899-1902 South African War and until her death in 1926, Hobhouse made a sustained attempt to craft her legacy in a number of different auto/biographical forms, with the focus here on her weekly letters to her confidant, R.I. Steyn.

In this paper we wish to explore the leitmotif of emotional labour as a function in Hobhouse's letters. This enables us to draw out the authority with which she constructs herself as a witness to a particular juncture in South African history, and the role of suffering, self-sacrifice, compassion, and Love, both for her vision of the reconstruction of a new nation, and for her sense of herself as a pioneering humanitarian reformer.

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**'Fit for duty, unfit for labour': Financial assistance and the rehabilitation of  
South African First World War ex-servicemen, 1915-1939**

November 1918 saw the conclusion of the First World War and the simultaneous commencement of demobilisation of soldiers from various theatres of war. Some men had been demobilised at the end of the German South West Africa campaign in 1915 or were discharged as unfit due to war injuries during the war years. Once repatriated

to the Union of South Africa, euphoric crowds and excitement diminished, the war faded from memory and their contributions became forgotten by society. South African ex-servicemen were once again emerged in civilian life that already exhibited the early signs of racial segregation, unemployment and the demise of socio-political power for non-white communities in the pre-war period. Many ex-servicemen were unprepared and lacked the skills to integrate into this post-war world. Such stories of veterans are gradually forming the focus of specialised international research. However, such topical historical accounts seem to have skipped the narrative of South African ex-servicemen of the First World War. Therefore, this paper will consider to what extent South African ex-servicemen, given their altered bodies and minds due to warfare, and their different socio-economic positions as determined by their race and class, were able to reintegrate or not integrate into post-war society. This aim will be approached by exploring the nature and scale of responsibilities borne by the state in three main areas, namely the return of ex-servicemen into the workforce and poverty relief for those who could not; compensation and assistance to the war disabled; and support for dependants. As well as the founding of various state institutions and the establishment of vocational training, employment schemes, rehabilitation programs, bursaries and land settlement schemes. Due to a severe lack of secondary literature on the South African soldiers' experience in post-war society, the study will rely mainly on primary sources.

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### **Longing, love and letters: An exile writes home**

In 1977 anti-apartheid activist and lawyer, Phyllis Naidoo, went into exile in Lesotho, where she spent the following three years. During this time, she wrote hundreds of letters to a vast network of comrades, friends and family across the world, meticulously recording this correspondence. These letters give and seek love, consolation and advice, and provide commentary on unfolding events in South Africa and neighbouring countries. Some are a cry in the wilderness, grieving the loss of fellow activists, or despairing in the face of isolation and loss of purpose. Others send instructions and money to colleagues for the support of the families of imprisoned activists. Many pass on greetings and good wishes, pursue news of comrades and friends, or offer instructions for school fees, children's clothes and birthday presents. This correspondence offers insight into the multifaceted personality of Phyllis Naidoo; as friend, mother and political activist. But equally importantly it also provides a rich source of material for exploring the meaning of home in exile, and a poignant illustration of the crucial role of networks of friendship and mutuality in recreating 'home' as a political refugee. As such, these letters offer a counter-narrative to the public histories of the anti-apartheid struggle, highlighting the importance of the personal in underpinning political activism in the public sphere.

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### **Koos Kombuis: From iconoclast to icon**

The artist Koos Kombuis enjoys a certain cultural notoriety in South Africa. With a career that started in the early 1980's, he positioned himself as an iconoclast of the Afrikaner establishment. Through his work he challenged the traditional beliefs and institutions of the Afrikaner. His literary work formed part of the so-called movement of *Tagtig* which confronted the establishment by means of literary experimentation and social commentary. His music, and especially his involvement in the *Voëlvry* tour of 1989, parodied and criticised the politics and Afrikaner society of the time. From the 1990's onward three notable changes occurred – developments in the broader socio-political context of South Africa, an evolving Afrikaner identity and establishment, as well as a difference in the manner in which Kombuis positioned himself toward this changing establishment. Over time his status as iconoclast dissipated, and today he arguably finds himself very much part of the Afrikaner establishment. This presentation aims to shed light on Koos Kombuis' transformation from Afrikaner dissident to Afrikaner icon.

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### **A history of media representation of foreign nationals in Post-Apartheid Grahamstown**

Grahamstown serves as a unique case study in understanding post-apartheid xenophobia. It is likely that the socio-political conditions of extreme inequality in 2008 were similar to those in 2015. When the rest of South Africa saw waves of xenophobic violence in 2008, Grahamstown did not. However, in 2015 Grahamstown saw targeted attacks on foreign nationals. The SAHRC report on xenophobic violence in South Africa notes the influence of media reportage on these attacks as a contributing factor to the continuation of xenophobic violence. Social media has also been cited as an influencing factor on perceptions of foreign nationals. It is commonly cited that the 2015 xenophobic attacks in Grahamstown were based on rumours of a serial killer who was a foreign national – both of which were false claims, and yet were considered cause for the violent targeting of foreign nationals and their shops. This paper analyses the views on and representations of immigrant communities in local and regional newspapers, paying particular attention to gender representation and potential voices of female migrants. This paper analyses the period of 1994 until 2018. This paper seeks to contribute to an understanding of how such a shift in violence could have occurred in such a short time frame. In understanding these conditions, it would be useful in further conceptualising the multiplicity of and in countering the common oversimplification of causes of xenophobic attacks

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**Winds of Change in Swaziland: Responses to racialism and racial discrimination in an era of change in British colonial policy towards Africa, 1960-1962**

On 3 February 1960 Harold Macmillan the then Prime Minister of the United Kingdom delivered his momentous speech in Cape Town which announced Britain's decision to support black majority rule in British Africa. The change in colonial policy gave impetus to local political activities in Swaziland in the period leading up to political independence. It is against these developments that this paper analyses the responses of the white officials and settlers, as well as the Swazi indigenous leadership and political formations to the changing socio – political environment in the country. The paper, therefore, specifically explores the manner in which different interest groups in Swaziland dealt with the question of racialism and racial discrimination, a burning problem that had to be confronted in the process of charting a constitutional path for the country. The paper shows how the Paramount Chief, Sobhuza II successfully manoeuvred to secure the support of the white settler European Advisory Council when he proposed a multi – racial federation in which both the Swazi and the white settler community would be equal. The paper further argues that the anti - discriminatory legislation that was put in place in Swaziland ultimately proved to be more symbolic and innocuous than hard edged, though it remained a political master stroke for the British administration and Swazi traditional leadership. The paper also highlights that this was one of two instances in colonial Africa where abolishing racial discrimination preceded political independence, the other being Northern Rhodesia, which served as the model for Swaziland's anti – discriminatory legislation.

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**Contradictions in the British colonial government's policy regarding medical missions in Swaziland, 1920-1953**

The concept of medical missions evolved in Britain in the first half of the 19<sup>th</sup> century due to problems in mission fields. This gave rise to the training of medical missionaries in the second half of the 19<sup>th</sup> century. As a result, the turn of the 20<sup>th</sup> century witnessed the establishment of medical missions in many parts of the African continent. Medical missions depended, to a large extent, on the support provided by the colonial governments and in most cases, those medical missions that did not receive such support struggled for survival. Scholarship has focused a lot of attention on the impact of medical missions without considering the circumstances facilitating the successes of these missions. Furthermore, scholarship has tended to focus on those missions that were successful. Very little is known about unsuccessful ventures in this area. This study aims to fill that void. Through a reconnoitering of the reasons why the Arthur Matthews Methodist Hospital in Mahamba struggled for survival from 1920 until 1963,

when it ultimately closed down and a further examination of the role of the colonial government in the establishment of the Raleigh Fitkin Memorial and the Good Shepherd Hospitals in 1927 and 1953 respectively, this paper argues that the colonial government in Swaziland had a lot to do either with the survival or the failure of medical missions in the country. By so doing, the paper demonstrates that the colonial government in Swaziland did not have a very clear policy with regards to the function of medical missions. While on one hand, it appreciated medical missions for their role in cultural transformation and in fortifying and legitimizing colonial authority, on the other hand, it hindered other medical missionaries from accomplishing that very same purpose.

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### **The meaning of Robert Mangaliso Sobukwe: Representations and misrepresentations of a man of vision in Post-Apartheid South Africa**

In post-1994, Sobukwe has been misrepresented and where included presented as an annotation of Nelson Mandela and Steve Biko - sometimes with the latter as the buffer between the two South African political icons. Sobukwe was isolated while alive and even after his death he continued to be secluded and presented in the shadow of Mandela mythology – Mandelisation of the South African struggle against apartheid. Robert Sobukwe is conveniently misrepresented in public scholarship, rewriting of the South African history, and his prominence reduced in memorial complexes for the sustainability of both the monolithic historical master narrative and the Mandela mythology paddled in the present.

The Sobukwe's complex meaning and representations, as argued in this paper, are an attempt to amplify the little is available of his writings, ideals, philosophic thought, and known historical facts to speak for themselves in decoding and demystifying the held misrepresentations. The misrepresentations are as a result of a number of factors. These include the monolithic historical master narrative, victor-loser complex, Mandela mythology, craft of curating the nation and rejection of the unwanted and unwelcome historical facts.

Sobukwe was a visionary, scholar, lawyer, politician of note, a path finder, resolute to his love of the African continent and its people, principled leader and Pan Africanist. His passion for the African cause, decolonisation and Afrikanisation of the University of Fort Hare, political consciousness, and philosophical thought aimed at dismantling the colonial consciousness, history, and the text of whiteness, white supremacy and nationalism; placed him ahead of his time. His intellectual capacity, vision and philosophical thought outplay a number of those that are celebrated today.

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### **The Methodist church response to xenophobia in South Africa 2008-2016: Potential under siege**

This article addresses various xenophobia trajectories that characterized South Africa during the period of 2008 to 2016 and the mitigation efforts of the Methodist church in Johannesburg. While South Africa has made tremendous effort in the post-independence to address some imbalances created during the apartheid, xenophobia has negatively taunted the rainbow nation, and has rendered it as one of the unsafe zone in the world for foreign nationals whether legal or illegal. In the midst of the ambivalence and ambiguity of xenophobia, the Methodist church played various roles to mitigate its conundrum. Under the leadership of Bishop Paul Verryn, and others the Methodist church in Johannesburg took an initiative to fight against xenophobia, sensitised South African populace on Africanisation ideology, neighbourhood philosophy and resolution of difference within the auspices of scriptural understanding of citizenship and foreignism. The article developed through a combination of methods such as interviews and questionnaires and the data was generated among the Methodist church leaders, politicians and the victims of xenophobia. The result indicated that the church arguable played a pivotal role in restraining emotions, providing food, shelter, moral support among many other things as chronicled in this article. It also emerged that while arguable South Africa is doing well economically compared to other African countries, the stigma of xenophobia threatens its potential growth and investor confidence thus a need for historical problematisation of this dispensation through faith narratives, and various religious initiatives.

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### **The Helderberg SA295 crash of 1987: On an origin of theories**

Aeroplane crashes and disasters are at once tragic, infamous and sensational. The Helderberg tragedy of 1987 shocked South Africa and made headlines the world over. In time the tragedy was drawn into the realm of conspiracy theory, and over time questions changed from what happened to what *really* happened.

In the 30 years since the crash a plethora of theories, some outlandish and others undeniably pertinent, have arisen. Many of these theories evolved over time. Probably one of the most challenging aspects of assessing the Helderberg crash from an historical perspective, is how to take the swirl of theories and speculation into the realm of useful fact.

Against this background, this paper will focus on identifying the origins of the most pertinent theories surrounding the crash and place them in their appropriate historical contexts. It will systematically evaluate how theories evolved and built on one another over time. The roles of key individuals who on various levels purported and promoted the most pertinent theories will also be examined. It will finally be asked what challenges historic fact and context pose to the most pertinent of the theories.

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### **The young Verwoerd as an upcoming academic and public intellectual**

The focus of this contribution is on the early career of Verwoerd as academic (from 1924 when he received his doctorate in psychology at Stellenbosch until he became editor of *Die Transvaler* in 1936). This is an aspect of Verwoerd's career that has not always received the necessary attention in various biographies and other works – positive or negative.

One of the arguments of this contribution is that a good understanding of Verwoerd's forming as a type of public intellectual in the 1920s and 1930s may be helpful to understand his later career as politician and as prime minister of South Africa (1958-1966). Another argument is that an early understanding of Verwoerd's career could also support newer research that has indicated that Verwoerd's political ideas were not as rigid and unyielding as many may believe. Verwoerd has been described in this regard, by his grandson Wilhelm Verwoerd, as a "principled pragmatist". This contribution will also focus on the political, social, and economic mobilisation of Afrikaner in the 1930s – a context that is important for the political forming of Verwoerd as a modern intellectual and person. It is this modern Verwoerd, with its science-optimism from mainly American social science, that will be further considered.

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### **Factors that influenced the professional development of black South African nurses in the period 1908-1994**

Few nurse researchers conduct historical inquiry. Consequently, the history of the 19th and 20th century South African nursing is seldom critically analysed by the profession. South African nursing students are taught about European nurses such as Florence Nightingale and Henrietta Stockdale, while the history of black South African nurses remains less obvious. Yet, younger nurses might not identify with a predominantly Western historical perspective, indicating a need to include South African nursing history in nursing education activities.

The purpose of the master's study was to explore the cultural, socio-economic, political and educational factors that influenced the professional development of black South African nurses during 1908–1994 with the aim to produce an inclusive South African nursing history.

This presentation focuses on a qualitative historical inquiry that was conducted by using the available literature on the economic, social, political and cultural factors that influenced the professional development of black South African nurses from 1908–1994. Historically rich data were analysed using time-specific a priori codes.

Conclusions: The research revealed that black South African nurses had to adapt to Western-dominated scientific health views and nurse training courses presented in a 'foreign' language (English). In their local communities, nurses were regarded as being an elitist middle-class while in the greater South African society; they remained

marginalised in the white-dominated workplace. The majority of black women who wanted to undergo nurse training were historically hampered from entering the profession due to their limited access to formal schooling and, in the last a priori period, mastering science subjects and the English language.

Recommendations include a need to explore the history of the nursing training of other racial groups, educational strategies that focus on multicultural student populations, cultural diversity training and nursing student retention.

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### **The pitfalls of PAIA: The war for Southern Africa, military archival research, and the difficulties encountered accessing classified documentation**

The Department of Defence Documentation Centre (Military Archives) in Pretoria is the repository of all military documents generated by the Union Defence Force (UDF), the South African Defence Force (SADF) and South African National Defence Force (SANDF). This makes it the foremost source of primary information for researchers of South African military history. However, an almost total ban on access to documents from 1 January 1970 onwards complicates research into later time periods. Historians of the world wars are limited only in their access to personnel files, but anyone researching post-1970 topics has to apply for access to documents through the Promotion of Access to Information Act (PAIA). The traditional weapon in the armoury of the historian – the systematic trawling of archives – is thereby negated and the methodology of post-1970 historical research differs significantly from commonly accepted practices. Finding aids, the only access route to classified information in this analogue archive, offer only the briefest descriptions of the content of files, and researchers need almost esoteric intuition to identify documents that are even remotely relevant to their research. Additionally, a fee is payable for declassification, and the process can take several months to complete. This paper examines the theoretical workings of PAIA, and uses actual research examples as case studies to illustrate the practical implications of conducting research based on classified military documentation.

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### **In all fairness, can truth lead to reconciliation in Zimbabwe?**

For the past 37 years, Zimbabwe has been trying to attain national healing and reconciliation. Reconciliation is a necessary pre-condition for sustainable peace, social, economic and political advancement the world over. For Zimbabwe, the quest for reconciliation began with the 1980 policy of racial reconciliation followed by the 1987 unity accord between ZANU PF and PF ZAPU intended to end the Gukurahundi disturbances in Matebeleland and Midlands Province. The Organ for National Healing and Reconciliation and Integration followed the violent 2008 elections but still

reconciliation has remained in the distant horizon. Peace Commissions such as the Chihambakwe, Chidyausiku and the most recent National Peace and Reconciliation Commission have been set out to ensure post-conflict justices, healing and reconciliation, again with no success. The failure to realise sustainable reconciliation over the past 37 years speaks of a need to revisit past and current approaches implemented or not implemented. Academics and observers have pointed out that Zimbabwe needs “a truth commission to achieve sustainable reconciliation. However, this study argues that truth alone is not sufficient to bring about sustainable reconciliation. Applying discourse analysis to draw information from related literature, interviews and focus group discussions, the study found out that acknowledgement, apology and restorative justice in the form of reparations or compensation need to accompany “truth” for true reconciliation to be realized. The study concludes that whilst past policies and approaches to reconciliation have negated truth, truth telling on its own cannot lead to reconciliation unless it is accompanied by acknowledgement, apology, and restorative justice in the form of reparations.

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**The no good, the very bad, and the downright ugly:  
Profiling poachers in historical and current contexts**

Poaching in Africa, as in the rest of the world, has happened since antiquity, with unrestricted hunting contributing to the extinction of many species. Restrictions imposed by The Convention on International Trade in Endangered Species of Wild Fauna and Flora (CITES) in an effort to reduce poaching have not been 100% successful as the illegal wildlife trade is worth an estimated \$50 - \$150 billion dollars and growing. South Africa is not exempt from the illegal wildlife trade as animal parts have illegally exited our borders to the end-user market in Asia. Poachers have killed rhinos for their horns, elephants for ivory, pangolins for scales, lions for their claws and body parts used in traditional Chinese medicine, and in muthi by traditional African healers. In a historical context, rhino horn had been used as an ingredient in traditional Asian medicine for the past 2000 years.

According to predictions, rhinos in the wild will be extinct by 2035 as roughly 7100 were poached in South Africa during the past decade. In 2017, the Kruger National Park (KNP) recorded 3700 incursions by poachers. Poaching threats are not only external, but internal too as 21 KNP staff members were arrested for poaching-related offences last year. Poverty is not the only motivating factor to poach as the demand for rhino horn is fuelling current poaching practices.

Two rebel and militia groups, the Lord’s Resistance Army and the Janjaweed Raiders are often blamed for the extinction of the Northern White Rhino as rhino horn and ivory funded their clandestine militia operations. In Mozambique authorities confirmed that community militias, including former RENAMO and FRELIMO operatives, former military staff, members of police and game scouts were involved in poaching syndicates. In South Africa pilots, vets, farmers, civilians, politicians and conservation staff are implicated in poaching.

This presentation will give a historical background on poaching over the past decade in the context of rhino poaching in South Africa.

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**The role of students and the youth in advancing political  
consciousness in the Northern Cape**

It is interesting to note that there are few documents by historians addressing the role of students and the youth in the liberation struggle of the Northern Cape. However, on a small scale, the following scholars attempted to address the above lacuna, Pieter Coetzer and Leo Barnard in their article, *The struggle for democracy in the Northern Cape during the eighties* highlighted some of these aspects. To a certain extent Chitja Twala and Leo Barnard in their chapter for the South African Democracy Trust (SADET), entitled *Resistance and repression in the Northern Cape 1950-1990* also proved to be helpful although with some inaccuracies. Another chapter on SADET by Twala entitled *The ANC and organisation building in the Northern Cape, 1990-1994* shed some light on the role of students and youth in the liberation struggle in the Northern Cape. Some information contained in this chapter is used as a point of departure. Based on the above, this paper argues that the 1980s were a crucial turning point in the liberation struggle of the Northern Cape, when popular protest finally put an end to apartheid. What started as school boycotts and community protests about local issues, by mid-1980s, these had turned into being a determined and sustained national uprising. The paper locates the events in the Northern Cape into the broader South African historiography of the liberation struggle.

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**Service delivery protests and quality public education:  
a toxic mix or symbiotic existence?**

Service delivery protests, a pervasive feature of the South African society, may be seen to be spawned from two vantage points. In many instances, the source of protests is constituted by failure of local authorities and other government departments to deliver basic services such as water, electricity, roads and improved access to health among others. As communities attempt to express their dissatisfaction to the authorities, education in public schools is inadvertently affected. It is generally accepted that when communities vent their anger, there is a likelihood that their actions will affect educational amenities tacitly such as libraries and clinics and directly through the disruption of learning activities in schools. Amidst the increasing number of such and from a critical intellectual enterprises lens which allows communities to constantly reflect on the current situation, I traverse service delivery protests over time and how these impact(ed) quality public education. Data were generated through five narratives from community members in the Qwaqwa region. Narrative analysis was conducted to make sense of the data. Findings indicate that schools remain vulnerable and seem to have meagre means to protect themselves. The quality of public

education is severely hampered. I further tease out the possibility of survival within the toxic mix and argue for symbiotic existence.

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### **A bad host?: South Africa's role in xenophobic violence since 1994**

South Africa's history since 1994 has been marred by a spate of xenophobic violence against non-South African Africans. The violence has been a sequential outcome of unprecedented immigration of Africans into South Africa since 1994 when South Africa attained majority rule from the settler government. The preponderance of fortune-seekers from South Africa's poor neighbours has remarkably strained social services, aggravated crime and undermined the bargaining power of South African workers as foreign job seekers uncritically accept employment. Consequently, South Africans have unleashed violence upon non South Africans which has resulted in the loss of property, life and estrangement of relations between South Africa and her neighbours. While South Africans accuse their government of inept response to the presence of immigrants in their country, South Africa's neighbours also blame it for standing with hands at akimbo when their citizens are subjected to xenophobic attacks. While the accusation that South Africa is to blame for the outbreak of violence is credible to some extent, this paper contends that xenophobic violence is a spontaneous reaction by South Africans against unwanted presence of immigrants from the region and beyond. In the final analysis the paper argues that unless South Africa's neighbours address their political and economic challenges, South Africa will remain a theatre of xenophobic confrontations.

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### **The making of juvenile delinquency in South Africa, 1910-1948**

Juvenile and youth delinquency is a worldwide social issue whose meaning has shifted over time and differs in urban and rural areas. Often considered an effect of economic migration, delinquency is also a result of rapid urbanization. Although juvenile delinquency in urban spaces has always been important in the history of crime, social historians have also adopted an interest to study change over time regarding what constitutes juvenile delinquency and how it has affected societies. In this paper, I aim to explore the social issue of juvenile delinquency in South Africa in 1910-1948 by examining how juvenile delinquency was constructed as a concept, how it related to phenomena such as urbanization and industrialization, as well as how juvenile delinquency was considered a racialized issue. This paper not only builds on the historiography of children and youth studies in South Africa, but also includes the viewpoint of African nationalists, elites and traditionalists regarding delinquency among the juveniles and the youth. Juvenile and youth delinquency became a major social problem in the early to mid-twentieth century in cities and towns where there

was an influx of migrants in search of economic opportunities. By the 1930s, Johannesburg was 'swamped and overwhelmed' with migrant workers who regarded themselves as townsmen; their children born and bred in the city's townships. The large number of African children which were present in urban spaces caused the rise of a 'native problem' which was conveyed by the increase in urbanization, the breakdown of tribal life and family ties. This paper examines how the 'native problem' of juvenile and youth delinquency was perceived, discussed and addressed in South Africa during the first half of the twentieth century as well as the extent to which socio-economic conditions in urban spaces contributed to juvenile and youth delinquency among Africans.

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### **'We would endeavour to weed out the Fascist element': Italian prisoner-of-war labour in the Union of South Africa during World War II**

This paper looks at the way in which political ideologies challenged the effective use of Italian Prisoner-of-war (POW) labour in the Union of South Africa during World War II. At the start of the Second World War, the Union of South Africa was divided along political, social and racial lines. With the voting public disagreeing on the country's participation in the war, the new Prime Minister, JC Smuts, was nevertheless eager to demonstrate South Africa's ability to support Britain. As such, he called for volunteers to fight in Africa and later in the Italian Campaign. In addition, Smuts agreed to accommodate thousands of Italian POWs in the Union. By doing this, Smuts was able to show loyalty towards Britain, while the Union benefitted from the additional labour source. The tradesmen among the captives helped to alleviate the shortage of skilled labour, while the rest were put to work on harvesting schemes, helping to prevent a threatening food shortage. Although the authorities were aware of the 'Fascist element' among the POWs, it was at times the local population, and the many political ideologies among them, that complicated matters. With the arrival of thousands of POWs from 1941 onwards, and with increasing contact between POWs and South Africans, it became apparent that the military authorities were unprepared for the task and an archive of documents grew out of the authorities' attempts to resolve these difficulties. This paper is based largely on this archival collection, a number of personal memoirs, as well as on a limited number of secondary sources.

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### **The historical development of policy on military veterans in Southern Africa in comparative perspective**

Most countries recognise the sacrifices that the men and women of the armed forces give to their country and consequently have policies on military veterans that include the provision of care and support for them and their families once they leave the

military. However, those responsible for developing policy on veterans around the world all face the major challenge of allocating scarce resources to this group. There are thus differences in the levels and kinds of support provided for military veterans, as well as in their definitions of what a military veteran is. The manner in which a country defines its military veterans determines how many veterans the country has, and the kinds and levels of support the country can provide to its military veterans. The needs of military veterans depend on which country they live in, as well as their age, gender, marital status, and ethnicity; the armed force in which they served; the circumstances in which they were discharged; and a number of other social aspects of their post-military lives, such as unemployment, housing, and physical and mental health. This paper will explore the historical evolution of policy on military veterans in four Southern African countries – Angola, Mozambique, Namibia and South Africa – with a focus on: (1) definitions of military veterans; (2) key triggers that shaped the development of policy, such as protests by military veterans; (3) institutional structures formulating policy on military veterans; and (4) the benefits and support given to military veterans in comparative perspective.

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### **Discourses of the rise of the huntress in the context of the fledging wildlife ranching sector in South Africa**

Hunting is a topical issue around contemporary conservation narratives the world over stemming from the questions regarding the ethics and rationale behind the practice. These narratives have shifted from for example; the approval of hunting as a “Man’s age-old sport” to the recognition that it can significantly contribute to wildlife conservation, as now purported in the fledging private wildlife ranching sector. In South Africa, the hunting sector is significant because it is seen as an anchor of the private wildlife ranching sector in the form of sales of fresh meat, trophy and biltong hunting. Historically, this topical hunting debate has been dominated by the man. However, the rising participation of women in hunting has swayed the debate on a different trajectory. This paper seeks to understand the huntress in the context of the booming wildlife ranching sector in South Africa through a reflection of their history of development. The paper uses critical discourse analysis, a useful approach which emphasises issues of power relations. The relationship between discourse and social structure is such that discourse contributes to ‘social identities’ and ‘subject positions’ for social ‘subjects’ and types of ‘self’, it helps construct social relationships between people, and finally plays a role in the construction of systems of knowledge and belief. While huntresses have managed to fend off the gender stereotypes, they are also identified and portrayed in different light with regard to the objections to hunting.

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**Preservation: Its importance and implications in the study of mummified human remains from Historic Cave, Limpopo, South Africa**

Historic Cave in the Makapans Valley, Limpopo, South Africa, is famous for the siege of 1854 wherein a number of Kekana Ndebele, who sought refuge in the cave, were placed under siege by a contingent of Boers under the orders of Commandant General M.W. Pretorius. The siege began on 25 October 1854 and ended on 21 November 1854. In 1948, visiting scholars and tourists collected six human remains, two of which were naturally mummified. The Makapan Mummy (A1081), which is the focus of this paper, is currently housed at the Raymond Dart Collection at the School of Anatomical Sciences, University of the Witwatersrand. Archaeological research conducted at the cave between 2001 and 2007 have also yielded human remains with desiccated tissue attached. Studies on the Makapan Mummy and other desiccated human tissue, suggest that at the time of the siege and the period after, the environment of the cave was conducive to mummification (Esterhuysen et al. 2009; Karodia 2012; Karodia et al. 2016). Scanning Electron Microscopy (SEM) and histological analyses of desiccated tissue samples from the Makapan Mummy were undertaken (Karodia 2012; Karodia et al. 2016). The results of this study indicate that the tissue was very fragile and that the constant handling of the specimens may have compromised the integrity of the already fragile skin (Karodia 2012; Karodia et al. 2016). The preservation of tissue has importance in providing insight into the past. It can provide information on individuals, communities and even of particular events in history. In South Africa, mummified tissue samples are rarely found and often, when they are found, they are not handled correctly. The aim of this paper is therefore to highlight the importance of caring for mummified tissue, to discuss the implications for improper handling procedures of mummified tissue, and to recommend possible protocols for ensuring that mummified material are housed correctly in museums and laboratories.

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**Tracing a Politico-Historical Narrative of the Transvaal Indian Congress**

The 1980s, during the Apartheid era in South Africa, was both a period of intense repression as well as great resistance against the state. Following the fierce repression from the 1960s and into the 1970s, this decade witnessed the most sustained form of mass mobilization in the history of the liberation movement. In trying to figure out how to mobilize the Indian communities in a political project against the state, one which advocated democratic ideals, several young people in the former Transvaal province of South Africa, revived the congress tradition within their communities. Through an evolution of political choices and actions, the Transvaal Indian Congress was revived in 1983, along with the memory of congress ideals. With contemporary sentiments questioning the role and place of Indians in post-Apartheid

South Africa swimming through society, a history and analysis of the contributions made by Indian communities towards the liberation of all oppressed people in South Africa presents a necessary and urgent task. This paper will analyse how racialized identities were imposed in order to oppress, but simultaneously redeployed as tools to mobilize against this oppression. The TIC became a vehicle for the Indian community to build links, networks, and relationships with other elements of the congress movement across the racial spectrum. It was through these kinds of networks and work at a grassroots level that a broad-based mass democratic structure, the United Democratic Front (UDF) came into fruition. This investigation, stemming from a multitude of interviews and archival research, will attempt to formulate a historical narrative about the TIC, through charting the developments of the creation of a collective 'we', a collective identity – a collective political subjectivity – that existed amongst congress-aligned members of the TIC.

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### **Documenting Afrikaner Fascism: A historical overview of the Ossewabrandwag Archive**

The formal establishment of the Ossewabrandwag Archive dates back to 1954 when a portion of the official documentation of the Afrikaner nationalist movement was donated to the then Potchefstroom University for Christian Higher Education (PU for CHE) for preservation. Amidst a general resurgence in contemporary historiography during the 1960s, the University of the Free State (UFS) also started an active drive to collate Ossewabrandwag archival material with the view of a scientific study of the movement. After a series of negotiations between the two universities in 1968, the UFS recognised that the official Ossewabrandwag Archive was located in Potchefstroom, and pledged its unconditional support to the PU for CHE in its efforts to expand the collections of the Ossewabrandwag Archive. The archival holdings of the Ossewabrandwag Archive grew throughout the 1970s, especially after an official research project was registered with the Human Sciences Research Council (HSRC) in 1975 to write up the history of the movement. This project, however, dragged along, and despite generous funding, and the appointment of a team of dedicated researchers, was only finalised in 1983. Despite this project, the majority of archival collections remained unsorted and was instead indexed on a library database in an attempt to ensure ease of access. This, along with an obtrusive 'gatekeeper mentality' about access to the archival collections, naturally affected contemporary research on the Ossewabrandwag movement. It is thus not surprising that this archive is somewhat unknown and underutilised to date, despite its valuable archival holdings. This paper explores the history, collections and management of the Ossewabrandwag Archive, in an attempt to reintroduce this valuable archive to both amateur and professional historians.

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**Colonial influence on traditional leadership claims and disputes  
of the eastern Free State Batlokwa**

The traditional polity of the eastern Free State Batlokwa is divided into two groups, namely, the Batlokwa ba Mokgalong based in Vrede and Batlokwa ba Mota in Tsheseng, Qwaqwa. Ethnographically, the Batlokwa ba Mokgalong traditional authority are senior to the Batlokwa ba Mota. However, the latter were recognised as some sort of a paramountcy by the colonial government under President Brand of the Orange Free State in the late 1800s. This happened at the expense of the former and ever since, they were relegated to the position of chieftaincy with no land allocated to them. There were various other reasons why this happened. The paper seeks to argue that the division was caused by colonial intrusion in the eastern Free State and its strategies of divide-and-rule and indirect rule. The paper will also explore other reasons to this effect. The establishment of the Commission on Traditional Leadership Claims and Disputes in 2004 afforded the opportunity for a fresh look into this matter. The paper will attempt to explore how the Commission handled the division and issues of the eastern Free State Batlokwa traditional authority. This will be done by following the post-colonial paradigm, which will emphasise the decolonisation of traditional leadership.

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**An historical account of South Africa's bumpy road to democracy: Political  
leaders' struggles and compromises, 1990-1994**

The period 1990 to 1994 was of utmost importance in shaping the South African political landscape. This study probes the contributions made by political giants in the South African History during this period, with special emphasis on three specific leaders namely, Nelson Mandela, Frederick W. de Klerk and Mangosuthu Buthelezi. During this period these three leaders played a pivotal role in ushering in a new dispensation for South Africa. These three leaders at times endured ideological clashes due to their different personalities, but miraculously find a way to compromise in leading South Africa into a new democratic dispensation. In their attempts to achieve this, different ideological underpinnings were exhibited through the public speeches they made, and to a certain extent assisted by electronic and print media in advancing political standpoints. The paper unpacks their political standpoints which led to conflicts as well as their attempts to compromise.

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**A history of queer life: 'Corrective rape' and the South African struggle to belong**

A history of queer life in South Africa has been characterised by absences and misrepresentations. Although the South African constitution enshrines the rights and protection of sexual minorities, the journey to freedom for LGBTQ people has been marked by disempowerment and violence in the post-apartheid era. South African print media highlights that while white sexual minorities are often represented as celebrating Gay Pride and freedom in relation to their sexuality, the black queer population is represented as a disenfranchised minority. A prominent example of this is found in the reporting of 'corrective rape'; rape perpetrated by heterosexual men against lesbian women in order to 'correct' or 'cure' their lesbian sexual orientation. A closer look into LGBTQ histories shows that lesbian sexuality for black women is associated with narratives of sexual violence. Lucy Graham's analysis of race, rape and representation underscores the power of master narratives and she argues that "while it cannot be denied that representations of sexual violation have consolidated certain master narratives in South Africa, it is also true that narratives have been suppressed where these challenge power" (Graham, 2012, p. 9). In light of the fact that there is an absence of positive representations of black lesbian life, this paper will interrogate how master narratives of sexual violence have played an influential role in the racialised politicisation of the country and how such narratives continue to emerge in the South African and global print media today.

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**"Sit down, throw away your passes, refuse to pay taxes": Comparing and contrasting black politics in Thaba 'Nchu-Mangaung, 1910-1929**

In writing the history of political movements, historians often give prominence to events in major urban centres. Yet networks and interactions with rural hinterlands can be important contributing factors to their development. For example, research on the history of labour migration, understudied with regard to the Free State, has focused more on labour and social aspects, yet when political aspects and the role of rural towns are factored into the equation, a different story can emerge. The holding of this conference in the rural town of Thaba 'Nchu stimulated me to develop this paper, which brings out specific aspects of the little-charted history of early twentieth century black politics in the Free State, and in doing so compares and contrasts its political, intellectual, and cultural dimensions in Bloemfontein/Mangaung and Thaba 'Nchu. These dimensions include rural-urban interactions, an initial greater role of black women in politics than elsewhere, lack of a local black press, and a symbiotic relationship between politics, labour and religion. These features comprise a somewhat different mix than in other provinces yet have attracted scant attention from

historians. I focus on the two decades between 1910 and 1929, a formative period of particular turbulence in black politics in the Free State that also saw substantial socio-economic change. I discuss prominent black political configurations of the day, namely regional congresses and associated committees, nascent labour unions and their political movements, and churches, which often mapped onto political networks. Perceptions by historians that significant events largely took place in larger, more industrialised cities on the Rand, Cape Town, Port Elizabeth and Durban have influenced the marginalisation of Free State history. When this “mirage” is de-centred to allow for rural-urban networks, the contemporary importance of liberation movements in the Free State province is enhanced, becoming more of a “miracle”.

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### **The tattoo as identity marker in the 21st century South Africa**

In South Africa...the crisis of legitimacy has been replaced by a crisis of identity, which has allowed space for intense debate and the flowing of new creative works by those with their eyes fixed on the post-apartheid culture (Gunner, 1994:1). Since 1994, South Africa has undergone dramatic changes. These dramatic changes impacted all citizens and led to identity instability. Furthermore, the reality is that we are living in a postmodern world, which is hallmarked by accelerated social, economic and cultural changes, an era in which identities are no longer settled in fixed social structures or on personal levels (Rattansi & Phoenix, 1997). Jean-François Lyotard (1984) stated that: "Simplifying to the extreme, I define the postmodern as incredulity toward metanarratives." Thus, the grand narratives dissolved and with it, the anchors of identities. Caplan (2000) theorises that in an era of unsettled identity, the tattoo may become an anchor to the true self, a viewpoint that resonates with Martin's (2013:2) stance that in our current era, the tattoo can be viewed as a complex symbol of the self and our social identities.

In the light of this discussion, the researchers aim to examine how the art and practice of tattooing contributes to the identity of South Africans in a postmodern era in 21st Century South Africa.

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### **Black Consciousness and Progressive Movements under Apartheid**

This presentation is a reflection on the conclusions of my book, *Black Consciousness and Progressive Movements under Apartheid* (UKZN Press 2018). The original idea that gave rise to the project was the rumoured discussions between intellectuals Steve Biko and Rick Turner in Durban between 1970 and 1973. The paper revisits the theoretical content of those discussions, pieced together from the published work of both Biko and Turner to argue for a congruence of understandings of the roots of exploitation in South African society between both men, whilst highlight their

differences and contrasting their solutions. Biko's and Turner's discussions are located in a deeper history of the race/class debate, as well as the history of approaches to transformation. The paper also presents the central arguments of *Black Consciousness and Progressive Movements under Apartheid* and stresses the historical significance of this moment, characterised by organic intellectuals and the relative weakness of party-led oppositional activism.

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### **International finance and energy development: The International Bank for Reconstruction and Development (IBRD) in Southern Rhodesia, 1945-1960**

Using Southern Rhodesia as a case study, this paper seeks to explore the role and significance of international finance that was provided to fund electricity generation in the 1950s. It does so by focusing on loans that were extended by the International Bank for Reconstruction and Development (IBRD) to finance thermal power generation in Salisbury and Bulawayo, and the Kariba hydro-electricity power project to promote sustained growth of secondary and mining industries that had been significantly boosted by World War II conditions. The IBRD was formed at the Bretton Woods Conference in 1944 and commenced operations in June 1946; it was earmarked to provide a financial solution for the reconstruction of war ravaged Europe. After 1949, the IBRD extended its ambit to financing development projects in least developed countries. It foregrounded its loans on modernisation theories, designed around that time, which prescribed massive investment in key economic sectors like industry, infrastructure, transportation and energy to expedite the take-off process. There is a growing body of scholarly work on the politics of hydro-electricity in the central African region, which includes the existing historiographical treatment of the Kariba dam scheme as a federal project that was earmarked to benefit the copper mines in Northern Rhodesia (now Zambia). Other scholars on the subject have explored the implications of the actual dam construction on the displaced communities on both sides of the Zambezi River. This article will contribute to this body of scholarly work from the perspective of international finance and energy development, demonstrating how prevailing economic conditions in Southern Rhodesia necessitated the need to expand the national electricity grid by first expanding thermal power generation, while hydro-electricity was considered as the ultimate long term solution. The study thus seeks to offer new insights not only on the specifics of improved power generation and the country's economy, but also contributes a crucial dimension on the implications of international finance and problems implicit in the purported modernisation doctrine (which influenced such loans) for developing countries like Southern Rhodesia.

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### **Mankweng Youth Congress: An embodiment of youth consciousness and leadership development – 1974-1994**

This paper seeks to report on the role of Mankweng Youth Congress (MAYCO) in the struggle against Apartheid from the mid 1970's up to 1994. Specific focus will be on how MAYCO sparked consciousness amongst the youth in Mankweng and how through participation in the different activities many emerged as leaders locally and nationally. Through a detailed document analysis and personal interviews, the story of what led to this high level of youth political consciousness and the subsequent leadership development is presented. From the empirical data that was generated, a series of factors stretching the influence of Black Consciousness, Soweto Uprising, the working class dominated society, poor living conditions, learners and students' politics and social activists within the community can be seen to have contributed to youth conscientisation and political awareness. On the issue of leadership, the documents and interviews are inundated with stories of leaders who such as Peter Mokaba, Castro Pilusa, Caiphus Mathiba, Andrew Mehlape, Machochi Hlatswayo and Don Nkadimeng. These leaders are directly linked to the era of MAYCO and as such it strongly believed that their rise in the leadership echelons is attributed to their participation in the MAYCO.

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### **The affordance of an anarchist/syndicalist approach to the debates around transformation in the Higher Education sector of South Africa is necessary**

It's been over two decades since the end of Apartheid and South Africa finds itself still developing along the set legacy of Apartheid. Added to that the university spaces find themselves suffering from colonial hangover and this is all compounded by the fact that there is a tightened grip of the neo-liberal policies signed in 1996 by the new black elites that require Universities to treat education as a private commodity. This paper argues that the gap between wanting to transform and actual meaningful transformation is caused by a lack of coherent class analysis that positions capital and class an equal sit at the table together with race. Therefore, the paper adopted an anarchist/syndicalist approach largely because anarchism as a movement is against hierarchy and is against exploitation. As such it links the struggle of individual freedom to the struggle against capitalism and the state. The theoretical position and the use of qualitative methodology enabled a critique of a range of other forms of domination that have not yet entered the decolonization debate. The paper argued that the anarchist/syndicalist approach offered more holistic solutions and on the ground strategy around the issue of transformation in high education bridging the gap between abstract theory and praxis. This will contribute to how we understand transformation advocating for a working class-based strategies to transform our universities and equally important society at large.

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**The Mass Democratic Movement as a revolutionary phase  
in the struggle for South Africa's liberation**

The Mass Democratic Movement emerged in the South African political landscape at the time of political morass and born under difficult repressive years. The struggle for liberation had entered a critical and determining stage. The apartheid regime was overstretched in its effort to fight and suppress the liberation movements and with the international support waning, it was isolated. Its grip over its opponents was gradually loosening as townships were declared as 'no-go' areas for the security personnel and a section of the white community turning their backs against it. The 1980s saw 4 states of emergency declared against the people of South Africa resulting in detentions of thousands activists, while many more died.

Despite this, the country continued to be in flames and a state of political stalemate existed. Negotiations were been pursued to seek an alternative to the end of the political impasse. The United Democratic Front which had led the struggle internally from 1983 through mass mobilisation was in all intents and purposes deactivated and barred following the June 1988 state of emergency. A vacuum existed to pursue the struggle for liberation and give it the last push in the face of the unofficial covert negotiations that were taking place albeit at a snail's pace due to various points of discord between the negotiating parties. The MDM emerged and provided the much required internal social unrest to complement the political struggle aimed at dislodging the apartheid government. It helped to weaken the apartheid regime while on the other hand it strengthened the ANC's arm, thus creating and facilitating space for a negotiated settlement.

This paper argues that the MDM was not just a political unrest but a calculated means in the phase of the struggle for liberation geared towards popular uprising.

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**Grisly heritage and usable pasts? Examining narratives and  
sites of cannibalism in 19thc - 20thc Lesotho**

Drawing from selected folkloric traditions, missionary accounts, and public/intellectual and other popular narratives, this paper engages in a reading of accounts of cannibalism. It analyses the uses to which the narratives have been deployed in Lesotho. Rather than refuting or confirming the existence of cannibalism in the first quarter of the 19th century in Lesotho, this paper seeks to articulate a biography of the narrative on cannibalism, highlighting how the narrative has moved between oral accounts, to a documentary archive collated by missionaries and ultimately in contemporary descriptions of Lesotho's historical and cultural facets. In doing this, the paper attempts to shed more light on the larger debates about cannibalism by foregrounding how accounts of cannibalism become a "usable past" and how they live in diverse forms, oral, written or imagined. I locate the persistence of the cannibalism

trope in Lesotho within emerging scholarship around the political uses of death in African Studies, archaeology, anthropology and associated disciplines such as heritage studies or memory studies.

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**Sobhuza's attempts to reinvigorate tradition and its contribution to educational policy development, 1930-1935**

This chapter covers the first half of the 1930s, a period dubbed by historians such as Booth as a time of diminutive interest in Swazi history. Contrary to that perception, Hugh Macmillan observes that the 1930s was a very essential time in Swazi history, a period that gave rise to the “emergency of traditionalism.” Although much has been written on Sobhuza’s revival of tradition both by reputable anthropologists and historians, no effort has been made to link his cultural invigoration to the development of certain educational policies in Swaziland. Hence the main focus of this paper is to link Sobhuza II’s revival and use of tradition as a weapon of mobilisation with educational policy development in Swaziland. There were a number of developments that had taken place in the two decades preceding the 1930s which necessitated the revival of tradition and culture in the 1930s. As a result, this paper commences by exploring the circumstances that influenced Sobhuza’s desire to revive tradition in the period under review. It further describes the aim of the Paramount Chief in reviving Swazi tradition. Lastly using Matsapha National School, the paper explains how tradition was used as a weapon of mobilization and it also demonstrates the extent to which Sobhuza II was able to achieve his aim.

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**A history of the railways in Tembisa, 1950s - 1980s:  
People, infrastructure and modernities**

Railways catalysed Eurocentric modernisation and industrialisation of the interior of South Africa in the late nineteenth and early twentieth century, particularly the Transvaal mining epicentre. This paper examines a history of railways in Tembisa during the apartheid period between the 1950s and 1980s using historical sources, archives and oral histories. It places emphasis on the untold histories of the people who experienced the “underside” of modernity. As an attempt to contest Eurocentric epistemic injustice, and in line with theories and discourses on decoloniality, I argue that the concept of modernity is ‘pluriversal’ – plural and global. I engage the theories of modernity, alternatives to modernity, and their detractors, as I trace and analyse the relationship between space, people and infrastructure in a segregated country undergoing a deliberate process of “modernisation”. I explore ways in which the

oppressed peoples living in Tembisa used space to transform and sculpt new identities, resistances and realities.

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**"Worthy of the greatness of the British empire": Cape San child transfers and the assimilationist impulse of evangelical-humanitarianism in the Cape Colony, c. 1806-1830**

The paper explores the ways in which evangelical-humanitarian notions of 'childhood' served to legitimise the transfer of Cape San children from 'savage' parents in the Cape Colony during the early nineteenth century. The Cape San's formidable resistance to the encroachment of settler stock-farmers along the Cape frontier had largely been defeated by this time. The commando-led programme of extermination during the late eighteenth century coupled with the extensive loss of land and resources meant that the San's ability to resist further colonial advances had been seriously undermined. The lives of many San children were, however, spared in order to satisfy the growing labour needs of the expanding European stock-farming population. This became an important aspect of the decline of the Cape San on the Cape's north-eastern frontier, especially following the Second British Occupation of the Cape Colony in 1806. Legislative measures were introduced in subsequent years in order to regulate the employment and treatment of indigenous labourers. Within this context, the frequent forced removal of Cape San children along the frontier resulted in a substantial portion of the labour force in the north-eastern districts of the Colony having an ambiguous legal status. In an attempt to address this, it was deemed appropriate to officially incorporate San children into the Cape Colony's labour regime as apprentices. The paper argues that the moral justification for legalising the apprenticeship and forced assimilation of Cape San children was in part founded upon an emerging discourse of the desirability of a 'civilising childhood' for indigenes emanating from Britain's influential evangelical-humanitarian movement.

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**Telling the history of Mdlalose clan**

I had known that the Mdlaloses were concentrated in the area of Vryheid in KZN; that is where my father told us his children, that he came from. However, it was only in 1996 when I attended my uncle's (ubabomncane's), his elder brother's funeral that I learnt that Knowledge is shaped by events; events are shaped by interaction of social variables such as relations, social groupings or cultural contexts. Events that led to the development of Mdlalose surname stand close to proving the notion of one origin of a group of people. However, such history has not yet made history as has not yet made it to the written word but still hangs tightly to spoken word. This paper looks at the root of the Mdlalose surname in the 1700; it explores causes of this start. Mdlaloses,

cultural historians and other people were interviewed in various places in the area of Vryheid, Lundi, Newcastle and Utrecht in KwaZulu-Natal between 2012 and 2015.

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**The downtrodden yet vital members of society:  
Domestic workers and their plight**

From time immemorial, domestic workers have formed part of a very important labour force in South Africa and the world over. They have been there throughout the different political systems and the changes, which have taken place in the country. It is the main aim of this paper to find out if the different changes in the country's regime have brought any positive changes in the general welfare of this group of women workers. It is important to also establish measures taken to ensure that the employers adhere to the stipulated government laws on the treatment of domestic workers. This trend will be traced way- back in the apartheid era where a majority of black women were working for the white and black masters and madams. A point to note is on how far their positions have changed over the years, way into the post-Mandela era. Generally, this calibre of workers is often looked down upon; given all sorts of names even by children of the madams. Some suffer the most humiliating experiences in the hands of hard-hearted masters and madams, yet a majority of them continue their back-breaking tasks day-after day without complaining. They virtually suffer in silence –but for very low wages. This paper aims at exploring the angle of women wage labour which shows how women's work is often marginalized; of low-status-low wages and very little prospects of promotion to a higher rank.

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**Expropriating the expropriators: Critical reflections on the  
land question in modern South Africa**

The land question in South Africa remains one of the most contested issues of the contemporary era. Colonial conquest of the indigenous communities created an uneven situation of inequality and landlessness. After the defeat of the locals on the battlefields dispossession was cemented in legislation. One such was the passing of the 1913 Land Act. Solomon Tshekiso Plaatje, one of South Africa's finest early writers stated that, "South Africa has by law ceased to be the home of any of her native children whose skins are dyed with a pigment that does not conform with the regulation hue (Plaatje, *Native Life in South Africa*, 1916).

This matter persisted to the present wrestling to undo the injustices of the past. A reporter expressed his disappointment in the way the issue was recently handled in parliament. He stated that, "Parliament took leave of its senses this week. The decision to amend the constitution to allow for the seizure of land without payment or any

compensation to the occupant is a decent to jungle justice, not keeping with the society we are trying to build (*Sunday Times*, March 4 2018)

This study uses a historical paradigm to look at the South African land question with its complexities and also drawing experiences from elsewhere on the African continent. A qualitative research methodology is applied in this study.

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**The collapse of the Barolong-boo-Seleka chiefdom:  
Role played by racism and land dispossession (1833-1884)**

The arrival of Kgosi Moroka II at Thaba Nchu in 1833 created excitement and sense of hope to his followers that had travelled across the interior of South Africa looking for a sanctuary. The manner in which Moroka got the land from Moshoeshe with the help of the missionaries and some Barolong, was not fully clarified and remained dominant until 1843 when the question of sovereignty over Thaba Nchu raised its head. The quest for expansion and security initiated a series of treaties involving Moshoeshe, the British, the Boers and the Barolong. These exposed the vulnerability of Moroka and affected the process of building his chiefdom into a formidable one that would withstand the challenges from outside forces and to become economically self-sustaining. This paper, informed by an intense literature review and document analysis, argues that land dispossessions and blatant racism from the Boers and the British impacted negatively on the development of the Chiefdom of the Barolong boo Seleka leading to the Thaba Nchu Civil War in 1884 and the subsequent struggle for the throne lasting over 134 years.

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**Archaeological activism against the loss of the past:  
The case of Canteen Kopje**

Heritage legislation in South Africa, as elsewhere, has been elaborated against the realisation, inter alia, that unmanaged mining and development results in a destruction of resources that equates with a loss of the past for present and future generations. In Seretse Khama's oft-quoted comment, "a nation without a past is a lost nation, and a people without a past is a people without a soul." Given that development and mining will happen, a key responsibility for government and its heritage sector is management in which a balance is sought between responsible mining and development on the one hand and appropriate levels of heritage and environmental stewardship on the other. The crux of the matter is highlighted in a recent paper by Shadreck Chirikure who asks: "How do we say to those people who do not have jobs 'let them have archaeological sites'?" In practice, the balance in which heritage stewardship would benefit the jobless is less than easy to achieve. This paper looks to case studies from the Northern Cape, focusing particularly on the example of Canteen Kopje. Here, legal steps were taken

to halt the destruction of an archaeological site that was subsequently upgraded from provincial status to become a grade 1 national heritage site. But questions remain as to its future. A role for archaeological activism, which brings communities into collaboration around heritage issues, is advocated.

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**Historical exchange: TRC teachings in the Grade 12 history classroom**

This paper addresses the knowledge and perceptions of both teachers and Grade 12 learners regarding the teaching of the Truth and Reconciliation Commission (TRC) and if the knowledge shared actually enhances understanding and add to peace building in South Africa.

Responses solicited through semi-structured interviews conducted with History teachers in the Motheo District from various socio-cultural backgrounds as a qualitative method of research, provide the researcher with in-depth and broad information on the teaching of this specific topic as part of the Grade 12 syllabi. Issues concerning the knowledge and perceptions of teachers themselves towards the TRC, as well as their own preparation and teaching methods in sharing this theme with the learners, will be examined. Furthermore, the paper will also assess the responses generated from the learners who participated via questionnaires to gain more insight into their knowledge and perceptions of, as well as reactions towards the TRC after the theme was taught to them.

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**Multiculturalism, orality and folklore in one of the  
South African schools in the Free State**

South Africans experiences a confrontation of values of people from other cultures. Multiculturalism is the phenomenon of multiple groups of cultures existing within one society such as South Africans. This society is called 'Rainbow Nation', which was made up of different languages and cultures after post-apartheid area. The rainbow nation comprised many groups with different languages, religions, race, customs and tradition as illustrated by South African History Online (2015). The main purpose of this paper aims at, to explore and discuss the importance of teaching and learning of orality and folklore in school whether it can enhance our understanding of cultural difference in a multicultural society. In this investigation, the use of storytelling will be my working tools. I am going to rely on the teacher's competence as narrators, because they know numerous tales in their own languages, know how to attract attention, make their learners laugh and react. The tales will be selected from four South African languages. The use of orality and folklore can bring better social adjustment in schools between culture and social reality in multiculturalism society

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**Agrarian and community development in colonial Zimbabwe: A case study of Young Farmers Clubs with reference to Mashonaland South, 1963-1979**

This article contributes insights on agrarian and community development discourse in Rhodesia (colonial Zimbabwe) with reference to Mashonaland Province between 1963 and 1979. It provides an insight on rural-driven development based on the fall of the white and rise of the African Young Farmers Clubs (YFCs). Scholarship on Rhodesia has not quite emphasized development based on the role of the youth (YFCs) in agriculture until the 1960s when efforts at active decentralization, sometimes known as community development were undertaken. This paper, therefore, examines not only the role of the colonial state, but also of youth actors in African agrarian and community development and their developmental goals between 1963 and 1979. YFCs were the brainchild of international agricultural developmental movements for the young whose ideas and practices were imported and introduced to Rhodesian whites at the inception of the Federation in 1953 but were abandoned in 1962 for various reasons. Nonetheless, from 1963 young African school leavers decided to fill the void left by their white counterparts by forming African-dominated YFCs directly governed by an independent board of Africans, but receiving considerable state assistance for example educational trainings. The state saw an opportunity to extend its community development policy to promote rural development at a time the number of school leavers began to exceed the number of openings for work. The study situates the YFCs within the broad agricultural history of Rhodesia and examines the effectiveness of the clubs and the independent board running them in light of their dependency on State assistance. It argues that assistance from the State was important in facilitating the operations of the board, but such assistance compromised the board's autonomy. Further, the study argues that State-led community development was a ploy aimed at pacifying African nationalist demands for independence.

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**Constitutionalism and leadership renewal in the African National Congress. Lessons for other African states**

Leadership renewal has been a nightmare for many post-independent African countries. Most African leaders have generally overstayed their welcome. This has by and large affected the socio-economic and political well-being of their people. Indeed, some African countries have had the same leaders for more than three decades. As a result, some of these states have degenerated into fully fledged dictatorships with devastating consequences on democracy, human rights and the rule of law. This article endeavours to demonstrate why leadership renewal has been fairly smooth in the ruling African National Congress since the demise of apartheid in South Africa in 1994 despite the mounting socio-economic challenges facing South Africa today. The

article examines how this has contributed to good governance and accountability in the rainbow nation. It further seeks to examine what lessons can be derived by other African countries from the post-apartheid South African experience in order to improve their own systems of governance and improve the livelihoods of their own people.

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### **A contested legacy: The commemoration and memorialisation of Emily Hobhouse in South Africa**

This paper considers the various ways in which the life and work of the humanitarian reformer and pacifist Emily Hobhouse have been commemorated and memorialised in South Africa. Best known in South Africa for her relief work during and after the South African War, Hobhouse, who was a controversial figure during her lifetime, also proved a contested figure to venerate and celebrate during the course of the twentieth century. The paper will take stock and account for the idiosyncrasies linked to the remembrance of Hobhouse. It will highlight how her legacy has been conceived and represented within the construction of memory as related specifically to the South African War. The latter provided the necessary rhetoric for the shaping of Afrikaner identity within the broader political battles of especially white South Africa. Yet, the paper will also consider the complexity of her legacy, by analysing how it had been co-opted by moderate and liberal sections of South African society as a push against racial discrimination during the entrenchment of apartheid. The paper thus reveals how the commemoration and memorialisation of Hobhouse's legacy shaped and forged but also divided sections of South African society during the twentieth century.

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### **#FeesMustFall campaign and the struggle against neoliberal education in the new South Africa**

In 2015, unable to take a strong, united public stance against Government budget cuts to universities, the VCs and University managements in South African universities simply increased fees. This move by university authorities triggered the Fees Must Fall (FMF) campaign by students, leaving many university campuses paralysed for much of the 2016 academic year. The collective agency of the students finally forced the Government to announce a 0 % increase in tuition fees for 2016, and 'free' tertiary education and training for students from disadvantaged backgrounds starting in 2018 with students in their first year of study at public universities. In this paper I wish to do two things. First, I wish to bring to the fore the nature of the #FeesMustFall campaign by discussing its overt, covert and discursive articulations. Second, I wish to posit that the #FeesMustFall campaign must be seen as a struggle against universal neoliberal constructions of higher education and the university, on one hand, and the 'epistemic

violence' that continue to permeate the South African higher education environment, on the other hand.

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**The politics of the dwindling government financial subvention  
to the National University of Lesotho**

Since the turn of the 21st century, the Government subvention to the National University of Lesotho (NUL), the Kingdom of Lesotho's premier university, and the only public university in the country since 1945, has been consistently falling, tangential to inflation, personnel costs and massification. The question is: why? In this paper, and on the basis of interviews and general conversations I have had with numerous stakeholders – government officials, politicians, university administrators, academic and non-academic staff, students, and members of the community among others, I wish to argue, without necessarily discounting the resource constraint thesis, that the Government of Lesotho (GOL) has been using the financial subvention to NUL as a weapon to impose its will on the university. Thus having failed over the years to impose its will on NUL, the GOL is turning its fiscal monopoly into an instrument of coercion and counter-reaction in order to 'discipline' and 'punish' NUL for not only its alleged resistance to embrace market-oriented reforms. I thus show that neoliberal constructions of higher education and the university, including viewing the university space as a seat of opposition politics, are chiefly responsible for the retreat of the state in the provision and funding of higher education not only locally, but also globally.

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**'One minority of courage makes a majority': Decoding the complexities of  
language-in-education politics in contemporary South Africa (1940s-present)**

The presentation derives its title from a wordplay of the words 'one man of courage makes a majority' which are attributed to Andrew Jackson – 7th President of the United States – and made popular by their use in Profiles in Courage by JF Kennedy – 35th President of the United States. On close scrutiny however, the phrase – especially as used by JF Kennedy to 'honour those with the courage to compromise as well as those who stay the course' – captures in uncanny ways the complexities of language-in-education politics in contemporary South Africa, i.e. 1945 to the present. Decoding of the complexities under reference begins with affirming the definition of the minority construct in line with International Covenant on Civil and Political Rights (ICCPR). From this perspective, all population groups of South Africa distinguishable on ethnic, religious and linguistic grounds constitute minorities. With this definition in mind, the presentation starts by sketching how two minorities – the English and the Afrikaners – through complex combinations of 'courage to compromise' and 'courage to stay the course' laid foundations of language-in-education politics in contemporary South

Africa, culminating in The Bantu Education Act, 1953 (Act No. 47 of 1953). The presentation explores how this legislation from a minority government which had massive ramifications for the education of the majority of the population, shaped language-in-education politics in South Africa, culminating in the Afrikaans Medium Decree of 1974 – arguably the trigger of the tragic events of June 1976. Against this backdrop, the presentation will critically evaluate how, despite efforts at replicating the brinkmanship of ‘courage to compromise’ and ‘courage to stay the course’ on the part of the Afrikaner, the events of June 1976 and global geopolitics characterised by transgressive change have since propelled another minority language – English – into a dominant status in South Africa’s language-in-education politics to the present.

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### **Landscape, land, memory and 'New Nationalism' in Zimbabwe's political discourse**

As Europe and the United States of America experience a populist turn, Zimbabwe has been undergoing its own populist and ‘new’ nationalism where landscape, land and geography have been central in constructing discourse on nationalism. Land remains central in the creation of national identity but this has been done through ‘othering’ and displacing those regarded as not belonging. Land and geography have been central to Zimbabwe’s ‘new nationalism’ discourses c.1998. However, it was not until the year 2000 that land assumed a pivotal role in discourse on nationalism as nationalism was framed and defined according to land. Zanu PF’s election manifesto revealed the importance of land as it read ‘Land is the economy and the economy is the land’, and at the same time Robert Mugabe uttered ‘Blair Keep your Britain and I keep my Zimbabwe’, this set land and geography at the epicentre of the nationalist discourse in the country. The paper therefore uses landscape, political geography and ‘geographic nationalism’ as theoretical lens, to unpack how geography, landscape and land are central in the (re) construction, (re) negotiation of the imagined community’s national identity discourses on nationalism as well as how discourse has been framed and shifted discourses over the years. By referring to Zimbabweans as ‘children of the soil’, a sense of oneness and sameness is created. The paper therefore interrogates how ‘new nationalism’ can be understood through the (dis)placement from land in Zimbabwe of both Blacks and Whites.

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### **Federalism with South African characteristics? Traditional authorities and customary law in a democratic, constitutional state**

The paper presents a novel take on the character of South Africa’s governance structure. It argues that, insofar as it constitutionally recognises traditional authorities, figures who rule in accordance with idiosyncratic and localised customary laws, as well

as instigate a cheek-by-jowl existence of an asymmetrical property law (where in the urban setting land is nominally bought or transferred for sale, but in traditional rural areas granted by the chief), manifest in the differentiated land laws brought about by the Communal Land Rights Act of 2003, is more akin to, and necessitates a definitional alignment with, the federal system of government than a unitary one – or at least a weak “federalism with South African characteristics.”

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### **“The feeling I get when things fall”**

There is a feeling you get when you anticipate that something might fall. You might experience a dropping sensation in the gut, which causes or triggers a sense of anxiousness, worry, fear, nervousness or even excitement. The feeling I get when things fall is a text, which unpacks the affect (feeling) of witnessing the removal of the Cecil John Rhodes statue in Cape Town.

I discuss this event addressing the decolonising of a post-apartheid South African landscape. Through this I unpacked the visual catalyst; the statue and object of affect to learn how we have come to deal with memory and history in the present. I am interested in how the effect of erasure/removal conjures a response in the viewer, a conversation that can be learnt from.

I set out to develop new knowledge production through applying and navigating multiple visual methodologies, arts-related approaches methods as tools to unpack and understand the complexities of these events. I discovered in applying arts based methods one is capable of addressing the aesthetic experience of an historical event, making ones learning and encounters more tactile, illuminated and impactful in the present.

Going forward, I will use my findings and adapt them in my teaching practice, engaging my students in developing a new awareness around the visualisation of history, presenting a history of the present. In re-thinking the translation and interpretation of historical events creating a lens, which is capable of producing affect in the present evoking continuous debate in developing pedagogy of experience.

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### **‘Mob’ resistance to Apartheid policies: Oral and newspaper perspectives on police killings in Cato Manor, Durban, 1960**

On 24 January 1960 four White and five Black policemen were killed by a fuming crowd in Cato Manor, widely known as Mkhumbane to local Africans, while on a routine raid for illicit liquor. Known for its “controversial nature” and being the “naughtiest slum” area in the 1950s, the area had a multi-racial population of Africans and Indians, and Coloureds who had immigrated from rural villages and other areas to seek or be nearer to work in Durban. The incident, believed to be the highest number of police killed at

one event, encapsulated a range of grievances by local residents as it happened in the midst of resistance against apartheid's forced removals. The 'butchering' of the police spread across the country to an extent that reports suggested that the Cato Manor police killing was 'one of the factors leading to' the Sharpeville Massacre on 21 March 1960. Some say the cause for the Sharpeville Massacre was because police 'became terribly afraid that this crowd was going to do to them what had happened at Cato Manor.' This paper discusses the oral and newspaper interpretations of the January 1960 incident. The paper also succinctly discusses resistance to apartheid's policy of forced removals and police raids in Cato Manor.

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### **Taking heritage memory to schools and the role of public libraries in South Africa**

South Africa, like any other country, has accumulated heritage memory over the years. Although twenty-three years into democracy, the country's focus is on radical economic development, heritage memory is one of the areas that should develop with times and be communicated from generations to generations. Heritage holds immense memory and maps where the country is coming from. Every year in South Africa there are events and commemorations, and many institutions, government Departments and organisations make efforts to keep the heritage spirit alive. Accordingly, public libraries are well placed to take memories to relay heritage memory to the communities starting at schools so that it does not diminish with generation. This paper seeks to demonstrate that public libraries are instruments to realise this goal and take heritage memory to schools where the young generation may further relay it down to the next generation. It adds to the body of knowledge advocating the importance of heritage memory and its communication. As it speaks to one of the country's area of development, it sheds insights for policy-makers on the importance of the role of the public libraries in taking heritage memory to schools.

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### **Grand visions, modest results: Early efforts at Black Economic Empowerment in South Africa**

Black Economic Empowerment (BEE) is associated with attempts by the post-apartheid democratic state to deracialise the economy and support the black section of the South African population in the economic sphere. What is often overlooked is the fact that decades before the advent of democracy in South Africa and the state policy on BEE, there were numerous attempts by various black people to bring about black economic empowerment.

In this paper I discuss the grand vision of black economic empowerment by Pixley ka Isaka Seme, one of the founders of the African National Congress in 1912. Not only did Seme articulate a comprehensive vision of black economic empowerment; he also started numerous business enterprises that were aimed at giving concrete expression to his vision. His vision, together with his enterprises, disappeared against the hard blast of racial oppression.

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**Poor in thoughts, dangerous in actions: A concomitant quest to destroy South Africa's tertiary education system**

What necessitated this paper is an uninformed call by university students for the complete eradication of fees paid at these institutions of higher learning in this country. Uninformed in the sense that, generally, the call does not reflect the country's economic discourse. To drive their call home, the fees-must-fall-movement employed militant-cum-destructive tactics that laid bare their reasoning shortcomings. It is evidently clear that such a call is a misguided and misplaced one, when one factors in Zimbabwe as a case testament. The paper argues that such a call is reckless and inconsiderate, and likely to create a second Cuba, as free education is incompatible with quality education. A historical argument is provided to illustrate the fact that the call is a quest to flush the country's envied higher education system down the drain as was the case in Zimbabwe immediately after independence. This is so in that the game seems to have been lost for students as populist politics play themselves out, with some opposition parties hijacking the call, while the ruling party ran over itself to assemble an irrelevant commission. Add to the confused equation, the anti-fees-must-fall-movement (the paper reflects), one has a manifestation of a besieged education system. Thus, it boggles the mind why a dynamic social group would want to destroy an education system, which is an epitome of Africa's progressiveness in the context of a globalised village. This paper follows a qualitative methodology where interviews were done to gather information regarding the fee scraping at institutions of higher learning in South Africa.

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**A review of spaces of local participation in promoting service delivery in South Africa**

This article acknowledges that South Africa's current development disparities emanate from the pre-1994 apartheid society, characterised by segregation and an absence of constitutional spaces of citizen participation for the majority. However, despite South Africa's post 1994 era of democracy, praised as one of the best in Africa, constitutional spaces of democracy do not seem to adequately facilitate effective local participation

thus affecting local service delivery. One perceived consequence of the limitations of current spaces of participation has been service delivery protests that have become common in the local government landscape. This article concludes that there is a need to improve the local spaces of participation in post-democratic South Africa in order to enhance local participation and to improve service delivery. In particular, there is need to emphasise additional forms of public representation and accountability to promote the interaction of citizens, councillors and local government officials in decision-making processes. Such spaces can include introducing and strengthening social accountability mechanisms such as the community scorecard process.

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### **Land reform: South Africa's unfinished business**

South Africa, like all other African that are coming out of colonisation have had to redistribute land following their political independence. From 1994, South Africa has made use of the three pillar strategy: restitution, redistribution and wswb systems to give land back to the blacks who had lost out through land alienation. Historians have written on how land was the pivot of the liberation struggles of Africa, of how it was important that black governments give land to the natives. According to Solomon Plaatje's blacks had been removed from their villages to reserves, homelands and Bantustans without compensation. The South African government has unfinished business where land reform is concerned since a majority of blacks still do not have land and are still steeped in poverty. Using desktop, this paper seeks to pore over the successes and failures of the South African government in redistributing the scarce resource. The research shall also comment on recent developments around land reform in South Africa.

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### **ANC students in the Soviet Union (1979-1991): Past and present realities**

The ANC armed struggle and uMkhonto Wesizwe (MK) combatants has been well documented for the understanding of the ANC in exile during the liberation struggle. However, we know very little about the lives and experiences of the 1976 group of students who fled into exile with the intention of taking up arms but ended up taking scholarships to study in socialist countries. The ANC scholarship programme was developed with the objective of upgrading the 1976 youth with educational training and skills in order to build the capacity of ANC comrades to take over state power post the liberation. This paper draws on oral interviews with former ANC students who particularly studied in the Soviet Union from 1976 to 1991. It provides insight into the personal struggles and everyday life of students in exile. This paper argues that although the liberation struggle is understood in terms of guerrilla life and hardships in the camps, on the other hand statelessness, lack of access to resources and the

adaptation into an unfamiliar socialist political system and environment of students in the Soviet Union contributes to the complex and multi-layered understanding of what constitutes a liberation struggle. This paper will attempt to connect the past with the present realities by showing the contradictory ways in which the former ANC student's socialist education and training was marked by an ongoing struggle of finding their role and place in a neo-liberal South Africa post the liberation.

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### **Assessing historical consciousness and knowledge of undergraduate history students**

Using the Truth and Reconciliation Commission of South Africa (TRC) as a case study, the paper attempts to assess the knowledge and understanding of the registered undergraduate history students at the University of the Free State's main campus about the TRC and the concept and process of reconciliation in the country at large. The research wants to assess whether the younger generation of students, specifically students taking history as a subject, have any historical consciousness and knowledge of such a significant and contemporary event in South African historiography as the TRC process. In addition, in relation to the aims and recommendations of the TRC, to perceive the views of undergraduate history students on the progress in reconciliation endeavours in South Africa. An explanatory mixed-method research approach was employed. A sample of undergraduate history students was randomly selected to complete a questionnaire, while group interviews were also conducted with these students. This research may contribute to information and awareness about South African history student's present-day historical consciousness, knowledge, opinions and challenges regarding these topics and the effect thereof on the teaching and learning of such themes.

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### **Critical analysis of the religio-political transformations: Case of the Zimbabwean Restore Legacy Operation 2017**

The article examines the influence of religion to peace-making processes in Zimbabwe during Operation Restore Legacy. This paper is motivated by the instrumental role that was played by religion in negotiation processes that saw the end of Robert Mugabe's 37-year rule in Zimbabwe. A number of religious organisations participated in the transitional processes to ensure peaceful transition to the Emmerson Mnangagwa era. It is against this background that this paper explores the relevance and contribution of religion to politics and peace in societies. The article thus reflects and explores the contribution of the Roman Catholic Church's role towards peace in Zimbabwe during this period through its representative Father Fidelis Mukonori. The paper will interrogate the contributions of religion to politics and the degree of independence of

religion from active politics. In the process the findings will also unpack the position of the church with regards to the Zimbabwean politics. The paper will also assess the diplomatic methods that were employed in a potentially volatile situation during the Operation restore legacy. The major focus of the paper is thus to examine the significance of the church throughout the above mentioned operation that saw Emmerson Mnangagwa assume power in 2017. The paper thus critically analyses the role and importance of the church in peace and reconciliation processes in Zimbabwe. The paper will make use of the qualitative method of research.

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### **The Laingsburg flood disaster in black and white, 1981-2011**

The 1981 Laingsburg flood disaster remains one of the most devastating natural disasters in recent South African history, both in terms of the loss of life and environmental damage it incurred. The disaster tragically claimed the lives of 104 black, coloured and white South Africans and left a trail of environmental destruction in its wake, within a particularly volatile political context. Since then, a number of publications have emerged which aimed to shed some light on what exactly happened on that fateful summer's day in January. However, none of these publications discusses the attempts that have been made to commemorate and memorialize the disaster. This paper will therefore discuss the efforts that have been made by the community to remember this catastrophic and politicized aspect of its history, by situating it within the broader literature on South African commemoration and disaster history.

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### **'The hand that rocks the cradle': The role of heritage ambassadors in the Cradle of Humankind World Heritage Site**

Last year, the National Geographic Umsuka Public Palaeoanthropology Project, a program of the African Digital Education Trust, ran its pilot Umsuka Cradle Ambassadors course. The aim of the course was to provide a platform for personal development and a community ethic within the Cradle of Humankind among entry-level service workers who may have a limited education background. The course was tailored towards customer-facing employees within the Cradle whose jobs do not necessarily entail a detailed knowledge of the Cradle of Humankind World Heritage Site but for whom a basic knowledge of human origins would aid them to create an overall authentic experience for visitors.

This course aimed to instil the notion of Cradle employees as custodians of the World Heritage Site, who protect its resources, promote its importance in world history, and support Cradle enterprise, so that owners and employees can operate in line with these values. The course set out to be a holistic program balancing the teaching of

palaeoanthropology and personal and social development. This talk will delve into the contested history of the Cradle of Humankind World Heritage Site before sharing the successes and challenges encountered during the course.

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### **General Jan Smuts and the Polish orphans of Oudtshoorn, 1943 to 1947**

The role played by General Jan Smuts during the Second World War is well researched and documented. One of the inner layers of history on the topic that is not yet been exhausted is the role Smuts played in given 500 Polish orphans a new home in South Africa during the war.

In the summer of 1941, the Polish government-in-exile in London received permission from the Soviet Union to release several hundred thousand former Polish citizens from Gulags, prisons and forcible resettlement in the Soviet Union. The Polish deportees travelled via camps in the British-controlled Middle East to “new homes” in commonwealth countries throughout the world. In 1942, the London government, acting through their Consul General Stanislaw Lepkowski, secured permission from General Jan Smuts to transport 500 of the estimated quarter of a million orphaned Polish children to the Union of South Africa.

Initially Smuts gave permission for only 100 of these Polish orphans to enter into South Africa, but that was increased to 500 children, accompanied by a substantial number of adults to act as guardians. Between 1943 and 1947, the time the Polish Children’s Home (Dom Polskich Dzieci) in Oudtshoorn was functional, both Smuts and his wife played an important role in making the children feel at home. Known to the children as “Oubaas” and “Ouma” Smuts, the South African Prime Minister played a pivotal role in affording these Polish orphans a “new life”. This brings to light the character of South Africa at the time, and the special trait Smuts possessed, not only as leader, but also as human being.

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### **Seven years of tribulation – 2010 to 2017: The steady decline of sport in South Africa**

Since the hype of hosting the 2010 Soccer World Cup died down, South Africa started moving into a phase of steady decline. By the end of 2017 this downward spiral continued, with no real solution for the endless problems in sight.

During this period team sports like soccer, cricket and rugby faced challenges like bankruptcy, corruption, poor administration and declining player pools. The strength of the Pound, Euro and Yen attracted more than 300 first class rugby players to different parts of the world; “Kolpak” contracts depleted South African provincial cricket teams and many quality soccer players decided to ply their trade outside the country’s borders.

Poor administrative impact and decisions within sport led to situations that left the country with egg on the face. Durban losing rights to host the Commonwealth Games in 2022; ongoing scandals within the top structure of SACOS; the last-minute postponement of the 2017/18 T20 Global League cricket tournament; corruption charges against senior SARU officials and the emerging scandals of “bid-buying” and sexual harassment claims aimed at senior administrators in SAFA are only a few examples of problems in South African sport.

The general decline of amateur and professional sport in South Africa and the failure, in most instances, to implement and maintain transformation policies throughout South African sport further illustrate the negative disposition of sport in South Africa today. Only time will tell if new leadership and direction in the country can contribute to turning the situation sport around.

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### **Cracks of the South African education system: Origins and reparation methods**

The cracks of the South African education system have become too wide for the community to look away from. The real reflections of the success rates (before free percentages are added at the command of the Department of Basic Education) versus the failure rate show great disparities within the different sets of communities we leave in. Questions have come to the spotlight concerning the issue of success rates versus the drop-out rates in institutions of higher learning. The questions were sparked by sudden demonstrations about the dissatisfactions with the status quo, in relation to higher education curriculum, access, funding and transformation. In an attempt to understand exactly where South Africa went wrong, one needs to start at the ground. The general observation is that the poor masses (regardless of colour) suffer the wrath of a stagnant, reluctant and lazy education system. An uneducated society is a lost society. This paper will interrogate the roots and nature of the cracks of the South African Education System. The root and nature will therefore be used to evaluate recommendable reparation methodologies. The paper will employ mixed-methodologies of scientific research (Qualitative and Quantitative methods) and will primarily rely on the development and acquisition of primary sources and partially use secondary sources in order to aid the review of existing findings on the said topic. The assumption of this paper is that the problems encountered in higher education, were nurtured or nursed from the basic education in the first (1st) grade. That trying to find solutions for the higher education sector will be treating the symptoms and not the virus itself.

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### **Historical inequality in the National Water Act: Legal pluralism in the former homelands of South Africa**

Since 1998 South African water law is governed by the National Water Act. The purpose of this law is to promote equitable access to water and redress the results of past racial and gender discrimination. The act includes a clause on the continuation of pre-1998 water rights which is known as Existing Lawful Use. This notion stipulates that any water use that was legal between 1996 and 1998 would continue to be legal under the NWA. Almost no Black South African had any statutory water rights in that time. ELU was designed to be a temporary solution in the process towards compulsory licensing, however implementation would prove extremely complicated. ELU did not become the envisioned temporary measure, but one that is still active in 2018.

This report analyses three historical cases that illustrate the history of legal pluralism and “Native water rights” in South Africa from the former homelands. These cases will describe the relationship between customary water law and statutory law.

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### **Between duty and desire: Bridal pregnancy in Anglican Cape Town**

An analysis of courtship and marriage practices in nineteenth- and twentieth-century Cape Town can provide rare insight into the social dynamics which characterized this cosmopolitan city. Yet these practices, owing to limited documentation, have received little scholarly attention. Employing methods from the digital humanities and newly-transcribed, individual-level baptism and marriage records of Anglican parishes in Cape Town, this paper aims to shed light on one key aspect of marriage behaviour in this tumultuous, colonial period: bridal pregnancy. In determining the impact of race, occupation, and area of residence on the incidence of this practice, we find that Anglican Capetonians married for very different reasons than have often been assumed. Two historical shocks – the Anglo-Boer War and the Spanish flu – help to confirm our hypothesis.

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### **Does the law serve the people? The death of Steve Biko and the Inquests Act**

The law should ensure order and stability in society by governing actions and regulating processes. The principle of ‘by the people for the people’ should be applied in drafting laws. By analysing the Inquests Act, which dates from 1959, with case reference to the death of Steve Biko, a retrospective ethical-historical inference may

be drawn to determine if justice was indeed served in this specific instance. The Inquests Act 57 of 1959 commenced on 1 January 1960. To this day this law governs the holding of inquests into unnatural deaths in South Africa. It prescribes the findings to be made by the judicial officer with regard to the identity of the deceased person, cause or likely cause of death, date of death and as to whether the death was brought about by any act or omission prima facie involving or amounting to an offence on the part of any person. When an inquest was held into the death of Steve Biko who died in detention in 1977 these prescribed findings were indeed made by the presiding officer. Despite this the finding was condemned both locally and abroad because the court found that the available evidence does not prove that the death was brought about by any act or omission involving or amounting to an offence on the part of any person. The outcome of the Biko inquest raises the question whether the law served the people, not only the Biko family but also the broader community. It seems that the prescriptions of the law were adhered to but the question of why the presiding officer made this particular finding and his interpretation of the law and evaluation of the evidence still remains.

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#### **From Dikmelk to Cracker Box: Early South African armoured car operations in Northern SWA/Namibia, 1967-1974**

In 1957, the South African Parliament passed a new Defence Act (Act 44 of 1957). Under this new Act the old Union Defence Force (UDF) was renamed as the South African Defence Force (SADF). More importantly however, was that unlike its predecessor, the South African Defence Act of 1912, the new Act stipulated that the SADF was authorised to conduct military operations both inside South Africa (including SWA/Namibia) as well as externally.

It is however, highly unlikely that the authors of this Act could have foreseen that less than a decade later the SADF, and by default the soldiers of the South African Armoured Corps (SAAC), would find themselves executing just this sort of military missions. Between 07 December 1967 [issuing of Mobilisation Order for Operation Dikmelk], and 01 April 1974 [official date when the SADF took over control of the border area from the SA Police], the SAAC would inexplicably become entrenched in what would later become known as the South African Border War.

One of the leading combat elements over this time period was to be found in the diminutive Eland Armoured Cars and their crews from the SAAC. Originally entering SADF service in 1962 as the French manufactured Panhard AML ("Automitrailleuse Legere", or light armoured car) Type 245B and 245C, the Eland Armoured Cars (as the South African produced version of the vehicle was named), despite some initial SAAC misgivings, soon proved their worth on the battlefield. Leading from the front, these vehicles would dominate early South African mechanised mobile military operations and pave the way in terms of lessons learnt for the larger SADF mechanised cross border raids and operations of the 1980s.

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### **Security forces and political power in post-colonial Southern Africa**

This article is about the intertwining of political disputes with the security forces in Southern Africa. It argues that support and control of security forces in many Southern African states has remained the key to holding political power. It discusses how, dating back to the time of independence until recent times, politicians and political parties, police and the army have continued to form alliances designed to keep particular people and political parties in power. This connection between political power and support from security forces was solidified soon after the attainment of independence in many of these states. This has led to protests mainly by opposition parties being broken up and opposition leaders being arrested by the police. Political leaders were absolved of any personal charges for crimes against ordinary citizens committed in 'their name' by security forces, even if people were killed. This study will use the experiences of Lesotho, Swaziland and Zimbabwe to demonstrate crisis in their military and political systems. This study is a significant contribution to the history of Southern Africa because it is an attempt to detail how security forces lurked as another, hidden, political faction and governance in the public interest was the greatest casualty.

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### **Contestation within the context of sacred spaces: A case of Intaba Yezono (Grahamstown, Eastern Cape)**

In an African context, the sacred sites are the preferred spaces for ritual performances and identity construction. The paper concentrates on one of such sites in the Eastern Cape called Intaba Yezono. Historically, through this site traditional settlement patterns brings different interpretations about the values, symbolic meanings and the history of the site. The site became significant for different religious persuasions, indigenous knowledge and ancestral veneration of Africans and traditional healers. Therefore, this constitutes the gist of this paper. The paper attempts to answer the following key questions: How sacred sites are exemplifications of African indigenous religion. Why they form locations of cultural and spiritual expressions. Why are they regarded as pertinent nodes of identity construction in a vibrant changing South African society. Furthermore, this paper seeks to explore the ways in which interpersonal experiences of various stakeholders residing closer to these heritage sites shape their sense of self. Despite these positive signs of the significance of these sites, their existence poses a number of challenges to some heritage practitioners, traditional healers and to government officials because of the existence of clay and other medical herbs, which are sometimes taken away from the site. This in one way is to ruin the natural flavour of these sites. The paper concludes by arguing for the preservation and protection of the sites such as the Intaba Yezono.

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**Zimbabwe in crisis. A historical analysis of South Africa's  
'quiet diplomacy', circa 1994-2003**

South Africa has been viewed as the bastion of African democracy in the post-colonial era, a fervent supporter and protector of human rights and the economic powerhouse of the continent. This idea of South Africa as the hegemon of the region, challenged only by Nigeria, has perpetuated even during the colonial era and has filtered through into current times. With this somewhat self-imposed status has always been the problematic of responsibilities. This paper will be a historical analysis of what these responsibilities entail and whether South Africa is truly succeeding in its role as 'hegemon', using the Zimbabwean crisis as a case study.

The Zimbabwean crisis is one that has deep historical roots, which escalated in the late 1990s for a plethora of reasons. The implications of this multi-layered crisis on the country and on Southern Africa as a whole were immense. At the centre of peace-building, attempts at economic restoration and peacekeeping was SADC, although South Africa was expected, or expected itself, to have the largest impact on the direction the Zimbabwean crisis would take. In this context the miracle of 'quiet diplomacy' was borne. South Africa's position was careful yet calculated and for a time was generally seen as successful. The phrase "African solutions for African problems" was popularized during this period as situations in not only Zimbabwe but also other African countries were seemingly handled using a very similar approach. However, as with most man-made miracles, "quiet diplomacy" soon became a mirage. The crisis in Zimbabwe escalated and the South African population became more and more critical of the manner in which the situation had been handled.

This presentation will aim to put South Africa's 'quiet diplomacy' into historical context. Questions surrounding why this foreign policy approach was favoured and to what extent underlying tensions potentially resulted in the direction taken will be explored. The impact of 'quiet diplomacy' on the current social, political and economic situations in both Zimbabwe and South will also be assessed.

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**Assessing past drought experiences to debate YouTube  
as a source in historical research**

The 21st century saw dramatic changes in the amount of available sources from which researchers can obtain insights into the past experiences of people relating to certain phenomena, such as drought. Social media is but one source, but with ongoing critique regarding 'fake news', the criteria for the use of social media platforms such as YouTube within the historical research process is of paramount importance. This is especially so when faced with more people leaving their social media pages, and thus any evidence they may have left behind in the virtual world of their experiences of real world phenomena. Added to this is a perceived lack of intellectual knowledge

regarding the experience and personal effects of drought on people in South Africa, especially from a historical perspective.

It is suggested in this article that in the 21st century social media is providing a new means for historians to explore this line of thought. This is considered as the value of YouTube is weighed as potential source for historical inquiry. To aid in this venture specific methodological criteria are applied from various fields of History, namely Regional History, Oral History (as contributing to Public History), as well as from the fields of Social Sciences and Communications Studies. The value and reliability of YouTube is weighed as the experiences of Vaal Triangle residents during the recent 2015-2017 drought is investigated.

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**Incorporating oral testimonies in teaching about heritage:  
A history educator's experience**

One has observed that history educators shy away from engaging learners when teaching about heritage matters in Grade 10 History syllabus. Some of the reasons advanced by these educators are as follows: They don't see the relevance of this section of the syllabus in the broader knowledge of understanding history as a subject; the heritage component is only for Grade 10 without any continuation in the subsequent grades, namely, Grades 11 and 12; there is lack of material to assist the educators and learners in teaching about heritage. In attempts to address the above challenges, in this paper the researcher suggests in use of oral testimonies in the teaching of the heritage component. Using Senakangwedi Secondary School as a case study, the researcher contends that this approach proved to be useful. In this paper, the researcher shares his experiences in this regard.

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**Aliens, Jews and Gypsies. Conspiracy theories and historical consciousness**

All conspiracy theories are nonsense – except those that are true. South Africa's contemporary history is fraught with conspiracies. Where conspiracy did not exist, conspiracy theory wafted in the air. From the South African War to State Capture, from the murder of Hendrik Verwoerd to the assassination of Chris Hani, from the Information Scandal to the Arms Deal Scandal. Most of the country's 20th century history was so tangled in lies and legend that an official Truth & Reconciliation Commission was established to try and forge a believable national narrative of sorts – the Commission itself became the focal point of conspiracy and misty conjecture. South Africa is not unique. The contemporary world is a paranoid one. Conspiracy Theories are making increasingly greater inroads in people's understanding of current realities and decoding of the past. This paper will examine: What is this phenomena?

Where and how are these embryos nurtured? Who accept its legitimacy – and why? What is the effect of this phenomena on Historical consciousness?

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### **Life-giving waters: How the thermal spring waters of Caledon played a role in the creation and survival of the town**

At the Chicago World Fair in 1893, the town of Caledon won the first prize for the best thermal mineral water in the world. It was because of this world famous thermal water that the town was founded in 1813, and the fate of the thermal springs and the town has been linked ever since. Even before the town was established the area was visited by invalids and tourists alike who would “take the waters” in search of a cure for their ailments. These were the first type of “health tourists” who visited South Africa for its climate and thermal springs, and Caledon became a health resort and a new tourist destination for many. In this paper there will be looked at the role that water, in this case thermal spring water, played in the erection of the town, but also how it sustained the town and its people. The waters did not only nourish the community, it also brought with it the tourism industry and in effect created the life line the town needed to survive. There will also be looked at how the thermal water spring was changed from a muddy and primitive waterhole, to a grand Sanatorium and in the end how a Casino saved this historical thermal spring from disappearing. The fate of the thermal springs played a large role in the community, even in times when the thermal springs were not utilised for its healing powers, but rather to sustain the town and its people in alternative ways. The history of Caledon and its thermal springs shows one the integral part water, in any form, plays in the formation of a town and the role water tourism played in the survival of the 'Capital of the Overberg'.

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### **Identifying the WEF-nexus in South Africa's water governance (1910-2008)**

In 2011 the international water management sector introduced the water-energy-food-nexus (WEF-nexus) to deal with the integrated water resources management and governance in a format that takes note of climate change and the growing scarcity of water at a time of the unprecedented global population growth and development. The current status of water as a copious natural resource will probably change by the mid-21st century. Water scarcity requires planning strategies aimed at mitigating security of supply threats. Therefore, water planning in the countries of the world, are currently in a phase of integrating more complex systems of modelling and planning for future supplies and infrastructure systems. International organisations, such as the United Nations and the World Economic Forum, have made calls for a more concerted focus on effective measures to secure sufficient water for the future.

The paper posits that it is possible to identify a number of hydraulic mission phases in the water governance history of South Africa in the period 1910-2008. It is possible to interpret some prominent phases as part of an emergent WEF-nexus. Three hydraulic missions have been singled out. They are briefly defined and contextualised in terms of their usefulness for our understanding of the WEF-nexus in the 21st century.

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**The influence of cultural and religious perceptions on planning for cemeteries.  
A case study of Mangaung Metropolitan Municipality**

One of the hallmarks of humanity is the care taken in disposing the dead; however, the form that this takes varies significantly from culture to culture with religious beliefs playing a significant role determining acceptable burial practices. Burial in cemeteries has been the accepted practice for the majority of South Africans, although many have preferred cremation. Consequently, the provision of graveyards, cemeteries and crematoria is an essential function within urban settlements. Cemeteries have traditionally been located on the edge of human settlements and as the urban areas sprawl outwards, they become less accessible as travel distance increase. According to a report prepared for the South African Local Government Association, older cemeteries, now engulfed within the urban areas, have filled up faster than anticipated due to both increase in urban population and the effect of the HIV/AIDS epidemic. Accessible land in urban areas is in demand for production and housing purposes while spaces such as cemeteries cannot compete on financial terms. Among challenges for cemetery planning is thus to maximise land available and this may entail alternative burial practices.

This paper explores the role of cultural and religious perceptions in planning for cemeteries in Mangaung Metropolitan Municipality. Religious leaders from of faith communities were interviewed as were officials from municipal functions responsible for various facets of cemetery planning. In addition, a questionnaire was administered to a Teacher Forum that represented a range of cultural and religious communities in the area. The findings regarding the attitudes of the community on issues such as burial as opposed to interment in mausoleums or cremation, cemeteries as land uses in the urban area, the preferred location of cemeteries and the re-use of closed cemeteries will be presented along with the opinions of the officials regarding cemetery planning and maintenance. The paper will conclude with recommendations for cemetery planning in South Africa.

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**Everybody's War: The role of the Anglo-Boer War Museum  
in engaging the community**

The contemporary understanding of Anglo-Boer War shows that everybody who were trapped in the war zone suffered due to the effects of the War. Even the "dark race" as emphasized by Emily Hobhouse in her speech, were affected. Little was known about the black participation and their involvement in this War. The Sol Plaatje Hall at the War Museum of the Boer Republics depicts the role of black people on the Boer and British side. This paper focus on how the Museum has embarked on a journey to inform the different communities on black people's participation in this war.

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**A comparative analysis of the apartheid and Post-Apartheid  
South African student activism**

The major thrust of this research is to unravel the forces and issues which were at play in the genesis and evolution of student activism during both the apartheid and post-apartheid era. Case studies will be selected from South African universities and presented in a comparative approach. In this context student activism will be taken to mean all works and activities done by university students to effect a political-socio-economic change at both local and national levels. Most countries have over the years faced serious student disturbances which have often led to the damage of property, militant confrontation with state security agents, disruption of normal activities and programmes. Temporary closures of some universities has also been witnessed at times. Taken in this context student activism is therefore not a strange phenomenon in the world in general and in South Africa in particular. Against this background, the cause for concern is not the fact that disturbances have occurred but rather the frequency and usually the way how governments and university authorities have responded. Thus the researcher seeks to unravel the rationale behind student activism in South Africa and explore its historical evolution. It further seeks to give an analysis of the predicament of student activism in terms of government responses both in the apartheid and post-apartheid era. During the apartheid era university students have been perceived by many as agents of nationalism or as the voice of the "voiceless" but after the democratic elections of 1994, some of them have been viewed as 'hooligans' and 'unpatriotic'.

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**Migrant labour in the (Orange) Free State, 1975-1992:  
Regulation and contestation**

Although scholars in the 1960s and 1980s paid much attention to the social and economic significance of migrant labour under apartheid, they were less interested in the political and legislative aspects. Moreover, despite an extensive literature on migrant labour on the Rand, the Cape, and Natal in this regard, much less has been written by historians about migrant labour in the (Orange) Free State. The theme is important because white supremacy governments recognized the revolutionary potential of the urban masses who could be mobilised for action against a social order that kept them in bondage. Laws such as the Urban Areas Act of 1923 were passed to 'segregate' them, to prevent them from taking root in the cities, and to divide them and force them to work for starvation wages under the White man's rule. Another such law was the Physical Planning and Utilisation of Resources Act of 1967, which replaced that Natural Resources Development Act of 1947 and imposed control over the use of land for industry. These two Acts played an underlying role in the promotion of the migrant labour system under the apartheid rule, which surprisingly the Dutch Reformed Church Synod of 1965 described as a 'cancer' that was destroying the African's moral life. The paper firstly highlights the regimentation of African workers in the (Orange) Free State's rural reserves both through the passing of restrictive regulations and by means of a network of labour bureaux supposedly administered by the 'Bantu' authorities. Secondly, the paper examines, through the analysis of the government reports, speeches by politicians, statements by the liberation movements such as the African National Congress (ANC), the contestations between these stakeholders in the period between 1975 and 1992. The paper explains the impact and significance of migrant labour in the (Orange) Free State during the period under discussion.

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**"We are not in exile! We are in our second home!":  
Exile experiences of the Twelve Disciples of Nelson Mandela, 1960-1991**

Since the banning of the liberation movements in South Africa (SA) in April 1960, many South Africans found themselves in the diaspora. The study of the liberation activists in the diaspora has a long and rich tradition since its modest beginnings in the 1960s and continued throughout the exile period that stretches over three decades. As the underground operatives of the liberation movements intensified due to the repression laws of the apartheid government and the banning of such movements, a more critical take on the diaspora project began to take shape. By the 1970s, initial attempts were made to document this kind of history and paved the way for more critical evaluations of the liberation activists' life in exile. This shift in focus has seen a comprehensive engagement with the rich and often painful experiences of those who went into exile.

Using the experiences of a group of youngsters (commonly known as the Twelve Disciples of Nelson Mandela) from Bloemfontein who left the country in October 1960, the paper seeks to provide a historical perspective in answering the following questions: What were the ideological reasons for them to leave the country? How did an older generation already in exile reacted to these new recruits? How did they promote the internationalisation of the liberation struggle in exile? What was the reaction of various sections of the ANC exile leadership to this influx of ideologically sophisticated youths?

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### **On home and homeliness as research direction in South African historiography**

In the past decade more interest seems to have developed on home as research focus. In 2015 the North-West University (South Africa), in conjunction with the Helsinki University, Finland, started a project under the Ecohealth and Wellbeing Research Group on the gold mining region Merafong. The project, titled “Home in the Merafong (shortly known as “HoMe”) focus on disclosing main factors that seems to make (and historically has made) the region a place of homeliness for inhabitants. This multidisciplinary project, with historians leading the research, mainly utilises an ethnographic method to reflect on home from an angle of History as discipline. Amongst others, the research design also includes twelve group discussions, four background interviews, and one outdoor group walk, totalling more than one hundred informants. The researchers also rely on an extensive pool of historical data on the region as fundamental support in understanding the qualitative information that has been retrieved from contemporary captured fieldwork. In this discussion special emphasis will be on i) “home” and “homeliness” as research direction in South African historiography, and as examples some findings in Far West Rand mining region will be shared.

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### **Down by the river - Aquatic science in South Africa (1945-1998)**

Freshwater systems are an unequivocal part of human life. Rivers, in particular, run like a golden thread through the ages, being the source of life to small communities and the secret to success of large, ancient settlements alike. In contrast to the well-watered countries of Europe, South African freshwater systems are quite fickle, and the country’s semi-arid climate has given rise to a network of largely non-perennial rivers that remain dry for most part of the year (J. King and H. Pienaar, 2011). The erratic nature of South Africa’s rivers and the highly endemic nature of its aquatic fauna have given rise to a small, yet productive aquatic science sector. This presentation traces the history of aquatic science in South Africa starting with traveller scientists in

the eighteenth century, and culminating in the National Water Act (Act no 36 of 1998) which provided a breakthrough in aquatic science with the inclusion of the environmental reserve. The presentation will focus on the impact of South Africa's collaborative science programmes, which brought about greater cooperation between the country's aquatic scientists and government officials.

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**Revisiting colonial pasts between historical scholarship and public debate.  
Comparisons between Europa (the Low Countries) and South Africa**

Various European countries are currently in the process of reassessing the histories and memories of colonialism. Belgium and the Netherlands, as former colonial powers, are no exception to this trend. Recent controversies are partly of academic nature (new scholarship on the legacies of Western expansionism, including its effects such as 'subalternity', war, genocide, and slavery), partly of semi-public nature (establishment and/or renovation of museums dedicated to colonial history), and partly political (political discourses on the legacies of the past). Renewed debates on colonialism and its aftermath are in both countries strongly embedded in an early 21st century political context witnessing the rise of populism and identity politics. Debates on the early histories of colonialism, Western imperialism and slavery are now increasingly politicized. In both countries, in the Netherlands in particular, this also affects public debates on the old historic links with Southern Africa. Current discussions in the Low Countries resonate a global movement to 'decolonise' the politics of history, such as the 'Rhodes Must Fall' controversy in South Africa. The paper aims at a critical contribution to the current discussion: has public debate sufficiently been supported by academic historical scholarship and what can we learn from both cases (the Low Countries and South Africa)?

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**Insurance and the market:  
Regulation in the insurance industry since the 1980s**

Since the financial deregulation of the 1980s, other crises in the accounting and financial services environments (Enron, Worldcom, Parmalat, the Global Financial Crisis - GFC) resulted in creeping state intervention in the regulation of sectors affected by these scandals. The financial services industry is one sector that faced growing regulation. In the USA federal government intervention was required to prevent the collapse of the American International Group (AIG) (Harrington, 2009). Furthermore, the wave of demutualisation programmes left the industry with a range of different organisational forms (Pearson & Yoneyama, 2015). This functional diversification contributed to increased risk, especially following the credit crisis (Geneva Papers, 2011). Specific deficiencies in risk management and supervision

were identified. Industry responses have been to address such risks internally, but as insurance companies entered the diversified financial services sector, further risks emerged in areas other than insurance. The market for financial services has subsequently become increasingly subject to state regulation aimed at enhanced fiduciary responsibility and consumer protection. Specific country contexts have also contributed to growing regulation, leaving the market increasingly constrained. This paper considers the global trends in financial sector regulation and the impact on insurance industry costs structure, efficiency and functional diversification. This paper addresses these issues within the context of the specific South African market, as a case study of the changing regulatory context of the industry in Africa.

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### **Black lives matter: Sanlam's early insurance of the black market, 1918-1950**

Sanlam (“Suid-Afrikaanse Nasionale Lewens Assuransie Maatskappy”/South African National Life Assurance Company) was established in 1918 following the century long tradition of British colonial insurance companies in South Africa. As a national company from its inception, Sanlam aimed at inclusivity and local economic empowerment. It was the only company of its kind in South Africa at the time to operate bilingually. Sanlam had branches throughout the Union and opened its first international branch in South West Africa in 1929 where it conducted business in German. Sanlam offered both industrial and ordinary life insurance products to reach a wider target market. Its products were adapted to meet the needs of clients from different demographic and socio-economic backgrounds and age groups. Some of its target markets included farmers, working classes, blacks and women. This paper will trace Sanlam’s early insurance of black lives from its inception in 1918 to 1950. The canvassing, risk management and size of this market will be assessed in terms of the industry and historical context of the country during this time. This study considers the context of insurance among black people, both in Africa and in the United States of America. In both environments outside South Africa the prevalence of insurance participation outside the white European members of society, was limited. This paper compares the South African case against international experiences with life insurance among people of colour.

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### **"Every mickle makes a muckle": The 1979 Cape Province National Party Collection Campaign - Rand for rhetoric, resistance, or reform?**

Against the backdrop of the daunting challenges that the National Party found itself facing in the late 1970s under apartheid, P.W Botha made attempts to establish an indication of voter support for his reform initiatives. The discernment of support further affected the factional ideological split between the liberals (verligte) and the

conservatives (verkrampste) within the National Party and led to an official break away of the verkrampste in 1982. This study takes the form of an in-depth analysis of the 1979 collection campaign hosted by the Cape Province National Party. The collection campaign is contextualized in the broader context of South African politics of the late 1970s and early 1980s. However, the study primarily focuses on the geographical distribution of the Cape Province. Through the evaluation of a dataset that was assembled from extracts within Die Burger Newspaper throughout 1979, the study delves into the type of donations that were made towards the collection campaign, who the people were, who contributed, how contributions were made, and what the motives for these contributions were. Through this evaluation, an attempt is made to evaluate the later influx of support for the collection campaign, as an example of how support for the P.W. Botha reform initiatives was generated during this period. The success of the collection campaign serves as a template of the type of people who supported reform ideas of P.W Botha and thus eventually voter support based on the observed support for Botha through the motives of contributions towards the trust fund.

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### **A perfect storm. The ramifications of Cape Town's drought crisis**

By 2018, the citizens Cape Town, South Africa, who has been suffering a persistent drought since 2015, found themselves in a proverbial "perfect storm": the most severe drought within the city's living memory, political infighting and disunity within the Cape Town City Council in dealing with the crisis and a dysfunctional national Department of Water and Sanitation which is supposed to serve as custodian of all water affairs in South Africa. The Cape Town drought seems to be following a pattern similar to that of Melbourne, Barcelona and São Paulo. But unlike these cities, where drought alleviation eventually arrived, Cape Town could become the first world city to virtually run out of water as a so-called "Day Zero" is set for June 2018 by the City Council should most water supplies be exhausted and when 75 percent of the city's taps will be turned off. By means of contemporary sources and other relevant documentation this article investigates the trajectory of Cape Town's water crisis as well as the drought ramifications for its citizens.

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### **Inarticulate associations of farmers: Conversations, passions and daily grind**

Most Farmer's Associations in KwaZulu-Natal were formed in the early 20th century as a means by which collaborative effort and association between men on far flung farms could achieve in building the land, the district, crop or stock improvement and security. The context of these farmer's associations differed from district to district, but all of their minute books describe themes of isolation, frustration and inarticulate

understanding of their relationships with each other, their neighbours and the people working or living on their farms.

This paper will describe the general themes encountered in many of the Farmers Associations records from 1910 to 1970, elaborating on their position in the changing society, and their challenges with isolation, transport, drought, famine and more recently, security. It will also engage with the specific idiosyncrasies of different organisations, who focused on such diverse subjects as pianos, stock shows and tennis in order to provide a necessary commentary on life on farms in KwaZulu-Natal in the greater part of the twentieth century.

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### **Defining and Aiding 'the Namibian Refugee': A History of the Chaplaincy to Namibians, 1974-76**

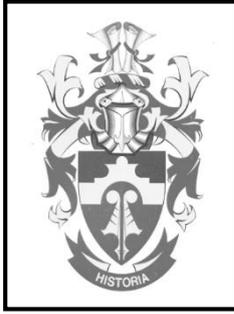
In February 1974, Salatiel Ailonga, a SWAPO clergyman, and Anita Ailonga, his Finnish missionary wife, founded the Chaplaincy to Namibians, a Christian ministry for Namibian exiles in Zambia. Although initially the Chaplaincy only served a few hundred Namibians, within months, thousands more had joined SWAPO there. In turn, the Chaplaincy found itself at the center of a humanitarian crisis, which the Ailongas, as SWAPO members with international church networks, were uniquely placed to address. At the same time, the Chaplaincy became embroiled in a schism within SWAPO, which, by the middle of 1976, had resulted in the imprisonment and/or deportation of more than one thousand exiled Namibians, including the Ailongas.

This paper will present a history of the Chaplaincy, drawing from its archives and the author's extensive fieldwork with Namibians who lived in mid-1970s Zambia. In so doing, it aims to highlight two aspects of how Namibians and others responded to their displacement at that time and place. First, the paper will examine how the Ailongas used international discourses on "refugees" to procure aid at a moment when the meaning of this term differed considerably across Western and Eastern bloc countries and was still unsettled in the context of Southern Africa's exiled liberation movements. Second, it will consider how aid became politicized in the conflict within SWAPO, highlighting how SWAPO officials used aid to control allegiances in its first "refugee camp" and how the Chaplaincy became threatening in this context. By tracing these dynamics, the paper will illuminate a significant historical moment which has been overlooked in existing historiographies, which have yet to explore the evolution of "the refugee" during Southern Africa's liberation struggles. Moreover, the paper will highlight how local and global responses to displacement became intertwined in the context of mid-1970s Zambia.

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**"The life and adventures of Mr. Eli Wiggill"**

This paper is a distillation of a 766 page narrative written in 1883 by an adventurous man named Eli Wiggill who lived in South Africa from 1820-1860, 1870-1873. He was one of the first British settlers who immigrated to Cape Town with his family in 1820 as a ten year old boy. Wiggill was employed as a skilled wagon maker and spent three decades as a Wesleyan minister in this region until he converted to Mormonism in 1858 and subsequently immigrated to Salt Lake City, Utah in 1861. However, Eli returned to South Africa for several years (1870-1873) on a mission "to see his friends." This return visit included a week long tour of the famed Kimberley diamond mine. Wiggill's narrative is not provides descriptive details of the times, but also sheds light on the historical, cultural, and religious milieu of the 19th century from a man who wore several hats and viewed South Africa with on a tripod using an Afrikans, British, and American lens. This presentation will be enhanced with images and augmented by several first person journal accounts by people who were Wiggill's contemporaries.



## ***Historia***

*Journal of the Historical Association of South Africa*  
(HASA)

Joernaal van die Historiese Genootskap van Suid-Afrika  
(HGSA)

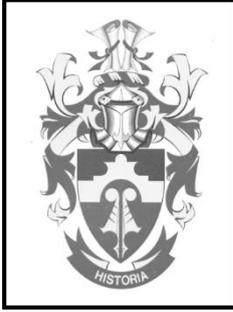
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The Historical Association of South Africa (HGSA) was officially established on 11 February 1956 in the City Hall in Pretoria. The first issue of its journal, *Historia*, was published in June 1956. The objective with *Historia* was to present historical themes to the broader public and the academic community and to further the interests of historical research. *Historia* was initially published quarterly, but from 1974 it appeared bi-annually in May and November.

*Historia* is an independent, peer-reviewed journal indexed by the IBSS, IBZ and the SciELO Citation Index / Web of Knowledge (Thomson Reuters) and accredited by the South African Department of Higher Education and Training. The journal publishes articles on aspects of the history of southern Africa, as well as significant historiographical issues. It encourages critical engagement of historians with one another, but also between historians and scholars from other disciplines who are interested in grappling with the past, or the meaning of change in their areas of expertise. *Historia* prides itself on its capacity to disseminate quality research that encompasses, but also stretches beyond, the boundaries of the historical profession at a national, regional and international level.

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## ***Historia***

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