HASA

Historical Association of South Africa

Biennial Conference

Heritage, History and Historiography – From the Local to the Regional and Continental.

Sol Plaatje University, 18 – 20 June 2025

DEAN'S WELCOME MESSAGE

Sol Plaatje University



It is with great pleasure that I extend a warm welcome to all delegates, scholars, and guests attending the Historical Association of South Africa Conference here at Sol Plaatje University.

History is more than the study of the past; it is a vital lens through which we understand the complexities of our present and chart the possibilities for our future. This conference represents an important gathering of minds committed to exploring, debating, and illuminating the rich and diverse histories of South Africa and beyond.

I commend the Historical Association of South Africa for their dedication to fostering rigorous scholarship and dialogue in our field. Your work not only enriches academic discourse but also plays a crucial role in shaping public understanding and policy.

To our international guests, we are honoured by your presence and look forward to the exchange of perspectives that transcend borders and deepen our collective knowledge.

As Dean of the Faculty of Humanities I encourage all participants to engage fully, challenge assumptions, and build new networks of collaboration.

Thank you for choosing Sol Plaatje University as the venue for this important conference. I wish you a productive and inspiring time together.

RUSSEL VILJOEN
Dean of Faculty: Humanities
Sol Plaatje University

KEYNOTE SPEECH: DAY ONE

"Kimberley my nou: The Complex Historiography of a Mining Town"

Jan-Bart Gewald
Leiden University
j.b.gewald@asc.leidenuniv.nl

Biography: Jan-Bart Gewald is a socio-cultural historian of southern Africa and professor of African History at Leiden University. He grew up and was educated at a variety of schools in several southern African countries. He began studying towards a BSc in Geology and Physics but graduated with a BA in African History and African Political Studies at Rhodes University in Makhanda (Grahamstown) South Africa. He subsequently completed an MA in history at Leiden University, with stints as an exchange student at Cologne University and the University of Ghana, Legon. He conducted extensive fieldwork and archival research in southern Africa and Europe and completed a PhD in History at Leiden University in 1996. Following postdoc positions in Germany (SFB 389) and Amsterdam (IISG), and residences in Niger, Eritrea, and Botswana, he was appointed as a full-time researcher at the African Studies Centre in Leiden. In Leiden he acquired significant external research funding and was appointed Professor of Southern African History at Leiden University in 2013. He became Professor of African History in 2017 and was Director of the African Studies Centre from 2017-2021. He is currently working on a multi-species history of diamond mining in Kimberley, South Africa, 1870-1920. In 2022 Jan-Bart Gewald was a Fellow at the Stellenbosch Institute of Advanced Studies (STIAS) in Stellenbosch, South Africa.

KEYNOTE SPEECH: DAY TWO

"The respectability of apartheid"

Wayne Dooling
SOAS, University of London
wd2@soas.ac.uk

Biography: Dr Wayne Dooling is a senior lecturer in the history of Southern Africa in the School of History, Religions and Philosophies at SOAS, University of London. Dr Dooling's research interests are in Southern African history, apartheid and decolonisation. Some of Dr Dooling's recent publications include 'Poverty and respectability in early twentieth-century Cape Town' (2018) and 'Cape Town knows, but she forgets: Segregation and the making of a housing crisis during the first half of the 20th century' (2018).

== PROGRAMME ==

TUESDAY, 17 JUNE 2025	
13:00 – 20:00	**EARLY REGISTRATION: Lecture Room 1, Humanities Building, Central Campus**

WEDNESDAY, 18 JUNE 2025	
07:30 – 08:55	**REGISTRATION: Lecture Room 1, Humanities Building, Central Campus** ***Arrival Tea/Coffee served in Exhibition Room, Humanities Building***
09:00 – 10:30	SESSION I **PLENARY OPENING SESSION: AUDITORIUM 3, Humanities Building** **Word of Welcome**: Local Organising Committee **Official Opening**: Dean of Humanities, Russel Viljoen **KEYNOTE ADDRESS**: Jan-Bart Gewald – *'Kimberley my nou: The Complex Historiography of a Mining Town'*
10:30 - 10:45	***TEA / COFFEE: Exhibition room, Humanities Building***

TIME	SESSION 2A Auditorium I	SESSION 2B Auditorium 2	SESSION 2C Classroom 3	SESSION 2D Classroom 4	SESSION 2E Classroom 2	SESSION 2F Classroom I
	Comparative Histories	**Intersections of History, Politics and Culture**	**Biographies**	**The Unfolding Narratives of Civilization**	**Historical Studies, Artificial Intelligence and Social Media**	**Social History**
10:45 - 12:15	Chair: Russel Viljoen **Derek Charles Catsam** - *The Age-Old Problem of Poverty: Bus Boycotts in The United States, South Africa, and Rhodesia in Transnational Perspective.* **Ian McQueen** *Studying Global History in a time of resurgent nationalism: Perspectives from the Global South and Global East* **Johanna Jamison** *Beyond biographical boundaries: Genealogy, genetics, and family history.*	Chair: Gilbert Pwiti **Margaret Mosetlhe** *Bodies of War, Patriarchy's Battlefield, and Erased Memories: A Radical Feminist Critique of Post-WWII Japanese Representations of Comfort Women.* **Sean Maliehe** *Lesotho's Political Elites and Post-Independence Deformities: Case Study of the National Peace Reforms.*	Chair: Raymond Fru **Ntobeko Mngadi** *A Biography on Inkosi Albert John Mvumbi Luthuli's as a Hybrid African intellectual.* **Ashrick Pietersen** *The Life and Times of William "Bill" Curry.* **Nic Dinham** *Gun Running on a Colonial Frontier – A Case Study 1882-1884.*	Chair: Robert Uys **Qhelani Msweli** *Lokothwayo KaZembe Ngema: The Role of a Body Servant in the Zulu Royal Court.* **Louis Aghogah** *Wihbongale Cultural Significance of Drinking Horns in Kedjom Keku Fondom, 1936-2022.* **Maserole Christina Kgari-Masondo** *Speaking the humanization of women from the cave and grave: The case study of King Dimbanyika as a heritage.*	Chair: Mark Fredericks **Quinn Wash** *In Deepest, Darkest Pandyssia: The Historical World of Video games.* **Christopher Sanderson** - Living through Hell: Call of Duty 4: Modern Warfare's role in reshaping the history of the Second Gulf War	Chair: Emile Coetzee **Wendell Moore** *Love across the colour bar": Breaking the heart of Apartheid logic.* **Alida Green** *Regulating the Social Dance Floor: Legal and Social Constraints in Johannesburg, 1920s–1950s.* **Unathi Funde** *Beneath the flames: The social and cultural emergence of the braai.*

TIME	SESSION 2A Auditorium I	SESSION 2B Auditorium 2	SESSION 2C Classroom 3	SESSION 2D Classroom 4	SESSION 2E Classroom 2	SESSION 2F Classroom I
	Comparative Histories	**Intersections of History, Politics and Culture**	**Biographies**	**The Unfolding Narratives of Civilization**	**Historical Studies, Artificial Intelligence and Social Media**	**Social History**
10:45 - 12:15	**Eben Mare** - *The personal and political memories of war veterans: A comparative study of the United States' Vietnam War and the South African Angolan Border War.*	**Atlee Dzeawoni** *Ancient Iron Smiting in the Nkar Kingdom of Central Africa and Cultural Continuity C. 1700 - 1915.* **Clarence Chongo & Rosamund Johnston** *Czechoslovak Arms, Zambia, and Southern African Liberation Movements during the Cold War.*	**Lefatshe Moagi** - *Queen Makobo Modjadji VI and the Indigenous Matriarch Rain Queens who ruled the Balobedu Kingdom: is there a living legacy?*	**Debbie Whelan** *Between a rock and a hard place: Sakhayedwa kaDumisa in late 19th century Natal.* **Mphumeleli Ngidi** *Prince vs Prince: indirect rule and the contestations for the throne of the Zulu Kingdom, 1913 – 1971.*		**Nisa Paleker** - The miracle tea: rooibos, wellness, and South African heritage.

12:15 - 13:30	***LUNCH: Moroka Building, Central Campus***

TIME	SESSION 3A Auditorium I	SESSION 3B Auditorium 2	SESSION 3C Classroom 3	SESSION 3D Classroom 4	SESSION 3E Classroom 2	SESSION 3F Classroom I
	Prophets and Religious Protest Movements	**Agrarian Histories**	**Gender, sexuality, and the body I**	**Heritage, Tourism and Historical Archaeology**	**A Scholarly Odyssey Through the Ages of the Word**	**Mining Histories**
13:30 - 15:00	Chair: Cobus Rademeyer **Rebecca Benn** *Religion and Gender Inequality. A Case Study of the Baptist Union of South Africa (BUSA) with particular reference to the eThekwini municipality.* **Phillip Musoni** – *The Zimbabwean Pentecostal church fathers: In memory of Enock Gwanzura and Ezekiel Guti.* **Sibusiso Masondo** - *The history of Ibandla LamaNazaretha as a radical religious protest movement.*	Chair: Craig Patterson **Chengetai Musikavanhu** *Independence Euphoria, Agricultural Subsidies, and everyday survival of communal farmers in Mashonaland Central province, Zimbabwe, 1980-1990* **Belinda Makare** *Towards a New Paradigm? The State, African agriculture, and the Soil conservation discourse in Leribe district, Lesotho, c.1930s.* **Peter Uledi** *Ad hoc and reactionary? state survival, African agriculture, and rural conservation in Rhodesia, 1963 to 1979.*	Chair: Christina Kgari-Masondo **Saneze Tshayana** *The "Second Pandemic": Representations of Gender-Based Violence and Femicide in South Africa.* **Jonathan Botes** *The (Real) Gay Agenda: The Gay and Lesbian Organisation of the Witwatersrand and Queer Constitutional Recognition in Post-Apartheid South Africa.* **Domonique-marie Verkerk** *From Afrikaner Women to African Voices: Decolonising Gender and Nationalism in Afrikaans Films.*	Chair: Lourenço Pinto **Jiyoung Lee** *Contradictions of Anti-Colonialism: How modern Somali tourism narrates Somaliland's geopolitical limbo.* **Dalifa Ngobese** An *Afrocentric Exploration of Love Padlock at God's Window Heritage site, Graskop, Mpumalanga province.* **Gilbert Pwiti & Plan Shenjere-Nyabezi** *Archaeological heritage, oral histories, and the politics of belonging in north-western Zimbabwe.*	Chair: Nisa Paleker **Sarah Guinevere Smit** *"Lencwadi ngiyilobe ngesu": Reframing R.R.R. Dhlomo's five novels on the Zulu kings as his speculative.* **Karien Connoway** *Language use in scientific discussions as seen in the Cape of Good Hope Literary Gazette (1830-1835).* **Loren Delponte** *Letters, Longing and A Literary History of Simon Nkoli.*	Chair: Walker Swindell **Denice Banda** *Chinese mining companies and small-scale chromite mining practices in Mhondoro-Ngezi, Zimbabwe, 2000-2021.* **Titus Rukudzo Chideme** *Livelihoods and Food Security in a Mining Setting: The Case of Uzumba Maramba Pfungwe, Zimbabwe, 1980-2020.* **Simon Rakei** *Ordering International Taxation Through Wage Evasion Southern African Mining and the Modern Formation of Offshore Finance, 1860 – 1925*

TIME	SESSION 3A Auditorium I	SESSION 3B Auditorium 2	SESSION 3C Classroom 3	SESSION 3D Classroom 4	SESSION 3E Classroom 2	SESSION 3F Classroom I
	Prophets and Religious Protest Movements	**Agrarian Histories**	**Gender, sexuality, and the body I**	**Heritage, Tourism and Historical Archaeology**	**A Scholarly Odyssey Through the Ages of the Word**	**Mining Histories**
13:30 - 15:00		**Colette Mborera** *Investment Futures? Bilateral Investments Promotion and Protection Agreements (BIPPAs) in Zimbabwe's agricultural sector: 1980 – 2005.*	**Chifundo Kamba** *Custom, Colonialism, and Christianity: Conflicting Views on Rape and Sexual Consent in Twentieth-Century Colonial Malawi, 1906-1929.*	**Motlatjo Mogoboya** *Crafting a living heritage.*	**Ziyad Choonara** *The mercenary educator (ME) saved by the poet historian.*	
15:00 - 15:30	***TEA / COFFEE:*** **Exhibition space, Humanities Building**					
TIME	SESSION 4A Auditorium I	SESSION 4B Auditorium 2	SESSION 4C Classroom 3	SESSION 4D Classroom 4	SESSION 4E Classroom 2	SESSION 4F Classroom I
	Land, Labour, Migration, and the Diaspora	**Indigenous Peoples – past and present communities**	**Gender, sexuality, and the body II**	**Echoes of the Atelier: Unearthing Artistic Narratives Through Voice and Canvas**	**Microhistories**	
15:30 - 17:00	Chair: Cornelis Muller **Karthigasen Gopalan** *Diaspora Communities in Africa and Asia.*	Chair: Maaike Rozema **Nikiwe Lucricia Veshe** *Intersecting Identities and Resistance: The Basters and Bushmen of Gordonia, c. 1900-1930.*	Chair: Victor Teise **Audrey Maringa** - *Syphilis, Colonialism, and the African Society in Colonial Zimbabwe, 1890-1969.*	Chair: Jesmael Mataga **Lorenco Pinto** Myth *Making at Wildebeest Kuil Rock Art Centre: Inventing the Past, Neglecting the Present?*	Chair: Karina Sevenhuysen **Koketso Khule** *Telling Heuningvlei's Story: Exploring rural histories and their opportunities for learning.*	

TIME	SESSION 4A Auditorium I	SESSION 4B Auditorium 2	SESSION 4C Classroom 3	SESSION 4D Classroom 4	SESSION 4E Classroom 2	SESSION 4F Classroom I
	Land, Labour, Migration, and the Diaspora	**Indigenous Peoples – past and present communities**	**Gender, sexuality, and the body II**	**Echoes of the Atelier: Unearthing Artistic Narratives Through Voice and Canvas**	**Microhistories**	
15:30 - 17:00	**Oladimeji Mohammed Alabi** *From Free Holding to Commercialisation: A Historical Analysis of Land Tenancy in Ilorin Emirate, Central Nigeria, 1900 to 2020.* **Victor Simões Henrique** *The Migration of Mozambicans to South Africa: from the past to the present and the emergence of new social phenomena.* **Brian Maregedze -** *Nick(naming): Rwandese immigrants and (re)negotiating belonging in Zimbabwe, 1980s to 2025.*	**Tomsen Jutas Nore** - *Investigating the experiences of the !Xun and Khwe San Community as they settled in Schmidtsdrift after their withdrawal from the South African Defence Force, 1990 – 1996.* **Birgit Hansen** *"Khoi-San or Khoisan or…" Reviewing the historical literature for conceptual understanding.*	**Kudakwashe Chitofiri** *Unveiling Runyoka: Exploring Cultural, Medical, and Historical Dimensions of Male Sexual Health in Urban Zimbabwe.* **Melody Moyo** *Politics, Legislation, and Homophobia in Zimbabwe, c. 1980-2024.*	**Khehla Chepape Makgato** - *Unveiling the Historical legacy: Engaging with a postgraduate art exhibition on an 18th century political figure and art collection at WHAG.* **Nyasha Moyo** *Who are the Lemba people of Mberengwa, Zimbabwe: Origin and identity.*	**Tshitso Challa** *Microhistory of Bloemfontein: The history of the "Locations" and Blockmen from 1913 until 1939.* **Junade le Roux** *The role of Elizabeth Conradie School in addressing disabilities within Education, 1942 to 2020: A Historical Perspective.*	

TIME	SESSION 4A Auditorium I	SESSION 4B Auditorium 2	SESSION 4C Classroom 3	SESSION 4D Classroom 4	SESSION 4E Classroom 2	SESSION 4F Classroom I
	Land, Labour, Migration, and the Diaspora	**Indigenous Peoples – past and present communities**	**Gender, sexuality, and the body II**	**Echoes of the Atelier: Unearthing Artistic Narratives Through Voice and Canvas**	**Microhistories**	
15:30 - 17:00	**Alison de Ponte-De Gouveia** *Immigration, Integration, and Identification: The Portuguese in South Africa (1975-Present)*		**Tapiwa Mutasa** *"Sex, urban livelihoods and the law": A history of sex work resilience in Zimbabwe c.1927-2025*	**Khotso Pudumo** *Acts of brutality by apartheid agents towards political activists in Mangaung: An Oral History overview.*	**Mzuzomuhle Caluza** *Internal Migration on Family Bonds amongst Qwaqwa Residents, 1970-1994.*	

17:15 - 18:45	SESSION 5 **BOOK LAUNCH & DISCUSSION – AUDITORIUM 3, Humanities Building**

*** END OF DAY 1 ***

THURSDAY, 19 JUNE 2025	
8:30 – 9:00	***Arrival Tea/Coffee served in Exhibition Room, Humanities Building***
09:00 - 10:00	SESSION 6 **PLENARY SESSION: AUDITORIUM 3, Humanities Building** **KEYNOTE ADDRESS** Wayne Dooling – *The respectability of apartheid*.
10:00 - 10:15	***TEA / COFFEE: Exhibition room, Humanities Building***

TIME	SESSION 7A Auditorium I	SESSION 7B Auditorium 2	SESSION 7C Classroom 3	SESSION 7D Classroom 4	SESSION 7E Classroom 2	SESSION 7F Classroom I
	New Directions in History Teaching and Research	**Historiography**	**South African Sport – Inclusivity/Exclusivity**	**Space and Places of Public History**	**War, Afrikaner Nationalism and National Socialism**	**New directions in Regional History**
10:15 - 11:45	Chair: Gilbert Pwiti **Raymond Fru** *History Education in the Fourth Industrial Revolution: Navigating Challenges and Unleashing New Possibilities.*	Chair: Russel Viljoen **Luvuyo Dondolo** *The Erasure and Recovery of Templeton Mzukisi Ntantala and Edwin Makati's Political and Intellectual Capital in Post-1994 Liberation Struggle Historiography.*	Chair: Derek Catsam **Vanessa Mitchell & Francois Cleophas** *A Different Five Rings: SACOS Olympics Games of the oppressed and the Robben Island Summer Games*.	Chair: Karthigasen Gopalan **Johan Wassermann & Joyce Raanhuis** - *Making contemporary history through media: The portrayal of the Dutch Monarchs' state visit and 'protests' at the Slave Lodge Museum in Cape Town*.	Chair: Cornelis Muller **Charl Blignaut** - *Freedom to express and practice the emotionally taboo: The Ossewa-Brandwag as an emotional community during the Second World War*.	Chair: Victore Teise **Elize van Eeden** *The "spatial turn" in regional and local history South Africa.*

TIME	SESSION 7A Auditorium I	SESSION 7B Auditorium 2	SESSION 7C Classroom 3	SESSION 7D Classroom 4	SESSION 7E Classroom 2	SESSION 7F Classroom I
	New Directions in History Teaching and Research	**Historiography**	**South African Sport – Inclusivity/Exclusivity**	**Space and Places of Public History**	**War, Afrikaner Nationalism and National Socialism**	**New directions in Regional History**
10:15 - 11:45	**Bongumenzi Mthethwa & Paul Maluleka** *The continued peripheralisation of the 1950s Drum generation and their contributions to the liberation struggle in South Africa in the post-apartheid school history curricula.*	**Bernard Kusena** *Zimbabwe's Historiography Reimagined: Exploring the Intersection of Global Food (In) Security and Local Realities.* **Georgi Verbeeck** *Legacies of colonialism in Belgium – Historical writing and public controversies.* **Aiden Schutte** *The Bird with the Word: The Makings of Gil Scott-Heron's Oral Historiography.*	**Natascha Louw & Francois Cleophas** *Unveiling the Shadows – South African Rugby Herstories.* **Karabo Abuki & Francois Cleophas** Tswana at Sport Boundaries of Colonial Modernity. **Francois Cleophas** - *Throwing down the race bar.*	**Talitha Padayachy** *'One Community or Many Communities': Notions of Community in the South End Museum.* **Jesmael Mataga** - *Changing heritage practices in Africa: rewriting ancestors back into museums and heritage.*	**Suné Van Achterbergh** *"A nationalist, but not a member of the National Party": The Ossewabrandwag's cultural nationalism during WWII.* **Simoné Cloete** *The War of Imagery: Visual Representations of Women and Children in the Anglo-Boer War's Concentration Camps.*	**Robert Uys** *Regional Manifestations of Nationalist Celebrations: Dingaanstat, from1938 and beyond.* **Emile Coetzee** *From national prominence to regional importance: A regional history of the tangible heritage of State President C.R. Swart.* **Bronwynn van Tonder** *Tracing the conversations of Social Darwinism from the Cape to Kimberley: Perspectives on the presence of Social Darwinism in the regional area of the Cape Colony.*

11:45 - 12:15	**PRESIDENTIAL ADDRESS by Johan Wasserman: AUDITORIUM 3, Humanities Building**
12:15 - 13:30	***LUNCH: Moroka Building, Central Campus***

TIME	SESSION 8A Auditorium I	SESSION 8B Auditorium 2	SESSION 8C Classroom 3	SESSION 8D Classroom 4	SESSION 8E Classroom 2	SESSION 8F Classroom I
	Herstory: Specific Focus on the experiences and contributions of Women.	**Liberation History**	**South Africa / Poland Heritage project**	**Intertwined Narratives of Jurisprudence and the Past**	**Medical History and Disease Studies**	**Sound, Film and Media Studies**
13:30 – 15:00	Chair: Christina Kgari-Masondo **Dimpho Mokhoantle** *Remembering the Truth: The Role of Women within the Truth Commission of Liberia- 2006-2009.* **Josephine Nyabiko** *"Capturing Women for State Survival," The role of Tanda Women in Community Development in Rhodesia, c.1963-1979*	Chair: Luvuyo Dondolo **Christian Williams** *Faith and Liberation in Tanzania: An Historical Ethnography of Salatiel Ailonga's Bible.* **Ncebakazi Makwetu** *Vuyisile Mini: Dockworker, Umkhonto We Sizwe commander, freedom song writer – The making of an anti-apartheid martyr.*	Chair: Cobus Rademeyer **Stefan Szewczuk** *Memorialising the Polish Refugees of Oudtshoorn. The Oudtshoorn Polish Heritage Trail.* **Stefan Szewczuk** *Franklin D Roosevelt and his role in the Polish refugees of Oudtshoorn, South Africa, not having a home in Poland to return to after WWII.*	Chair: Jan-Bart Gewald **Sasha Rai** *Lawful Unlust: The Languages and Legalities of Kink in South Africa.* **Azola Mtsali** *Murder and Colonial Law on the Cape's Northern Frontier in the Mid-Nineteenth Century.*	Chair: Tshitso Challa **Rachel Germond** *Bodies of Knowledge: Dissecting the Use of Unclaimed Bodies by Wits Medical School During Apartheid.* **Rasheed Onagun & Saliu Ismail Olomooba** *Historical Study of the Nigerian Yoruba People's Perception of Psychiatric Health up to the Twenty-First Century.*	Chair: Charl Blignaut **Jabulile Ntuli** "Die Perdeby." **Ruby Mc Gregor-Langley** *The Maturation of a Nation: The African Mirror Newsreel and Imaging National Identity, 1913-1968.*

TIME	SESSION 8A Auditorium I	SESSION 8B Auditorium 2	SESSION 8C Classroom 3	SESSION 8D Classroom 4	SESSION 8E Classroom 2	SESSION 8F Classroom I
	Herstory: Specific Focus on the experiences and contributions of Women.	**Liberation History**	**South Africa / Poland Heritage project**	**Intertwined Narratives of Jurisprudence and the Past**	**Medical History and Disease Studies**	**Sound, Film and Media Studies**
13:30 – 15:00	**Tammy-Lee Lakay** *Speaking Feminism: Speak Magazine as an Archive of Struggle.* **Edward Cottle** *Fifty years ago, women led the Durban mass strikes*. **Tamia Botes** *Radical Care: "Voetvroue" and the Reclamation of Pleasure in Reproductive Health*.	**Leroy Maisiri** *Beyond a Patriotic History: Recovering the Independent Left and the People's Power Movement in 1980s South Africa.* **Edwin T. Smith** Exit into exile: reasons, roots, and routes.	**Ian McQueen** International Polish organisations; Polish exiles and their reception in South Africa in the 1980s. **Jarryd Clark** *An Enigma within Enigma: The Underrepresented Historiography of Polish Codebreakers during the Second World War.*	**Carla Samantha Roberts & Sandra Swart** *The Gavels and the Growls: Bestiality in Cape Courtrooms from c.1917 to 1955.* **Cornelis Muller** - *"Getting Hold of the Children": Revisiting Juvenile Crime and Colonial Justice in the Transvaal, 1900–1910.*	**Shokahle Dlamini & Lindokuhle Dlamini** *The Failure of Tuberculosis (TB) Control Measures to Effectively Eradicate TB in Swaziland, 2015-2024.* **Bohlokoa Khanyetsi** *Christian Missions and Healthcare in Basutoland: The Case of St. Joesph's Hospital in Roma, 1937-1966.* **Dylan Mayers** *Life at the Pretoria Lunatic Asylum, c. 1890–1910: Institutional Experiences and Colonial Governance.*	**Domonique-marie Verkerk** *Legacy and Nationalism: The Role of Jopie Fourie and Koos de la Rey in Afrikaner Identity through Film*. **Micaela Ferreira** *Splintered Voices: South African Women in Press and Radio Propaganda During the Second World War.* **Erin Hazan** *'A blanket of silence': Media Censorship of Prisons under Apartheid, 1955-1965.*

15:15 – 15:30	***TEA / COFFEE:* Exhibition space, Humanities Building**					
TIME	SESSION 9A Auditorium 1	SESSION 9B Auditorium 2	SESSION 9C Classroom 3	SESSION 9D Classroom 4	SESSION 9E Classroom 2	SESSION 9F Classroom 1
	Mineral Revolution, Industrialisation, and its aftermath.	**Missionary Societies, Missionaries and Mission Converts**	**Global Histories**	**Sport and Society**	**Military History**	**Sound, Film and Media Studies**
15:30 - 17:00	Chair: Wayne Dooling **Blessings Ashlyne Mlala** *Monopoly and Extraction: The South African Shipping Ring and the Gold Mining Industry, 1886-1909.* **Walker Swindell, Jan-Bart Gewald & John Kegel** *From Diamonds to Dust: The Rise of the South African Empire, 1870-1960*	Chair: Domonique-marie Verkerk **Mahunele Thotse** *Reconceptualizing the Process Diary: Robert Franz's Documentation of Daily Activities at Blaauwberg Station of the Berlin Mission Society and its Auxiliary Stations, 1894-1906.* **Esté Kotzé** *'East, West, Home is Best': The Dutch Reformed Church's Repatriation Scheme and the Argentine Afrikaners, c. 1928-1939.*	Chair: Jesmael Mataga **Clement Masakure** *Dr. Andrew Milroy Fleming and the establishment of biomedical services in colonial Zimbabwe, 1897-1931.* **Lari Hallowes-Welman** *Ghosts in the Archive: Tracing Structural Violence through the Dead.* **Craig Paterson** *Kafka's Travels in the South African Colonies, 1896-1920.*	Chair: Mark Fredericks **David Bogopa** *Gender Discrepancy within South African Football Association (1992-2024).* **Philani Nongogo** *"Sport is Fairness": Centrality of Protests in the Deracialisation of South African Sport.* **Duncan Lotter** *"They're Voting For Brains": Theatrical Soccer Masculinity in Drum magazine during the 1950s and 1960s*	Chair: Elize van Eeden **Ashwell Glasson** *The Military History of Mariepskop and Its Strategic Role in South African Security* **Jarryd Clark** *Reconnecting the Recce with History: Grappling with Culpability and Identity in Post-Apartheid South Africa.* **Evert Jordaan** *South African military strategy at the turn of the millennium.*	

TIME	SESSION 9A Auditorium I	SESSION 9B Auditorium 2	SESSION 9C Classroom 3	SESSION 9D Classroom 4	SESSION 9E Classroom 2	SESSION 9F Classroom I
	Mineral Revolution, Industrialisation, and its aftermath.	**Missionary Societies, Missionaries and Mission Converts**	**Global Histories**	**Sport and Society**	**Military History**	**Sound, Film and Media Studies**
15:30 - 17:00	**Jan-Bart Gewald** *Arms and the Men: Firearms and Labour in the Context of the Diamond Fields of South Africa 1865 – 1900.* **Edmore Maisvoreva** *Capital versus Colonialism: Analysing the Diverging and Overlapping Interests of the Standard Bank and British Imperialism in Shaping Conceptions of Money, Empire, and Race in the South African Republic and the Transvaal, 1877-1914.*	**Osward Chanda** *Missionary Influences on Bemba Naming Practices, 1895-1924.*	**Meg Lendrum** *Lost in Translation* **Nic Dinham** *Gun Running on a Colonial Frontier – A Case Study 1882-1884.* **Amos Zevure** *"MuHlengwe khahina," Discoursing wematongo philosophy (politics of belonging) as a strategy to circumvent ethical challenges: Researchers' fieldwork experience in Chiredzi District.*	**Tarminder Kaur** Who *killed Senzo Meyiwa, and many others? Soccer, Personhood, and Violence in South Africa.*	**David Jacobs** *Historical Development of Strategic Thought in the Nigerian Armed Forces (1910 – 2010).*	

17:30 - 18:30	SESSION 10 **BUSINESS MEETING, HISTORICAL ASSOCIATION OF SOUTH AFRICA – AUDITORIUM 2, Humanities Building** All members welcome!

19:30 – Late	**GALA DINNER** **SPU SOUTH CAMPUS, Reservoir Road** **Dress: Smart Casual/Traditional and bring your dancing shoes!**

*** END OF DAY 2 ***

FRIDAY, 20 JUNE 2025				
08:30 – 09:00	***ARRIVAL TEA / COFFEE: Exhibition room, Humanities Building***			
TIME	SESSION 11A Auditorium 1	SESSION 11B Auditorium 2	SESSION 11C Classroom 3	SESSION 11D Classroom 4
	Decolonisation of History and Heritage Curriculum	**Reimagining Resistance: Innovative Approaches to Understanding Southern Africa's Struggle for Freedom**	**Economic History: The Chronicles of Wealth and Want**	**Local, Urban and Regional Histories**
09:30 - 11:00	Chair: Raymond Fru **Mlamuli Tabhu** *cking the Episteme of Afrikan History: Philosophical Orientations of Afrikology.* **Dineo Mosina & Maserole Christina Kgari-Masondo** *Voices of History Academics on using Winnie Madikizela Mandela as a heritage: Towards a decolonial perspective*. **Paul Maluleka & Bongumenzi Mthethwa** *Against colonial and apartheid residues, towards a decolonised school history curriculum: Reflections on the History Ministerial Task Team Report and its critics.*	Chair: Karthigasen Gopalan **Luvuyo Dondolo** *Cross Border Histories: Reflections on Statements from the Dock by Robert Mangaliso Sobukwe and Andimba Herman Toivo ja Toivo.* **Thand'Olwethu Dlanga** *A complex and asymmetrical solidarity of the exiled Pan Africanist Congress (PAC), and the People's Republic of China: 1961-1985.* **Happy Vena** *Exploring Political Activism in a Forgotten Black Township, Student Activism in Galeshewe 1976-1980.*	Chair: Clement Masakure **Jacques Mulder Vivier** *"Beyond guarding: silent forces in Action." Historical Shifts in the South African Private Security Industry c 1979-2023.* **Lavita Nuvunga** *Women, Cloth, and Historiography in Mozambique: A Case Study of the Capulana Cloth in Mozambique from 1890 to 1965.* **Emmanuel Phiri** *Women, Beer, and the Politics of Anti-Colonial Struggle on the Zambian Copperbelt, 1948–1964.*	Chair: Cobus Rademeyer **Douglas Mpondi** *Zimbabwe's 2023 elections: state capture or regional liberation parties' solidarity?* **Bronwyn Strydom** *Official histories and the changing nature of universities: the University of Pretoria as seen through the lense of Ad Destinatum I-VI.* **Mcwill Kaptein** *Investigating forced removals on Coloureds in Kimberley (1934-1965).*

TIME	SESSION 11A Auditorium 1	SESSION 11B Auditorium 2	SESSION 11C Classroom 3	SESSION 11D Classroom 4
	Decolonisation of History and Heritage Curriculum	**Reimagining Resistance: Innovative Approaches to Understanding Southern Africa's Struggle for Freedom**	**Economic History: The Chronicles of Wealth and Want**	**Local, Urban and Regional Histories**
09:30 - 11:00	**Dintle Tshepiso Babusisiwe Masondo**- *A Decolonial Perspective on the Representation of Women in heritage sites: Case study of Ncome Museum.* **Ayanda Ndlovu** *"Izwe Lethu," a defense of Azania, South Africa: Understanding the philosophical history of land and race as politics in South Africa through the Black Archive.*	**Tumi Ledwaba** - *#SharpevilleisnotaMassacre: Youth Agency in Shifting Positionalities and Township Identity.*	**Rumbidzai Chitaukire** *"Towards Inclusivity?": Women and Informal Sector Inclusion Initiatives in Zimbabwe, 1980-2019.*	**Karina Sevenhuysen** *"The pinnacle of perfection"? A qualitative evaluation of Atteridgeville as a "model native township" in South Africa during the 1930s and 1940s.*
11:00 – 11:15	***ARRIVAL TEA / COFFEE: Exhibition room, Humanities Building***			

TIME	SESSION 12A Auditorium 1	SESSION 12B Auditorium 2	SESSION 12C Classroom 3	SESSION 12D Classroom 4
	Environmental History and Historical Ecology	**Resistance, Wars and Conflict in Southern Africa**	**Sporting Heritage of the Diamond Fields**	**Histories of the Northern Cape**
11:15 - 12:45	**Chair:** Karthigasen Gopalan **Nina Epler-Brandenburg** Colonialism in Southwest Africa: Bowing to or battling with nature? **Kevin Qhubu** 'Big Brother relationship?' – Lesotho – South Africa relations, 1986 -1994. **Noel Ndumeya** The State and Forestry Education in Zimbabwe, 1965 to 1973. **Maaike Rozema** Beasts of Burden, Beasts of Thought: Animal Lives in Galton's Imperial Imagination.	Chair: Domonique-marie Verkerk **Christian Kjellsson** Sweden, neutrality and the support to the national movements FRELIMO (Mozambique) and MPLA (Angola), 1964–1976. **Victory Semba** The Intertwined Role of Police and Military under Rhodesia/Zimbabwe's White Minority Rule, c1965-1979. **Joshua Chakawa** The Downing of Air Rhodesia Viscounts by ZIPRA in Zimbabwe's armed struggle: Debating the morality. **Mutale Mazimba** Flight of Insecurity? Racial Hierarchy, the Northern Rhodesia Rifles (NRR), and the First World War.	Chair: Tarminder Kaur **Mark Fredericks** Memories of a place of memory: Sport and social culture in the city that built the Empire. **Cobus Rademeyer** "Living from the shadows of a brother-in-law" in the context of researching Isaiah Bud Mbelle in Sol Plaatje's hometown, Kimberley.	Chair: Lourenço Pinto **Victor Teise, Bryan Jones & Cobus Rademeyer** The story of William and Isabella Pescod as education pioneers in Kimberley. **Luvuyo Ndzuzo** The Portrait of Sol Plaatje by George Pemba.
12:45	***LUNCH: Moroka Building, Central Campus*** ***Delegates Depart after Lunch***			

*** END OF DAY 3 ***

== ABSTRACTS ==

"Tswana at Sport Boundaries of Colonial Modernity"

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This study aims to create a decolonial narrative around the contribution of Tswana traditional games to South African sport from an insider/outsider perspective. We are guided by a decolonising theory which heightens the importance of including indigenous knowledge when studying indigenous life. Thus, the findings of this study aim to add a decolonial narrative on Tswana indigenous culture in South African sport history. It is a sport-ethnographical investigation of Batswana contribution to South African sport history. In this study, sport history includes, but is not limited to, games, dancing and running in traditional and modern contexts. First, we document the impact of colonialism on Tswana communities through these sport activities. Next, we expose the persistence of traditional games and activities in the face of colonial modernity. The study, therefore, focusses on investigating how traditional games contribute to shaping Tswana identities by using an ethnography research method. We are recruiting participants from the Kgomotsego Community Centre based at the Saint Thomas Roman Catholic Church in Batlharos village outside Kuruman. This is a church that runs an old age home facility for elderly citizens.

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"'A nationalist, but not a member of the National Party': The Ossewabrandwag's cultural nationalism during WWII"

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The Ossewa-Brandwag (OB) is often remembered for its opposition to South Africa's participation in the Second World War and its flirtation with National Socialism. Although opposition to the war was central to the OB's operations, the deeper motivation behind the OB's formation and opposition are sometimes overlooked. This paper argues that the OB, despite its presence and activities in a political war, was rather driven by cultural nationalism rooted in ideals of Afrikaner identity. This can especially be observed when considering theories of cultural nationalism from scholars such as John Hutchinson. By drawing on primary material such as OB publications and oral accounts, this paper explores how the OB's political actions were expressions of a broader cultural agenda. The agenda was thus not purely political but instead aimed at resisting British imperialism and asserting a distinct Afrikaner nationalist identity. The dual nature of the OB is not denied, but its opposition to the war is explored in terms of the movement's cultural foundations. By considering the OB through the lens of cultural rather than political nationalism, this paper contributes to a more nuanced understanding of the OB's operations in the political sphere during the war, thereby challenging simplistic dichotomies of collaboration and resistance.

"From Free Holding to Commercialisation: A Historical Analysis of Land Tenancy in Ilorin Emirate, Central Nigeria, 1900 to 2020"

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Land is central in the economic, social and political relations among men. Generally, precolonial Africa operated a traditional land tenure on the principle that lands were communal inheritance held in trust by leaders for the use of all members of their society. This study explores the changes in land tenancy in Ilorin Emirate during colonialism and after independence, 1900 to 2020, The study adopts a historical research methodology comprising primary and secondary sources. Ilorin, a city in the middle belt zone of present-day Nigeria, operated a traditional land tenure system until the British began to introduce land reforms in the early Twentieth Century due to colonial, administrative and economic exigencies. Colonialism altered the land tenancy in the Ilorin. Indeed, traditional fief holding, which was a major support in the Ilorin Emirate's traditional political, social and economic structure, began to lose its strength due to British conversion of traditional lands to colonial possession. After independence, the Land Use Decree of 1978, increased government acquisition of land from traditional right-holders, creating land scarcity and commercialization. This move had both positive and negative impact on the Ilorin metropolis including urbanisation, socialisation, modernisation, infrastructure, and of course, land grabbing and disputes.

Keywords: Ilorin, traditional land, tenancy, commercialisation, colonialism

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"Chinese mining companies and small-scale chromite mining practices in Mhondoro-Ngezi, Zimbabwe, 2000-2021"

Denice M. Banda
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Chinese mining operations in Africa have attracted significant scholarly attention, primarily due to the controversies surrounding their mining practices, their contentious relationships with African governments, and their interactions with local miners. This paper uses the case of the Afrochine Smelting Company's chromite operations in Mhondoro-Ngezi, Zimbabwe, as a lens to explore the relationship between large-scale and small-scale mining. It argues that the relationship between Afrochine Smelting Company's chromite mining and small-scale operations in Mhondoro-Ngezi is characterised by both exploitation and coexistence. Drawing on interviews, newspapers, and reports generated by government departments and non-governmental organisations, the paper highlights that, while assisting locals in improving their mining livelihoods, verbal contracts between Chinese mining companies and small-scale chromite miners with access to mining claims also endangered the exploitation of local miners who relied on the Chinese for mining machinery and markets.

Key words: chromite mining, Chinese mining companies, small-scale mining

"Religion and Gender Inequality. A Case Study of the Baptist Union of South Africa (BUSA) with particular reference to the eThekwini municipality"

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This paper focuses on the historical changes in gender relations within the Baptist Union of Southern Africa (BUSA), specifically referring to five churches within the eThekwini from 1994 to the present day. The paper highlights the challenges and constraints faced by women within the South African Baptist Church setting, by looking into the role religion plays in defining gender inequality, as well as the connections between religion, culture, and social structure. Taking an in-depth look at the context of church governance, theological teaching, religious and patriarchal attitudes that shaped women's status within the Church. This research adopted an oral history approach to fully document the lived experiences of women who participated. The oral history was supported by archival evidence. This topic is by no way isolated within the academic and social domain of South Africa and even globally; this is because churches are not exempted from taking part in the advance toward gender equality. The paper is of personal importance to me, not only to a woman living in South Africa but also to a member of an eThekwini BUSA church. Within this paper, I integrate my insider perspective, supported by archival and secondary sources, to navigate the church organisational structures and clarify the roles both men and women have played in creating and sustaining the gender roles.

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"Freedom to express and practice the emotionally taboo: The Ossewa-Brandwag as an emotional community during the Second World War"

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Historians' study of emotions has become an established trend within social history. A solid historiography developed over the past thirty years, considered part of the affective turn in the humanities. South African historiography has been slow to react to the challenge of historians of emotion who argue that the orthodox view on what motivated historical subjects only tells one side of the story – a more complete picture includes emotion. The few South African histories touching on emotion do not consider the unique theoretical frameworks developed for a thorough evaluation of subjective experience and motivation. This paper employs these frameworks by focusing on the largest Afrikaner organisation which actively resisted South Africa's participation in the Second World War, namely the Ossewa-Brandwag (OB).

Thousands joined the OB because of the movement's open resistance to the war-effort and its blatant anti-British stance. There are numerous reasons for this choice, but there is also an *emotional motivation* behind their resistance. To understand this motivation, with resistance against the war-effort as primary reason, contemporaries' emotional reactions to the Second World War and their subjective experience of the wartime

context are important factors to consider within the existing normative emotional regimes. This includes ordinary members' active resistance as well as that of the violent "Stormjaers" (Storm Troopers).

This paper evaluates the role of emotional freedom and its manifestations in OB-members' motivations behind resistance and their subjective experiences in a South Africa at war. It analyses their navigation of emotion in the emotional regimes of the time. I show how OB-members created emotional communities within the OB and how they experienced a constricting, totalitarian organisation's control over emotional expression – priding itself as being the "*disciplined* Afrikanerdom" – as an emotional refuge. The key to understand this seeming contradiction lies in the relationship between the personal and collective meanings attributed resistance, Afrikaner ethnicity and the OB itself.

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"Official histories and the changing "Gender Discrepancy within South African Football Association (1992-2024)"

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Background
During the apartheid period, South Africa was isolated from international sport due to the segregation policies. The introduction of reforms opened sports opportunities for athletes in South Africa. In 1992, South Africa was accepted back to participate on the global stage.

Aim - This paper critically examines the plight of the South African National Soccer Women's team with specific reference to the opportunities afforded to women in soccer from 1992 to 2024.

Method – This study follows a mixed method which include qualitative and quantitative approaches. Interviews were conducted by the researcher and the relevant scholarly journals and books were consulted to supplement the interviews.

Results – The findings of the study reveal that gender inequality in South African soccer continue to be a problem. Women continue to be marginalized in various forms which include among others, excluded from key administrative positions and decisions.

Conclusion – Clearly some minimal opportunities were made available for women in soccer in South Africa, however, in the main, women continue to grapple with accessing necessary resources to advance their careers in soccer in South Africa.

Contribution – This research contributes within gender inequality discourse with specific reference to soccer in South Africa.

Keywords: Apartheid period, gender discrepancy, SAFA, women's soccer

"The (Real) Gay Agenda: The Gay and Lesbian Organisation of the Witwatersrand and Queer Constitutional Recognition in Post-Apartheid South Africa"

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On 18 December 1996, South Africa ratified its Constitution, making history as the first country to explicitly protect same-sex partners from discrimination under Section 9(3). While this milestone is widely celebrated, the crucial role of the Gay and Lesbian Organisation of the Witwatersrand (GLOW) and the National Coalition for Gay and Lesbian Equality (NCGLE) in securing these rights remains marginal in queer historiography.

GLOW and the NCGLE's strategic alliance with the African National Congress (ANC) helped prevent post-apartheid South Africa from following other African states in criminalising homosexuality. As the first multiracial politico-queer organisation in South Africa, GLOW worked closely with ANC activists to ensure sexual minority rights were included in the post-apartheid legal framework. By the ANC's 1994 electoral victory, GLOW had solidified its position as the country's leading queer political organisation, facilitating dialogue between queer communities and the new government. These efforts culminated in the formation of the NCGLE, which propelled sexual minority rights into national discourse.

This study repositions GLOW as the driving force behind Section 9(3), challenging its whitewashed history. Drawing on meeting minutes, newspaper reports, and records of GLOW-ANC discussions, I argue that GLOW and the NCGLE were instrumental in securing constitutional protection for gay and lesbian rights. By framing GLOW as a key post-apartheid negotiator, this paper reasserts its significance within South Africa's politico-queer history.

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"Radical Care: Voetvroue and the Reclamation of Pleasure in Reproductive Health"

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Obstetric violence, as one of the world's oldest tools of discipline and control, is steeped in the racialised and gendered violence of colonial knowledge and western medicine, in colonial hierarchies of culture and knowledge, and in its regulation of the Self and the Other. Nineteenth-century Antebellum slavery served as a harrowing example of this. White men with stakes in slavery relied heavily on racialised medical language, narrative and practice to maintain what they saw as a 'reproductively sound' female slave labour force. This era saw multiple groups of men competing for control over the birthing process. Medicine became an important site of race-making particularly because the bodies of black female slaves were used to generate new theories of race based on the anatomy of black women (Owens, 2017, p. 46). Gynaecology presented one of the largest sexual encroachments

black women faced at the hands of white men. The nineteenth-century Cape frontier saw itself entangled in similar kinds of obstetric violence, where the reproductive bodies of black women became a direct concern of the emerging white, male accoucheur. Midwifery, in both the US and South African context, become an important site of racial and gendered regulation and control—this would go on to set the tone for medicine and midwives well into the next century, squeezing black autonomous midwives out of professional spheres and as Deacon (1998) notes, the black autonomous midwife effectively 'disappeared' from the public archive. However, in Eldorado Park, we discover that Voetvroue have not disappeared; in fact, they have existed for generations. Their everyday experiences of revolve around the treatment of infertility, birthing, gifting and ritual, medicine-making; knowledge of which is shared, not just intergenerationally but within and across communal lines. They play an integral role in reproductive freedom and agency despite being forced into the margins of power. Kliptown's huis-hospitaal is an example of agenic spaces of care. The women who make these spaces do not practice refusal or dissonance against power structures. On the contrary, they contend with threats posed by racial-sexual domination and capitalist development. Creolising commons revalorise locale-specific modes of knowledge and technologies and prioritize holistic birthing care.

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"Internal Migration on Family Bonds amongst Qwaqwa Residents, 1970-1994"

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Most scholarly works have often used concepts such as forced removals, relocations and migrant labour to discuss the phenomenon of African migration in South Africa. In this study these concepts are used within the framework of internal migration. The National Party Government planned the internal migration of Africans in South Africa through its Group Areas Act and Bantustan policies. As result of forced removals from town and cities, and evictions from White-owned farms Africans internally migrated to the areas which were chosen by apartheid government. Consequently, this sort of internal migration affected families differently. On arrival in the new areas in most case men as result of unemployment had to seek migrant labour jobs outside their new residential places leaving women and children. The article argues that internal migration of African people in South Africa was in most cases not from their own willingness and it had different impact on family bonds of different families. With the focus on Qwaqwa from 1970-1994, the study interrogates the impact of internal migration on family bonds. The implication of the mass movement of people into and out of homeland in different times became a heavy burden to the Qwaqwa government and to the traditional leaders in the villages.

Keywords: Africans, Bantustan, Family bonds, Forced removals, Internal migration, National Party, Qwaqwa, South Africa

"'The Age-Old Problem of Poverty': Bus Boycotts in The United States, South Africa, and Rhodesia in Transnational Perspective"

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In September 1956 Africans representing the "Action Committee" met in the township Harari outside of the capital city of Salisbury (now Harare) in Southern Rhodesia (now Zimbabwe). They were gathered from several African townships outside of the city. Their purpose was to announce a boycott of the city's buses, and their demands were for more buses and cheaper fares. Boycotters traveled by foot, bicycle, and occasionally taxi the four to ten miles into the city, which provided the bulk of the municipality's employment. The boycotts took place within a general climate of unrest about issues of race and poverty in the profoundly segregated society. But they also occurred within a larger context of bus boycotts over race and socioeconomic issues in the United States and South Africa. This paper will investigate the 1950s bus boycotts in the US, South Africa, and Rhodesia (later Zimbabwe) within these multiple contexts, including how participants in these boycotts viewed one another (when they did at all).

Practices of comparing between southern Africa and the United States have, understandably, most often been connected to issues of race and racism, and especially Jim crow and Apartheid, in the United States and South Africa. George Fredrickson and John Cell were among the progenitors of this comparative work. But in recent years the trend has been away from 'comparison" and toward "transnationalism." I would argue, however, that in the process of making this epistemologically necessary move we have forgotten that comparison was often how participants would have seen things before they could engage in transnationalism. One of my central arguments for my book project is that neither Black Africans in South Africa or Rhodesia (or, in another case study, Kenya) nor Black Americans needed to look across the Atlantic Ocean to determine which way the winds of white supremacy were blowing. In this sense, these movements did not need to explicitly draw from one another. But inevitable comparisons emerged, which created transnational linkages. My paper will look at these comparisons and thus at these linkages.

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"The Downing of Air Rhodesia Viscounts by ZIPRA in Zimbabwe's armed struggle: Debating the morality"

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On Sunday, 3 September 1978, VP-WAS Air Rhodesia Flight RH 825 Viscount Hunyani was shot down around 5:10 pm by a surface-to-air missile (strela), killing 38 passengers on board while 10 out of 18 survivors were shot dead by Zimbabwe People's Revolutionary Army (ZIPRA) guerrillas. On 12 February 1979, VP-YND Flight RH 827 was similarly downed by the same forces, killing all the 59 passengers and crew on board. This article contributes to controversies surrounding shooting down of civilian airlines as military targets in conflict situations. Grounded in oral interviews with former armed operatives from Rhodesian and ZIPRA forces and reviews of primary and

secondary sources, I unpack debates over these *tragedies*. The research widens knowledge horizons to the enduring legacies of Zimbabwe's armed struggle where former Rhodesians not only remain aggrieved by the Viscount losses but have sharp divisions in their accounts of these disasters. Although the downing of the Viscounts represented victory on the part of insurgents, surviving former ZIPRA guerrillas linked to strelas remain live in apprehension as they think that former Rhodesians still want to kill them. The research widens knowledge of issues of civility of airlines in war, race and ethnicity in conflict as well as insecurity dilemmas which haunt former combatants long after the end of armed conflict.

Keywords: Strela 2M, Hurungwe, ZIPRA guerrillas, Operation Gatling, Simferopol, Rhodesian Security Forces

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"Microhistory of Bloemfontein: The history of the 'Locations' and Blockmen from 1913 until 1939"

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The gist of the paper is to discuss the microhistory of Bloemfontein from 1913 until 1939 and mostly concentrate on the issues and decisions made by the Bloemfontein Municipality Council and its contribution towards development and livelihoods challenges of the natives. The role of the Blockmen who were totally regarded as houseboys for the Councillors and their perpetual involvement into the political realm of the African National Congress. The purpose of the paper is to look into the role of the Blockmen who were mostly the African males who were referred as natives and most if not all, the naming of the streets of Bloemfontein Locations which is still used currently and surnames of women who theirs are NOT used to name all the Bloemfontein Locations [Mangaung] streets. The marginalised and ignored role of Native women and their contribution towards the "developments" of "Locations" of Bloemfontein. The masculine of the Bloemfontein Council against white and native women.

The criteria of appointing the Blockmen and their roles into their respective communities was initiated in 1912 by the mayor called, Ivan Hartwig Haarburger. "Interestingly enough, [Ivan Hartwig] Haarburger had proposed that a system of blockmen or rather black leaders be implemented during a meeting with black leaders of the city on 25 May 1912"[1] Mr Haarburger initiated the relationship between the Town Council and the natives in Bloemfontein. The political wave of the formation of the SANNC in the Orange Free State, Bloemfontein in particular changed the views of different people, Europeans and Natives. The native leadership which was elected in the Blockmen circle was based among the well-known men in Waaihoek and locations in the east of Waaihoek. The other committee which was headed and managed by the following Messrs. Cook and Copper has a different role played in the Bloemfontein Location Council.

One cannot talk about the municipal development in Bloemfontein without considering the political establishment of the South African Native National Congress which was later called African National Congress. The formation of the SANNC helped the Native Advisory Board to at least communicate and involved the communities better. "The

[1] J. Haasbroek, Navorsinge van Die Nasionale Museum Bloemfontein: The Native Advisory Board of Bloemfontein 1913- 1923. p. 71.

Native Advisory Board which was established in Bloemfontein in 1913 as a municipal institution on which elected Black leaders, known as blockmen, from various wards in the black townships served, existed as such until 1923."[2] The formation of the Native Advisory Board was established immediately after the formation of SANNC and most of the Blockmen remained the staunch members of the SANNC until their deaths. Some of them including Thomas Mapikela, were well known of their role in the SANNC by the Town Council. The memories of the South African War, 1899-1902 and the Land Act of 1913 were still fresh because of their peculiarity. "The S.A.P. Government had promised to set aside ground for the sole residence of natives, yet, despite repeated Commissions and Committees having been appointed to deal with the matter, nothing had been done." [3] The political development of Bloemfontein Locations and in the country moved the concerns of the natives into a deeper calamity because the Town Council and the SAP were not interested to address the immediate challenges of the natives which was land.

Keywords: Blockmen [Black Natives], Councillors [White Counterparts], Locations, Location Medical report – Location Medical Practitioner, Recreational activities, lodgers permit, labour, sorghum beer, influx, hostels, dispensary, Spanish flu, paupers' applications, Native Higher Primary School, Economic spin-offs and job-creation.

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"Missionary Influences on Bemba Naming Practices, 1895-1924"

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This study focuses on the missionary influence on the naming practices of the Bemba-speaking people of northern Zambia from 1895 when the first mission station was established to 1924 when the British Colonial Office took over governance of the territory. The Catholic Missionaries for Africa (widely known as White Fathers) had the greatest influence among the Bemba, a Bantu-speaking group which was among the most influential groups in Zambia. The encounter between communities in what is present-day Zambia and the external world, especially missionaries as well as colonial officials, resulted in the (re)naming of Zambian places. Western names, too, were either given to, or adopted by the local people, especially those who converted to Christianity. The study reconstructs the history of names, naming practices and identities of the Bemba-speaking people of northern Zambia. To achieve this, archival research was conducted at the National Archives of Zambia, from district notebooks, newspapers, meeting minutes; missionary correspondence and oral traditions recorded in Bemba publications were accessed at the White Fathers Archive. Further, baptismal records were consulted from Chilonga, Chilubula and Mambwe missions, in addition to oral interviews. The study enhances our understanding of how Christianity impacted the Bemba, their naming practices and how they used names as an agency in co-creating their cultural identities through (re)naming themselves, Europeans and places.

[2] J. Haasbroek, Navorsinge van Die Nasionale Museum Bloemfontein: The Native Advisory Board of Bloemfontein 1913- 1923. P.65.
[3] MBL: Bloemfontein Native Affairs Board minutes, Free State Archives,

“Livelihoods and Food Security in a Mining Setting: The Case of Uzumba Maramba Pfungwe, Zimbabwe, 1980-2020”

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The relationship between extractive industries, livelihoods, and food security in rural settings has not been widely studied, and the specific dynamics in Uzumba Maramba Pfungwe (UMP) district, Zimbabwe, remain underexplored. This paper addresses this gap by examining the history of food security in UMP from 1980 to 2020, with a focus on the impact of gold and limestone mining activities. It situates formal mining within the broader context of exploitative and rent-seeking practices, using a case study approach and qualitative methodology, including interviews, focus group discussions, and observations, to explore the relationship between host communities and mining capital. Primary sources from the UMP Rural District Council, Environmental Management Agency, CARATS, and the World Food Programme of the United Nations were used to assess the interventions made to improve food security. The paper argues that the extractive industry in UMP has a dual impact on food security: it enhances food access by generating income opportunities, but simultaneously undermines food production, ultimately affecting its availability and accessibility.

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“‘Towards Inclusivity?’: Women and Informal Sector Inclusion Initiatives in Zimbabwe, 1980-2019.”

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This study historicizes the shifts in post-independence Government of Zimbabwe’s (GoZ) efforts to incorporate, finance and support the informal sector from 1980, when the country got its independence to 2019. Using the experiences of women informal entrepreneurs in Harare, the research examines factors that shaped the nature of the State’s interventions to their daily business activities. It further traces the shifts within these government interventions overtime, evaluating the extent to which women informal traders benefitted. The study utilises sources including archives, newspaper articles, government publications, oral interviews and already existing secondary sources to give a detailed account of the experiences of women informal traders within the confines of state policies. The study argues that despite changes in Government administration and ushering in of black economic empowerment policy, State-informal sector relations have remained antagonistic, though at varying magnitudes. The black empowerment rhetoric characterised the better part of the period under examination, without real translation of words into action, consequently leading to the perpetual restrictive environment for women informal traders in the country. The women, however, have managed to strive for survival under these inefficient and restrictive policies as will be discussed in the paper.

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"Unveiling *Runyoka*: Exploring Cultural, Medical, and Historical Dimensions of Male Sexual Health in Urban Zimbabwe"

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This paper examines the cultural, medical, and historical dimensions of *Runyoka* (or *Rukawo*), a belief system surrounding male sexual health in urban Zimbabwe. Rooted in traditional practices, *Runyoka* refers to protective spells cast by husbands on their wives to prevent extramarital affairs, often resulting in physical and psychological symptoms for men who engage with "locked" women. While commonly discussed within folklore and spiritual frameworks, this phenomenon also intersects with medical and colonial histories that have shaped contemporary understandings of male sexual health. By analysing oral histories, colonial medical records, and contemporary health narratives, this study traces the evolution of *Runyoka* from precolonial Zimbabwe through colonial medicalisation to its present-day interpretations. It explores how colonial authorities and biomedical discourses reframed indigenous sexual health beliefs, often pathologising or dismissing them. At the same time, the persistence of *Runyoka* in urban Zimbabwe highlights its continued relevance in shaping sexual anxieties, gender dynamics, and healthcare engagement. Bringing together perspectives from history, anthropology, and medical humanities, this research underscores the need for culturally sensitive approaches to sexual health discourse. By situating *Runyoka* within its broader socio-historical context, this study challenges stereotypes, and calls for an approach that promotes inclusive healthcare strategies that recognise the interplay of tradition and modernity in shaping male sexual health experiences.

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"Czechoslovak Arms, Zambia and Southern African Liberation Movements during the Cold War"

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The study contributes to our understanding of the complex history of the Cold War in southern Africa, showing how "junior state and non-state actors" worked in tandem to "moderate, intensify, or expand the conflict" (Richterova). Following the presence and use of Czechoslovak arms in Southern Africa, we underscore how the global story of Czechoslovak arms was never one whose terms were dictated by Czechoslovak actors alone. Methodologically, our paper makes two interventions: firstly, it makes the case for writing global history as a conversation between scholars across regions. Secondly, we show how archives seemingly in the "peripheries" of each state's foreign policy objectives can reveal more information than one might find about states deemed more strategically important, or "local"—in this conference's terms. By focusing on the triangular relationships between

Czechoslovak and Zambian officials, and the liberation movements active on Zambian territory, and mapping specifically how these rearranged following Zambian independence and during détente, we ultimately show how the Cold War fostered transcontinental linkages centered upon "flows of arms, capital, technical knowledge, soldiers, and political ideologies" (Chamberlin), and reveal some of the implications of this for each of the actors involved.

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"The mercenary educator (ME) saved by the poet historian"

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As a currently precarious worker I offer the beginings of an auto-ethnography of an authentic interlocutor's journey of educating in CAPS History, as marker, lecturer and precarious teacher in private high schools and HE.

In continuing lifelong learning, ideally the mercenary educators's PHD research will organically grow into a PAR of collective 'slow research' assembling the narratives of co-researchers, teachers (future, current and past) to grow the decolonial archive. This includes our own reflections and actions, memories, as form of decolonial praxis, declonial love, *ukluhlambalula* (cleansing the curriculum) where our bodies are the archive and our memories are the weapons against ongoing coloniality. The following questions drive this quest:
Where are we writing/teaching from?
Who are we writing/teaching for?.
An ethnographic snapshot, of a mercenary educator surviving with a tutoring job at Wits, thanks to the poet historian, with an ethical clearance to publish. We share the ongoing efforts at decolonising History teaching specifically and part of our shared praxis to espouse
Habits of sovereignty
Seeing ourselves in the future

Specifically in our assessments and teaching praxis, how we have tried to incorporate creative decolonial love.

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“An Enigma within Enigma: The Underrepresented Historiography of Polish Codebreakers during the Second World War”

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During the Second World War (1939-1945) Poland and South Africa were allied nations in the war against Nazi Germany. This paper complicates a celebrated moment of that war, the cracking of the Enigma code, to interrogate aspects of postwar/Cold War power dynamics. Alan Turing’s and Bletchley Park’s efforts to successfully break the German Enigma code are well-known with Turing often being credited as the father of modern computer sciences. This narrative has been reinforced through popular culture with the movie The Imitation Game (2014) solidifying Turing’s role as the brains behind breaking the Enigma code. However, Turing’s widescale breach of German communications was built upon the work of Polish codebreakers who had cracked the Enigma code in 1933 – six years prior to the invasion of Poland. However, the story of these Polish codebreakers has largely been eclipsed by tales of later efforts at Bletchley Park that are reinforced by popular histories that ignore the role of Polish codebreakers. This presentation will bring the incredible exploits of these Polish codebreakers to light through a multidisciplinary approach that incorporates computer science and mathematics to investigate the complex reasons why the historiography of Polish involvement in Enigma codebreaking have been underrepresented.

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“Reconnecting the Recce with History: Grappling with Culpability and Identity in Post-Apartheid South Africa”

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The Reconnaissance Regiments (‘Recces’) were South Africa’s most specialised and highly-trained Special Forces unit. They were formed officially in 1972 to undertake a variety of missions to clandestinely destabilise South Africa’s neighbours between 1966 and 1990. There has been a proliferation of Reconnaissance Regiment histories written by former Recces or by authors that interviewed them. However, this historiographical genre presents several issues that provide a lens into how these former Recces position themselves within post-apartheid South Africa. Misrepresentations and omissions show how these former Recces attempt to avoid culpability for their actions in opposing the African liberation struggle and their attempt to position themselves as heroes fighting a just cause. This problematic recounting of history is presented as fact by the authors and publishers to a general readership, leading to a perception that this distorted history is fact, and reinforces narratives that valorise these former Recces and diminish culpability. This paper will show how these misrepresentations are combined to represent an alternative history and how that history is used to indemnify the authors.

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"The War of Imagery: Visual Representations of Women and Children in the Anglo-Boer War's Concentration Camps"

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The Second Anglo-Boer War (1899–1902) saw the large-scale internment of Boer civilians in British-run concentration camps, where women and children bore the brunt of war-induced suffering. This paper examines how the experiences of these non-combatants were documented and politicized through photography, personal testimonies, and satirical visual media. Using a multidisciplinary approach, the study explores the interplay between visual culture and historical memory, demonstrating how war imagery shaped contemporary public opinion and continues to inform historiographical debates.

Primary sources—including camp photographs, diary excerpts, and international political cartoons—reveal contrasting portrayals of Boer women: from helpless victims of British imperial policies to resilient symbols of Afrikaner nationalism. The study contextualizes these visual narratives within the broader imperial discourse of race, gender, and class, highlighting the tensions between British justifications for the camps and the humanitarian crisis that unfolded.

By critically engaging with these sources, this paper underscores the role of visual media in constructing historical narratives and interrogates the ethical implications of representing suffering in war. This research contributes to the ongoing discourse on colonial violence, memory, and the enduring impact of the Anglo-Boer War on South African identity.

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"From national prominence to regional importance:
A regional history of the tangible heritage of State President C.R. Swart"

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State President Charles Robberts (C.R.) Swart was laid to rest in Bloemfontein on 23 July 1982. At the age of 87 years, Swart lived an adventurous life that made him nationally prominent if not internationally so. It is therefore no surprise that by the time of his death, a tangible list of his legacy was named and created in his honour. 43 years later, that reality has changed due to a possible lack of understanding of who he was as a person, politician, advocate, actor, author and a teacher.

Presently, Swart's legacy is no longer of national prominence. What has remained of his legacy seems to have been neglected within the confines of private properties for the use of specific groups of people, despite it being part of the National Estate. This paper aims to deliver an account on what indeed happened to the tangible heritage and legacy that had led to the glorification of Swart as State President. What can be deduced from the present situation, with regards to the Tangible Heritage of Swart, will be explained for the sake of not only Tangible Heritage studies and Regional History but also the presidential histories of South African Heads of State.

"Language use in scientific discussions as seen in the *Cape of Good Hope Literary Gazette* (1830-1835)"

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In this paper, I examine conceptions of science in the *Cape of Good Hope Literary Gazette*, a monthly general-reader periodical published in Cape Town between June 1830 and December 1835. Paying particular attention to excerpts discussing language use in scientific discussions I illustrate that the *Literary Gazette* advocates for understandable language while simultaneously acknowledging the challenges such accessibility causes for an international scientific community. This demonstrates that concerns about inclusion and exclusion in science were not merely a byproduct of the specialisation of science, but were discussed with concern even before science became a specialist field. Moreover, such debates were not confined to metropoles of science like London and Paris but included the colonies as key sites for scientific research. This paper forms part of my ongoing PhD research project investigating conceptions of science in English periodicals published in early nineteenth-century Cape Town.

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"Immigration, Integration and Identification: The Portuguese in South Africa (1975-Present)"

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In the late 15th century, Portuguese intervention in Southern Africa had begun. Although the Portuguese never formally settled in South Africa, they had settled in surrounding states, these being Mozambique and Angola, which became colonial entities and extensions of the Portuguese crown, culture and identity. In 1975 the collapse of the Mozambican and Angolan colonial states caused mass panic in Portuguese settlers, forcing them to move toward the apartheid state of South Africa. During this period the white/European identity central to the ideals of nationalism in Portuguese colonials was challenged. In the eyes of the apartheid racial ideals, the Portuguese (although still considered white) were decidedly a sub class or "dirty white". After the loss of their colonial identities, national support, and white classification in informal settings the Portuguese therefore created their own nationalist identities in the forms of cultural events and settings. My research is centred around three factors: Immigration, Identification and Integration, that analyse the movements and formations around a Portuguese nationalist identity within South Africa.

“Letters, Longing and A Literary History of Simon Nkoli”

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In 1984, Simon Nkoli and 21 other men connected to the United Democratic Front, were detained and later charged with treason in what would become the longest criminal trial in our country's history- the Delmas Treason Trial.

During his time in prison, Nkoli refused to hide his queerness, and this alienated him from his fellow detainees despite facing the same charge of treason. At the time, the fight for democracy and the advocation for gay rights were mostly thought to be two distinct and different struggles. Nkoli occupied a junction between these two seemingly opposing identities and was isolated as a result of this ‘in-betweenness’.

It was 7 months before he was able to smuggle a letter to his romantic partner, Roy Sheppard. The prison letters catalogue Nkoli's daily experiences of prison over 4 years. Nkoli asserts his identity as both a black and gay man in the letters where he could not express himself safely in detention. This assertion of hybrid identity would go on to inform his work as an intersectional queer rights advocate.

This paper explores the significance of letter writing as an act of defiance and self-expression in the realm of South African literary history.

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“Gun Running on a Colonial Frontier – A Case Study 1882-1884”

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Genealogical studies can discover stories and histories that can be relevant to understanding the larger historical framework of Colonial South Africa.

The Colonial States of Southern Africa as well as the Boer Republics were active frontiers for many years and until Union, with numerous well-recorded wars and skirmishes being fought with indigenous polities. Many of these, such as the Langabalele Rebellion, were closely associated with gun ownership Along with these activities came others, such as freebooting and gun running.

Gun running was active along the borders of all tribal polities, supplying the demand for weapons that would create and resolve inter-tribal differences as well as ensure relative independence from Colonial powers. These activities were widespread and frequently referred to, but because of their illegal nature, are almost invisible in historical records.

My research at the Natal Archives has uncovered what I believe to be a uniquely detailed record of two gun running gangs in Southern Africa. This case study reveals how the guns were smuggled into the independent East Pondoland from Colonial Natal and how, when the smuggling was discovered, became one of the most famous court cases of the day. My presentation will also give insight into the type of people involved, both European and Pondo as well as insight into the economics of the ‘trade’.

“A complex and asymmetrical solidarity of the exiled Pan Africanist Congress (PAC), and the People’s Republic of China: 1961-1985”

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In the early 1960s, the PAC fashioned a camaraderie with the Mao’s People's Republic of China (PRPC. The relationship was primarily influenced by the Cold War, the intra-cold war of China and the Soviet Union, the banning of the PAC by the apartheid regime in 1960, and the need for economic, political and military support by the PAC. The camaraderie was rooted in the Chinese solidarity with the struggle of African/ Black people as influenced by Mao Tse Tung's revolutionary thought. Due to its complexity and asymmetric nature, the relationship had diverse effects on the PAC as an organization, on APLA and on the organization’s rank and file. Through critical analysis, this article contends that China-PAC camaraderie started in 1961 rather than 1964 as the dominant historiography contends. Furthermore, the article proposes that the intra-cold war (a conflict that occurred between the Soviet Union and the PRC) led China to support PAC while Soviet Union supported the African National Congress (ANC). PRC’s support to the PAC, flattened the Pan Africanist ideology position of the PAC for Mao’s Marxism. This exploration uses James Scott’s hidden transcripts theory to analyze PAC and Mao’s China relationship from 1961 until 1985.

Keywords: APLA, China, Communist Party of China, hidden transcripts, intra-cold war, PAC, liberation movement, Mao Tse Tung,

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“Cross Border Histories: Reflections on Statements from the Dock by Robert Mangaliso Sobukwe and Andimba Herman Toivo ja Toivo”

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In the twentieth century, Robert Mangaliso Sobukwe and Andimba Herman Toivo ja Toivo were among the significant liberation fighters against apartheid in their countries - South Africa and Namibia (then South-West Africa). Both were born in 1924, the former is the founding leader of the Pan Africanist Congress (PAC), and the latter is the founder member of the South West African People's Organisation (SWAPO). Because of their organisations’ activities against the apartheid regime, they were charged and subsequently imprisoned on Robben Island. To date, no text has analysed their statements from the dock. A shortened anthology of selected statements from the dock by Benson (1981) is valuable. Equally, the 1989 stage play, “Lakutshona Ilanga- Music is a healer,” by Mothobi Mutloatse is a useful archival source that retells the Sobukwe, Mandela and Toivo statements from the dock as if they were speaking together from the same dock. But does not reflect on their statements. Thus, this study examines their statements from the dock - Sobukwe (1960) and Toivo (1968)- with profound similar undertones.

“The Erasure and Recovery of Templeton Mzukisi Ntantala and Edwin Makati's Political and Intellectual Capital in Post-1994 Liberation Struggle Historiography”

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This paper recovers the erased account of Templeton Mzukisi Ntantala and Edwin Letsholo Makoti’s political and intellectual capital in the post-1994 rewriting of history. Their political and intellectual markers are collective and shared experiences, aspirations, and memories. There were several Africanists with similar capabilities who contributed articles or published their writings using pseudonyms, birth names, or did not bear their names as was the case with some of Makoti's writings. Makoti was the party’s acute intellectual, ideologue, theoretician, Secretary for Defense, Publicity and Information Secretary, and author of PAC’s revolutionary position papers. While Ntantala had military capabilities linked to the Task Force/Poqo, and as the Chief Commander of APLA, PAC’s Chief Representative in Uganda and Zimbabwe, a philosopher, and a member of the Revolutionary Council, Africanist Marxist-Leninist-Mau Tse Tong and central in intellectual discussions/development of revolutionary documents. The paper analyses their selected writings - “The Commander’s Field Manual (1970)”, “PAC’s New Road of Revolution (1975)”, “The Native vs The National Question (1976)”, “National Mandate in Azania (1980)”, and speeches, and interviews between 1960 -1990.

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“Ancient Iron Smiting in the Nkar Kingdom of Central Africa and Cultural Continuity C. 1700 - 1915”

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At the final stages of smelting iron in Africa, forging was initiated in the same hut. The bloom was pulled out of the furnace while hot and soft, and fashioned into rough forms of hoes and cutlasses; or iron bars which were sold to blacksmiths for further transformation. This research examines the nature of the smiting industry in the Nkar ethnic group, situated in the Western Grassfields of Cameroon c. 1700 to 1915. It holds that, the technic of smiting was transmitted from an old stock of ancient iron workers to blacksmiths in the early 20th Century. This study made use of primary and secondary sources, and archaeological surveys. It reveals that, smiting has been an indigenous cottage industrial knowledge transmitted over generations. It however experienced a Century of inactivity c. 1780 to 1890, following a series of catastrophes. It also revealed that symbolic practices in the smelting industry, transcended into smiting processes. The paper concludes that, a Century of inactivity contributed to the loss of the smelting/smiting nomenclature and the collapse of the iron production industry in Nkar.

Key words: Nkar Polity, Smiting, Cultural Continuity, Catastrophes, Western Grassfields.

The "spatial turn" in regional and local history South Africa

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In 2018 Ágnes Györke reminded everyone with an interest in the spatial turn mode of historical research and writing, that this way of historical thinking had already started in the early 20th century. Slightly earlier, in 2015, the Finnish historian Riukulehto accentuated the value of time and place in research. With modernity, came the practising of social science and social histories, which tended to emphasise the more political and economic domination phenomena of societies than time, place and space. By revisiting some features of early South African historiography in the 20th century, this paper will engage with recognising space, place and the local to regional differences in historical time, being just as important in the unfolding of human affairs as the emphasis on phenomena. Together with Györke (and earlier scholars like the 20th -century Annales historians) and some African scholar's views, like Ki Zerbo, one can review the value of time, place and space as a "spatial turn" for regional and local history in South Africa within the humanities and the social sciences. The overall impression is that with such an understanding of the past, a richer, more contextualised understanding of human experience and the production of culture emerges.

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"Colonialism in Southwest Africa: Bowing to or battling with nature?"

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Southwest Africa, now known as Namibia, was the last African country to be colonised by European powers in the late 19th century. This was largely due to the expansive desert and rough seas that protected the country's interior from imperialists looking to expand empires, extract natural resources and exploit local populations. However, her natural environment could only protect her for so long. Eventually Germany obtained the 'Sandbox' and was seen by the motherland as the perfect settler colony for their excess population. As citizens of wet and rainy Europe, limited expertise on drought and desert made initial settlement in the arid land less than idyllic. This article looks at the battle between German colonial administration and the arid Namibian landscape from the 1880s to 1915. With a focus on water in the context of natural drought, this paper will argue that water was the most influential impediment in German colonial expansion and a significant factor in the first genocide of the 20th century – the Herero-Nama genocide. The role of water will be shown through Germany's desperate and hypocritical attempts at harnessing and controlling it as well as its impact on early settlement and the settler economy. Through this, the environment will be highlighted as an historical agent in the colonial era.

“Splintered Voices: South African Women in Press and Radio Propaganda During the Second World War”

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During the Second World War the Union of South Africa was divided over the question of whether the country should answer the call to aid the Allies in the war effort. Due to anti-British sentiments and the rise of Afrikaner nationalism, the decision to enter the war led to subversive elements among the Afrikaans population who received some support from the Nazis. The Union was therefore fighting a war on both fronts with the home front becoming a hub of intelligence activity. Many white English and Afrikaans speaking women were members of oppositional and pro-government groups, such as the *Ossewabrandwag* (OB) and Union Defence Force (UDF) and played direct roles in the home front conflict. One theatre of this intelligence war was propaganda. The Union of South Africa was rife with Nazi propaganda which attempted to destabilise the country’s war effort. In contrast, the UDF and pro-government institutions promoted the Union’s wartime participation and attempted to dissuade the population from Nazi and right-wing nationalist influences. This paper explores how women on both sides wrote, created, spread and were used as propaganda. The two opposing propaganda machines created a dialogue between these women who reacted to and sought to counteract the dissemination of ‘enemy’ propaganda. Thus, their involvement in conventional mass media propaganda, such as newspapers and radio broadcasts, is indicative of their influence in intelligence on the home front which has largely been overlooked.

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“Memories of a place of memory: Sport and social culture in the city that built the Empire”

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Mr Mac’s barbershop was situated on Barkly road, now known as ‘Barkly Way’ in Kimberley. There was a 4 or 5-metre-wide dusty stretch of pavement (sidewalk) leading from the road to the barbershop. The strip of ground, like most of Kimberley, was studded with limestone, hard blue rocks and other pebbles. Barkly Road ran all the way from the Open Mine Museum to Pniel Road, where it became Barkly Road proper. Most of the architecture of the area around the barbershop was from the diamond rush era. Mac’s hairdressing salon was a place of bewildering wonderment, smelled of Dettol and resonated with deep conversation. The ‘most important heads’ in Kimberley, including some ‘heads’ that were not so important and every head in-between frequented Mac’s barbershop. Mac’s barbershop was a place where physical contact with memory was made. Kimberley, the home of Mac’s barbershop, epitomizes memory and it is a tragedy that when Rhodes fell, his fall was preceded by the fall of memory. This chapter suggests that social culture, cohesion and memory suffers because of technologies that encourage communities away from physical spaces into virtual ones – technologies that undo our capacities that make us human.

Keywords: History, social cohesion, memory, 4IR, technology, social media, Kimberley, Rhodes, diamond rush, struggle, apartheid, resistance, rugby, politics.

“History Education in the Fourth Industrial Revolution: Navigating Challenges and Unleashing New Possibilities”

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The Fourth Industrial Revolution (4IR) has seen a transformation in knowledge production, access and dissemination, creating both challenges and opportunities for history education. In this rapidly changing landscape, History teaching, hitherto characterised by rote learning, has evolved to accommodate digital technologies and artificial intelligence. By adopting a critical self-reflection of practice approach, nuanced with the theory of change, this article explores the challenges imposed by the 4IR as well as the opportunities and possibilities these technological disruptions can create for History Education. The paper argues that the proliferation of digital sources, which, while expanding access to historical content, raises serious concerns about information distortions and historical bias. This pedagogic shift also requires enhanced skill sets in digital literacy to incorporate novel instructional strategies and AI-driven tools in history classrooms, such as interactive simulations and virtual reality (VR) for immersive learning experiences. Despite these challenges, emerging technologies afforded by the 4IR allow for personalised learning experiences, enabling students to engage with history in more exciting and previously unimaginable ways. Whilst the shift from rote memorisation to inquiry-based learning fosters historical thinking skills and encourages students to interpret historical events critically, digital archives, AI-assisted historical analysis and reconstructions create opportunities for deeper engagement with the past. However, integrating these innovations requires addressing other socio-economic concerns, such as the digital divide (access) and (in)adequate teacher training. In a country like South Africa, where inequality at different levels of social strata has been a scourge for many years, this article posits that without strategic implementation, technological advancements risk exacerbating existing educational inequalities rather than bridging them. This study emphasises the need for pedagogic adaptation through a balanced approach to history teaching, where technology enhances rather than replaces traditional historical methodologies.

Keywords: Artificial Intelligence; digital literacy; Fourth Industrial Revolution, History education; historical thinking,

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“Beneath the flames: The social and cultural emergence of the braai”

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The braai stands as a potent symbol of collective heritage, said to transcend racial and cultural boundaries, in South Africa’s post-apartheid drive to create symbols of national heritage. Thus, the braai is vested with a shared sense of national identity. However, a historical tracing of the braai’s social significance reveals its social and cultural emergence to be embedded in the Afrikaner nationalist fervour of the 1930s. The braai became a symbol of Afrikaner identity and pride during the 1930s, a period marked by political consolidation and cultural revival rooted in ethnonationalism. The paper looks at how the braai transcended mere culinary practice to embodying not only

a sense of Afrikaner identity during this period, but also a larger white identity beyond the 1930s. Furthermore, the paper discusses the braai's transformation in post-apartheid South Africa, where it has evolved into a unifying cultural phenomenon that bridges diverse South Africans. By analysing these shifts, the study contributes to a broader understanding of food as a critical site for negotiating identity, power, and social cohesion in South Africa's complex cultural and historical landscape.

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"Bodies of Knowledge: Dissecting the Use of Unclaimed Bodies by Wits Medical School During Apartheid"

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While there is a significant body of literature on the ethics of using unclaimed bodies, the bulk of this research is primarily focused on biomedicine. Although this provides useful information regarding cadaver usage and demographics, analysis and research from a historical perspective still need to be considered. Historically, white medicine has been advanced at the expense of black bodies. This research aims to address this gap in historical evidence through an exploration of the use of unclaimed bodies in South Africa, with a focus on the Department of Anatomical Sciences and the Department of Anatomical Pathology at the University of the Witwatersrand Medical School from 1949 to 1994. The demographics of the cadavers used in these departments are contextualised within a national legal framework and Wits' internal policy through the colonial and apartheid eras. This allows for an exploration of how the social and political environment of these periods impacted the use and treatment of deceased African bodies. Additionally, the study explores the ethics of utilising unclaimed bodies as Retain Cadavers (dissected bodies retained for further teaching and research), and the use of medical specimen displays and exhibits created during apartheid.

Key Words: Unclaimed Bodies, Apartheid, Medical Ethics, Anatomical Research

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"Arms and the Men: Firearms and Labour in the Context of the Diamond Fields of South Africa 1865 – 1900."

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"Guns brought labourers", wrote the historian De Kiewiet with reference to the Diamond fields of the 1870s. Firearms are important because they enabled, not only the subjugation of African polities, but also the maintenance of independent African polities. "The guns in the hands of furtive knots of Basuto who scurried through the Free State to Basutoland on their way from the diamond fields" (De Kiewiet) Ensured the victory of Basuto against the Orange Free State as well as Imperial Britain, and thus ensured the maintenance of the independence of the state founded by Mosheshoe, Lesotho. Similarly, Peter Delius has described in detail how the Bapedi were able to maintain their independence in the face of Boer aggression from the South African Republic.

Firearms allowed for the acquisition of commodities usually beyond the reach of humans; firearms made it possible to hunt elephants, rhinos, buffaloes, lions, and others in a manner that did not immediately endanger the life of the hunter. In addition, firearms made it possible to harvest, on a scale hitherto unseen, the wildlife of southern Africa, and to transform it into the ivory, hides, pelts, feathers and dried meat. Ownership of guns and horses, of "the means of destruction" as Jack Goody famously quipped, enabled Southern African communities to devastate other communities, while maintaining the independence of their own.
The paper to be presented deals with the acquisition of firearms by migrant labourers working on the Kimberley diamond mines, and what the implications of this were in the period 1865 – 1900.

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"The Military History of Mariepskop and Its Strategic Role in South African Security"

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This historical study examines the strategic military significance of Mariepskop, also known as Marepe, a prominent peak in the Drakensberg Mountain range of South Africa. Leveraging its elevated position, exceeding 1,900 meters, Mariepskop played a crucial role in surveillance and national defense during pivotal historical periods. While its potential was initially acknowledged during World War II, its military importance escalated during the Cold War. In the 1960s, a radar station was established, becoming a vital component of South Africa's air defense network, designed to monitor potential incursions amidst escalating geopolitical tensions. This installation provided essential early warning capabilities, particularly during the Border War in Angola and South-West Africa (Namibia), and facilitated critical intelligence and defensive operations, notably Operation Savannah. Subsequent technological advancements ensured the station's operational relevance through the late 20th century. Although its military prominence diminished post-apartheid, the station remains integrated into South Africa's contemporary air traffic control and defense infrastructure. This analysis highlights Mariepskop's enduring legacy as a site that transitioned from a natural defensive vantage point to a sophisticated technological asset, underscoring the persistent influence of geographical factors on national security strategies. The study will utilise oral history and documentary historical sources methods to narrate the historical significance of Mariepskop in South Africa's military history.

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"Diaspora Communities in Africa and Asia"

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A central theme essential to understanding the origins of diaspora communities in both Africa and Asia, is that of forced labour. Various African diaspora communities that exist in Asia and various Asian diaspora communities that exist in Africa, were both the result of a system of labour that transported people from their continent of origin to a host continent where their services were required. In the host regions, their contributions were not restricted to just the economy, but they also aimed to recreate aspects of their culture and heritage, introducing

their music, religion and art in the new setting. Hence, examining this history of migration due to labour, is an important entry point in understanding the shared history of the two continents. Additionally, an examination of both African slaves who were transported to Asia from the beginning of the common era and indentured Asian labourers (predominantly but not exclusively South Asian) who were transported to Africa during the nineteenth and early twentieth centuries, also allows us to reflect on our current notions of diaspora. Some Africans who went to Asia carved out an important role for themselves transcending narrow notions of what we associate with slavery, becoming generals, high-ranking political advisors, regent ministers and even rulers, notwithstanding their role as musicians and artists. Likewise, many South Asians who settled in Africa due to the indentured labour system went on to play central roles in the economies and politics of their new nations. This paper aims to provide a synthetic summary of debates surrounding these diaspora communities and how their existence challenges prior definitions and assumptions about what constitutes a diaspora.

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"Regulating the Social Dance Floor: Legal and Social Constraints in Johannesburg, 1920s–1950s"

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Legal records—including statutes, judicial proceedings and ruling regulations —are invaluable historical sources that reveal the dominant cultural, social, and political values of their time. Beyond documenting governance, they expose societal conflicts, biases and power structures and are in turn a barometer of their times.

The restrictions placed on social dancing in Johannesburg illustrate how legal and societal controls shaped community experiences. Laws governing dance extended far beyond temporary restrictions, forming part of a broader effort to regulate public leisure in early twentieth century Johannesburg. By the 1930s, as social dancing gained popularity, national and municipal authorities promulgated and imposed various measures rooted in moral concerns and socio-political agendas. These restrictions contrasted sharply with Johannesburg's vibrant modernizing, capitalist society, which embraced Western cultural influences.

This proposed paper examines how social dancing was controlled through both legislation and informal societal pressures. Legal records—including national and regional acts, municipal bylaws, and administrative regulations—served as instruments of control but also function as historical sources that reveal contested cultural spaces and power dynamics. Alongside press reports, travel journals and oral histories, these records highlight the tensions between state-imposed restrictions and the resilience of Johannesburg's social dance fraternity. By contextualizing legal sources within urban leisure and cultural expression, this proposed paper explores the interplay between law, society and entertainment in shaping Johannesburg's social landscape.

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"'Khoi-San or Khoisan or…' Reviewing the historical literature for conceptual understanding"

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There are many ways in which the indigenous hunter-gatherer and pastoralist groups of Southern Africa are referred, these groups are usually combined under the umbrella term Khoisan or any other form thereof. This paper reviews the historical literature in search of a conceptual understanding of the term 'Khoisan'. In doing so I am drawing on my past Masters work in this regard. This paper also serves as a building block for my doctoral study that is focused on history curricula comparison, specifically focusing on the 'Khoisan'. My PhD is still a work-in-progress, and this paper hopefully aids in creating a lens through which I can read the curriculum documents. The Khoisan have been referred to in many ways throughout the last few centuries, including terms like 'bushmen', 'KhoeSan', 'KhoiSan', 'Khoisan' and more. This paper examines how these terms evolved diachronically over time; however, this naming is still murky and filled with tension today. Therefore, given the location of this conference the aim of this paper is to hopefully engage with the audience about these concepts seeking a co-construction of the concept.

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"'A blanket of silence': Media Censorship of Prisons under Apartheid, 1955-1965"

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The Prisons and Reformatories Act of 1959 stipulated that anyone who published 'false information' about prisons was liable to be guilty of an offence. 'False information' was classified as any information that had not been verified through the Commissioner of Prisons' office, giving the state total control over what could be published about prisons. No longer permitted to report on prisons, journalists' role as state watchdogs was eroding, and they faced extreme penalties for publishing unapproved material. The current historiography on apartheid censorship focuses on the banning of cultural outputs. This paper seeks to expand this scholarship by tracing the history of censorship over state institutions by examining the first prison censorship case after 1959, where the *Rand Daily Mail*'s deputy-editor, Benjamin Pogrund, published a series of highly controversial articles on former prisoners' experiences in the South African penal system. He and his interlocutors were met with severe repression, but not before the case garnered international media attention, bringing the notion of 'apartheid' into question on the global stage. This paper analyses a unique decade in South African media history, seeking to explain how and why the state sought to ban media publications on prisons, relying on Pogrund as a case study.

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“The Migration of Mozambicans to South Africa: from the past to the present and the emergence of new social phenomena”

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The migration in search of economic opportunities in South Africa is an old phenomena and dates back to the beginning of the 19th century, when many citizens of present-day countries such as Mozambique, Eswatini, Lesotho, Botswana, Malawi, emigrated to the former British colonies of Cape Town and Natal in search of employment on sugar cane plantations and in the wool industry. From the second half of the 19th century, it gained intensity, involving an increasing number of individuals, after diamond deposits were discovered in Kimberley in 1867 and gold in Transvaal in 1886.

This study aims to describe the migratory experiences of citizens from Southern African countries who come to South Africa in search of economic survival opportunities, and the ways in which they deal with new social phenomena arising from their relationships with local populations, such as xenophobia, aggression against foreigners, drug smuggling and consumption, human trafficking, wildlife trafficking, vehicle theft, among other social ills that occur in the place of arrival.

The study aims to contribute to the study of new social and economic phenomena related to migration in southern Africa, showing that despite being an old process, involving people from all over the region, it is currently accompanied by certain social ills that have been little addressed by many scholars on the subject. For its preparation, the bibliographic method was used by reading the bibliography on the subject, in addition to using life stories, based on reports and experiences of some emigrants.

Keywords: migrations, mining, social phenomena

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“Historical Development of Strategic Thought in the Nigerian Armed Forces (1910 – 2010)”

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The Nigerian Armed Forces (NAF), throughout Nigeria’s colonial and postcolonial history, has shown continued brutality against the people it is expected to protect. This paper aims to explain how historical dynamics during the colonial and post-colonial era shaped the strategic thought of the NAF in its conflict with insurgent movements and citizens in Nigeria between 1910 and 2010. It will be shown that the NAF, which, over many decades, was indistinguishable from the state itself, developed idiosyncratic views of Nigerian unity and the concept of political stability, which it has successfully enforced even into the democratic period. The primary processes driving the development of these views are argued to be the historical structure of political power in Nigeria and the sheer historical momentum of the Nigerian Civil War (1967 – 1970). Methodologically, this paper operationalises the concept of strategic thought, that is how actors think about their ends, ways and means in applying political

violence, here specifically as it relates to periods of political instability. Paraphrasing Charles Tilly's famous aphorism, this paper ultimately shows how war made the NAF and how the NAF then made war against its own people, and problematises understandings of the nature of peace in Nigeria.

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"Beyond biographical boundaries: Genealogy, genetics, and family history"

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This paper considers the transdisciplinary research approach and its application in the historical domain towards augmenting the historical biography genre. By integrating appropriate strategies, methodologies and technologies from the social and the natural sciences—namely the field of traditional genealogy (pedigrees and family history) and ancestral genetics respectively—an additional research avenue is generated to study the history of individuals and family units over time. Genetic genealogy has the potential to enhance literary biographical writing to create new knowledge, an alternate historical archive, and an innovative field of practice namely "genealogenetic biography". Furthermore, the synthesis of the genealogenetic biography opens new avenues of inquiry. Questions arise such as how and to what extent new configurations of genetic kinship or an association with the whereabouts of people of a particular ancient biogeographical origin impact on existing family members and their own historical understanding of identity and belonging.

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"South African military strategy at the turn of the millennium"

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The South African National Defence Force (SANDF) has since democratisation in 1994 faced difficult strategic conditions. These included the end of the Cold War and apartheid, the end of hostilities in neighbouring countries, ambiguity pertaining external threats, the integration of former non-statutory forces, a declining defence budget, and the acquisition of expensive new prime mission equipment. In an attempt to cope with these conditions and increasing involvement in peace missions, the SANDF adopted the mission-based approach (Core Competencies, Capabilities and Missions Approach) as a threat-independent "coping mechanism" for military strategy in terms of 'ways'. The aim of this paper is to discuss the SANDF's selection and use of this approach. The Bartlett model is used as a framework to evaluate the SANDF's strategy development process. This is done, to give more clarity on strategy gaps and why the SANDF finds it difficult to achieve balance between strategic variables. It is argued that in the absence of clear strategic guidance to make difficult trade-offs, the finalisation of military strategy, including the adjustment of force design and force structure to ensure affordability, have become dragged-out processes to avoid decisions that could threaten the retention of legacy and core military capabilities.

“Custom, Colonialism, and Christianity: Conflicting Views on Rape and Sexual Consent in Twentieth-Century Colonial Malawi, 1906-1929”

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This paper examines the contested understandings of rape and sexual consent in colonial Malawi between 1906 and 1929, highlighting the tensions between African customary law, Christian missionary ideologies, and colonial legal frameworks. While customary law often framed sexual relations within the context of marriage, prioritizing family and communal negotiations over individual consent, missionaries sought to impose a moral order that criminalized African sexual customs, equating them with immorality and moral degradation. Colonial administrators, in turn, selectively incorporated African perspectives into the legal system, using rape laws as a means of asserting control over African subjects. By analyzing court records, missionary writings, and colonial legal proceedings, this study reveals how conflicting legal and moral frameworks shaped the prosecution and adjudication of sexual violence. It argues that the colonial legal system neither fully protected African women from sexual violence nor upheld African customary approaches to justice, but rather served as a tool of racial and gendered power. The study contributes to broader debates on the intersections of gender, law, and colonial governance in African history.

Keywords: Malawi, colonialism, rape, sexual consent, customary law, missionary influence, gender, legal history

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“Investigating forced removals on Coloureds in Kimberley (1934-1965)”

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The Slums Clearance Act of 1934 and the Group Areas Act of 1950 were pivotal pieces of legislation, reflecting the South African government’s policies of racial segregation and urban control, both, before and during apartheid. Both acts had profound and disruptive effects on Coloured communities in Kimberley. The Slums Clearance Act aimed to address unsanitary and overcrowded living conditions and targeted an area known as the Malay Camp, with its implementation leading to the forced relocation of Coloured residents from their homes in areas deemed undesirable by authorities. This displacement not only disrupted established communities within the Malay Camp but also exacerbated housing shortages and led to socio-economic instability for those who were forced to relocate. As former residents of the Malay Camp were adjusting to being resettled in new residential areas created to accommodate them, the Group Areas Act was passed and further intensified the impact of forced removals. It systematically displaced Coloureds from other areas in and around Kimberley designated as "White" or “Indian” zones and confined them to segregated neighbourhoods such as Colville and Floors. These policies resulted in significant upheaval for Coloured communities in Kimberley, including the loss of homes and livelihoods, as well as increased social and economic marginalisation. This paper looks at the combined effects of these acts and how they contributed to long-term socio-economic disparities and fragmentation of Coloured communities in Kimberley, underscoring the broader consequences of apartheid-era legislation on racial segregation and urban development.

KEYWORDS: The Slums Clearance Act of 1934, Group Areas Act of 1950, Coloured, Segregation, Kimberley

“Who killed Senzo Meyiwa, and many others? Soccer, Personhood, and Violence in South Africa”

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Senzo Robert Meyiwa, a successful and much-admired professional soccer player, was murdered at his girlfriend’s home in October 2014. His murder remains unresolved, despite the public attention this case draws, an intriguing Netflix documentary, and the ongoing trial against the five suspects. The circumstances and narratives surrounding Senzo’s murder hold eerily similarities with the violence and murders that haunt young men in the South African townships. Therefore, I contrast Senzo’s case with that of an unknown yet aspiring soccer player I came to know during my ethnographic fieldwork in the Cape Winelands, who was later killed by a teammate. Situating the subtler subaltern aspirations, spontaneous expressions of grief, and lasting sense of loss, in historical and political criminalisation of black working men, I interrogate how soccer, violence, and a sense of personhood, are intertwined. The proximity and meritocracy of professional soccer promises young black working men what the transition to non-racial democracy failed to deliver – for recognition of their personhood, a dignified life, and access to justice. The two cases at the centre of my analysis, one elite and the other from the grassroots, expose the limits of soccer’s illusive promise among South Africa’s disenfranchised.

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“Christian Missions and Healthcare in Basutoland: The Case of St. Joesph’s Hospital in Roma, 1937-1966”

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Using the case of St. Joseph’s Mission Hospital, this paper explores the role played by the Roman Catholic Church in the development of hospital services in colonial Lesotho. The paper examines the circumstances that led to the establishment of the hospital, its development, and its operations from 1937 to 1966, when Lesotho gained independence. Established by the Holy Family Sister and Oblates Fathers, the main aim of establishing the hospital was to offer health services as an inroad into attracting converts to Christianity. Engaging the literature on mission hospitals in southern Africa, the paper notes that St Joseph’s Mission Hospital, just as other mission hospitals across the length and breadth of southern Africa, became an important space for evangelization as much as it was a healing space for the Basotho at Roma and the surrounding areas. The establishment of the hospital further pushed debates on mission medicine in Lesotho and role of non-state actors in the provision of biomedical services within colonial societies.

Key words: Lesotho, St Joseph’s Mission Hospital, missionary medicine, mission hospitals

“Telling Heuningvlei’s Story: Exploring rural histories and their opportunities for learning”

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This paper examines the geography and history of Heuningvlei, a rural village in the Northern Cape province of South Africa, and explores how its past – with reference to portrayal in colonial documentation and historical activities – intersects with the present and reveal a great potential for contextual/grounded learning. Using a place-based educational lens, I highlight the importance of incorporating local histories, such as those of Heuningvlei, in the teaching and learning process to move away from foreign abstraction towards grounded and contextualised learning. Drawing from William Burchell’s *Travels in the Interior of Southern Africa*, industrial histories and recent legal developments, I unpack Heuningvlei as a documented site of ecological richness in the early 1800s, an asbestos milling centre in the 1900s and look at the *Bareki v Gencor 2006 (1) SA 432 (T)* case instituted by Chief Pule Shadrack VII for historical asbestos pollution liability. By situating the village’s past within broader discussions of industrial heritage, environmental justice and implications for learning – the paper provides a contextualised case study approach in curriculum delivery for multiple school subjects and by so doing, enriches teachers and learners’ sense of place while ensuring that communities like Heuningvlei are not sidelined in historical and educational discourse.

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“The Ossewa-Brandwag’s communication networks and the movement's infamous shortwave transmitter during the Second World War: A social history”

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During the past few years, several new studies have come to light focusing on the German intelligence networks established in Southern Africa during the Second World War, 1939-1945. However, these recent studies have mainly focused on a more military approach regarding the Ossewa-Brandwag’s (OB) involvement in the establishment of intelligence networks and espionage activity in South Africa as an anti-British Afrikaner movement. Although these publications have contributed majorly to the historiography of the OB, no contribution has been made to a socio-historic approach regarding the OB contemporaries’ personal motives and experiences for building and operating a shortwave transmitter as a means to establishing communication networks. This paper examines the Ossewa-Brandwag’s establishment of communication networks and the movement’s infamous shortwave transmitter from a socio-historic perspective. It falls under the category of a people’s history because the experiences and personal motives behind the build of a shortwave transmitter as a means for establishing a communication network with Berlin in Germany are voiced by the contemporaries themselves. Therefore, contemporaries themselves become the main foci around which this paper is built as it centres their personal life narratives.

This paper leans towards a social and people's history that illuminates a component of the phenomenon that, despite the already existing publications, has been neglected. One way to address this gap is not only to record the history of the transmitter in greater detail than other historians taking a more military approach, but to also pay specific attention to the motives of contemporaries – the why's behind their participation in espionage and the dissemination of intelligence in favor of Germany. There are specific reasons for contemporaries' involvement in OB membership that reasoned with the construction and constant operation of the shortwave transmitter – which amounted to high treason. As such, it is certainly worthy trying to determine what went on in their minds, which will shed further light on the complex home front context of South Africa during the Second World War that both builds on, and goes beyond, existing studies.

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"Sweden, neutrality and the support to the national movements FRELIMO (Mozambique) and MPLA (Angola), 1964–1976"

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Sweden, a then-neutral country, had enjoyed an unbroken peace since 1814. Sweden's stance was to advocate for talks and diplomacy to solve conflicts. But during the early 1960's it became the first, and for a long time the only, western democracy that gave state support to the national movements in Southern Africa wanting to found independent states free from colonial rule through armed struggle.

Where does the boundary between humanitarian aid and military support go? While the early aid consisted of relatively small cash grants and foodstuffs it evolved to also include custom-built heavy lorries painted dark green. I will describe the mechanisms and demarcation issues that arose within the decision-making process of the Swedish Ministry of Foreign Affairs and the Swedish International Development Authority in relation to the Swedish stance of being non-aligned in peace with the purpose of being neutral in war.

My study shows that Swedish officials knew that the supported movements employed the delivered equipment in military operations, even tailoring the aid to fit the movements military challenges thus blurring the boundaries between humanitarian aid and military support.

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"'East, West, Home is Best': The Dutch Reformed Church's Repatriation Scheme and the Argentine Afrikaners, c. 1928-1939"

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Between 1937 and 1939, 83 Afrikaner families embarked on a homeward trek to South Africa from Argentina. This was the culmination of a nearly decade-long repatriation scheme run by the Poor Relief Commission of the Dutch Reformed Church (DRC). During the first few decades of the 20th century, the Commission worked extensively to uplift poor Afrikaners from material poverty – and from the concomitant moral degeneration – both in South Africa and in the nascent Afrikaner diaspora. The foreign-born Argentine Afrikaners had not only suffered extreme economic hardship but, in the eyes of DRC ministers, had become too far removed from the influence of the mother-church and fatherland since their initial trek to South America shortly after the South African War.

Using archival documentation from the Chubut DRC congregation in Argentina, reports by the Poor Relief Commission and discussions in *Die Kerkbode*, this paper will trace, firstly, the development of the DRC's repatriation scheme as part of the Church's larger poor relief efforts in the 1920s and 1930s. Secondly, in the light of contemporary ideological efforts to construct a homogenous Afrikaner identity, the paper will also investigate the Afrikaner identity of the diasporic Argentine Afrikaners and the Church's endeavours to culturally, religiously and economically (re)assimilate these members of the *volk*.

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"Zimbabwe's Historiography Reimagined: Exploring the Intersection of Global Food (In) Security and Local Realities"

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In seeking to reframe Zimbabwe's historiography, it is possible to navigate the intersection of global food (in) security and local realities and, in the process, situate emerging discourse in the field. For starters, food security is considered the lens through which the wider question of livelihoods and human security is achieved. Against this backdrop, this paper will trace the historical development of, or theoretical approaches to, food security, from Malthus to Sen, to contemporary livelihoods, with the view to reconfigure Zimbabwe's position within the global historiography. For instance, it will examine scholarship on the main indicators of food insecurity and their use in early warning systems currently being used. Further to this, it will identify coping strategies food insecure households have commonly deployed to mitigate risk and withstand shocks. The article will make further steps to examine how scholars have assessed the international food aid system in terms of its ameliorative impact, vis-à-vis the role political considerations may play in relief, and the shortcomings thereof. We will, thus, deploy qualitative methodologies to examine the different strands of food security discourse to contribute a footnote to broader Zimbabwean historiography.

Keywords: historiography, food security, livelihoods, Zimbabwe, food aid, household.

"Speaking Feminism: *Speak* Magazine as an Archive of Struggle"

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SPEAK Magazine was a feminist periodical developed in 1982 by a collective of women. The impetus for this periodical was to highlight women's shared experiences and create a platform for women's narratives. *SPEAK* emerged as a periodical for NOW (NWO) and reflects popular thought and debates of the time.[4] In this paper, I argue that its value is, as Benson et al. have argued, in its role as an archive of women's struggles in itself.[5] This paper examines *SPEAK* as an archive of women's activism by underscoring the themes and ideas prevalent in the pages of the periodical. It does this with the following questions: How is a magazine an archive in itself? and what does an anti-apartheid feminist periodical offer contemporary studies of gender, oppression and decoloniality? Through archival research, a close-reading of the magazine, and oral interviews, I explore how *SPEAK* documented the broader struggle against women's oppression. The main findings reflect that *SPEAK*'s significance to the contemporary resides in its modus operandi, the concept of shared universal experiences of womanhood across geographical and temporal boundaries. It positions *SPEAK* as an essential resource for understanding gender activism, resistance, and decoloniality in South Africa's historical and contemporary context.

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"The Maturation of a Nation: The African Mirror Newsreel and Imaging National Identity, 1913-1968"

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The *African Mirror* was a South African-produced newsreel and was one of the world's longest running newsreels from its inception in 1913 until its end in 1984. For a majority of its run-time the newsreel was the only means by which audiences could consume the news collectively, as well as visually. However, despite its long run-time, as well as the implication that this was, at one stage, the most accessible and most consumed form of visual news in South Africa, the newsreel has received very little scholarly attention. This research proposes to look at the first avatar of the newsreel: the *African Mirror,* which ran from 1910 to 1968, and trace how the newsreel framed national identity and a sense of South Africanness. The newsreel during this time period reflects a shifting discourse and representation of South Africans' connection to Europe via the umbilical cord of the Atlantic, to being a grown up nation (possibly in the wake of becoming a republic in 1961) that no longer needed the mother country. To do this the research will consider how Europe was initially imaged in the *African Mirror* and how these depictions gradually change from the years 1913 to 1968.

[4] The initial name of the Natal Organisation of Women (NOW) was Natal Women Organisation (NWO).
[5] Koni Benson, Mahvish Ahmad, and Hana Morgenstern, "Revolutionary Papers: The Counterinstitution's, Counter politics, and Countercultures of Anticolonial Periodicals." *Radical History Review* 1, October 2024; (150): 1–31. Building on this concept, my mini-thesis, "*SPEAK Magazine*: The Gender Dimensions of the South African Committee for Higher Education (SACHED) 1982-1994," argues that the pages of *SPEAK* serve as an archive, reflecting the broader history of the anti-apartheid struggle and women's activism.

"#SharpevilleisnotaMassacre: Youth Agency in Shifting Positionalities and Township Identity"

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South African townships are synonymous with histories of violent ruptures and encounters.[6] The gruesome murder of Sharpeville residents at the hands of the trigger-happy apartheid law enforcement agencies reshaped township identity from a model location to a crime scene. Discourses of Sharpeville shifted, after 1960, from accentuations on the vibrant cultures and personalities comprising the township towards a place of death and mourning. Commemorations in a post-apartheid Sharpeville vehemently heighten memory and recollections symbolised by the laying of wreaths and presidential addresses honouring the deceased. Recent commemorations veered towards shifting and contradicting positionalities on the essence of 21 March 1960. Disgruntled with service delivery inadequacies amid a malfunctioning municipality, residents have used commemoration events to echo their discontent. The youth's voice, largely neglected in the discourse and commemoration of the massacre, took to social media under the banner #Sharpevilleisnotamassacre to reposition township identity, homeliness, and belonging often clouded by the massacre. Using oral history methods comprising group and individual interviews, the youth of Sharpeville's nuanced perspectives are accentuated to augment the parochial discourse of the township post-1994.

Keywords: Sharpeville Massacre, commemoration, youth, township identity.

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"Contradictions of Anti-Colonialism: How modern Somali tourism narrates Somaliland's geopolitical limbo"

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This paper argues that the way modern tourist companies such as "Somaliland Travel" and "Visit Mogadishu" evaluate Somaliland's independence movement in layman's terms is crucial to understanding the zeitgeist of people impacted by the geopolitical tensions in the Horn of Africa. While "Somaliland Travel" heavily emphasises the political validity of Somaliland, "Visit Mogadishu" is more focused on breaking the stereotype of 'hopelessness' with 'hopefulness' with pan-Somali ideology only being implicitly suggested through symbolic sites such as the Mogadishu Peace Park. By comparing and contrasting the narratives from these tourist companies to evaluate the historiographic debate over heritage politics, this paper comes to the conclusion that the unifying anti-colonial rhetoric espoused by Siad Barre, Haile Selassie, and Menelik II directly contradicted their actions of territorial expansion and ethnic stratification that laid the foundations of Somaliland's independence struggle that not only thwarted Hargeisa's quest for de-jure recognition, but ultimately led to Addis Ababa and Mogadishu's internal balkanisation.

[6] Swartz, Sharlene, and Duncan Scott. "The rules of violence: A perspective from youth living in South African townships." *Journal of Youth Studies* 17, no. 3 (2014): 324-342. 325

"Lost in Translation"

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The Feminist Translation Theory is a relatively new development within the field of Translation Studies. Part of the Feminist Translation Theory is the (re)discovery of female translators who used translation as a way to enter the literary world at a time when academia and literary publications were reserved for men. The Feminist Translation Theory gained momentum in the 1970s, pioneered by radical Second Wave Feminists, who saw language as a tool of oppression. The Feminist Translation Theory not only explores the idea of a double heritage of inferiority between women and translation, but also how 'gender' is either translated or effected by the translation process. Translation studies and gender studies are intertwined by the Feminist Translation Theory. An example of a female translator who was lost because of her context is Leonora Lang. Leonora Lang was Andrew Lang's wife and is responsible for the success of Andrew Lang's coloured Fairy Books; a fact which he frequently downplays. Translation and the study of translations, with reference to the complexities of gender, provide avenues for historical exploration otherwise forgotten.

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"'They're Voting for Brains'"[7]: *Theatrical Soccer Masculinity* in *Drum* magazine during the 1950s and 1960s"

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The interwar period birthed a style of football in South Africa which Peter Alegi coined as "marabi football" which deviated substantially from the colonial game which enforced rigid tactical structures and rugged physicality. The colonial style, therefore, restricted the ideals of self-expression. The informal and theatrical nature of disorganised marabi football gradually infiltrated into the structure of organised soccer within black urban areas and, as such, the elements of individualism and self-expression came to the fore, especially amongst African footballers in and around the Johannesburg area. Buoyed by the propagation of these theatrical elements in the black popular press, an identifiable *theatrical soccer masculinity* gained significant influence within the black soccer landscape during the 1950s and 1960s. Utilising Judith Butler's conception of "gender performativity" and Raewyn Connell's "masculine hierarchies", this paper focuses on the soccer reportage of *Drum* magazine during the 1950s and 1960s to identify constructions of *theatrical soccer masculinities*. Particular focus will be devoted to the most popular players of the era such as Eric 'Scara' Sono and Kaizer Motaung, and the clubs they represented, notably the Orlando Pirates.

[7] *Drum,* September 1962, p. 45.

"Unveiling the Shadows – South African Rugby Herstories"

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South African rugby narratives reflect the country's social and political historical undercurrents. Rugby narratives that evolved over time, are stories that are complex, forgotten or untold. Early ball games can serve as a point of reference for understanding the history of rugby. From *Episkyros,* played by the Greeks, to the modern-day professional game of rugby, the game has always been brutal and not for the faint-hearted. Consequently, rugby developed a broadly defined masculine character. Since its national institutional origins in 1891, with the establishment of the South African Rugby Board and the South African Coloured Rugby Football Board in 1897, various narratives have displayed these masculine characteristics. South African rugby is a male hegemonic institution and are filled with narratives intertwined with the country's colonial and apartheid history. There are dominant stories of white Afrikaner rugby that excluded minorities and women that were accepted by broader society as normal. This hegemony was transmitted through various historical transformations of these institutions over the past two centuries. The aim of this presentation is therefore to foreground performance and institutional narratives of women, neglected in mainstream rugby society, that moulded and formed the game in the 21st century. To tackle the void that exists in research about South African women's rugby, we tell herstories that matters about them.

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"Studying Global History in a time of resurgent nationalism: Perspectives from the Global South and Global East"

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This paper reflects on the experience of conducting research on the global history approach between 2021 and 2024, from a South African and Polish perspective. As a collaborative project with its roots in pedagogy, together with Andrzej Turkowksi (University of Warsaw) we sought to interview historians from around the world on their perspectives, both on the global history approach, and its significance in relation to the resurgence of nationalism. In the broader context of COVID-19 and the accessibility of digital platforms, this undertaking raised interesting questions of academic practice and the potentials of sharing insights and perspectives in the spirit of global history itself. This paper reflects on the exercise and what it means to engage critically with dominant Western academic discourses from the Global South and Global East respectively. While global history has sometimes been dismissed as a new imperial history, or a dangerous diversion from much-needed African histories, our findings suggest a maturation of the approach and a democratisation of its practice. There is emerging consensus that there can be no return to exceptionalist national histories and that the global perspective is an indispensable invitation to thinking in terms of a broader historical context.

“Myth Making at Wildebeest Kuil Rock Art Centre: Inventing the Past, Neglecting the Present?”

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The historical and contemporary dynamics of land, labour, migration, and the diaspora in South Africa are deeply intertwined with colonial dispossession, apartheid-era policies, and global geo-political forces. In this paper, I critically examine the historical trajectory of land ownership and labour relations by tracing how forced removals, extractive economies, and racialized land policies have shaped patterns of migration and diaspora formation. By exploring the intersections of historical injustices and contemporary land reform debates, I highlight the ongoing struggles for restitution, economic justice, and social mobility.

I situate South Africa’s land history within broader geo-political contexts by analysing the role of transnational labour networks, global economic shifts, and regional migration trends. It interrogates how global forces – including foreign investment, international labour markets, and post-colonial alliances – have influenced local land policies and migration patterns. Drawing on historical analysis, I argue that understanding land and labour in South Africa requires a multi-dimensional approach that considers both domestic and global factors. By addressing these complex interrelations, I contribute to ongoing debates on land redistribution, migration governance, and the diasporic experiences of South Africans not only in the 21st century, but also further into history.

Keywords: Land, migration, geopolitics, justice, domestic, global

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“Beyond a Patriotic History: Recovering the Independent Left and the People’s Power Movement in 1980s South Africa”

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The 1980s marked a pivotal moment in South Africa’s liberation struggle, characterized by mass resistance, militant trade unionism, and the rise of the United Democratic Front (UDF). Within mainstream historiography, this period is overwhelmingly framed through the lens of the ANC-SACP alliance, reinforcing a "patriotic history" that privileges the role of exiled leadership, armed struggle, and negotiated transition. While extensive scholarship has examined the UDF and the rise of mass resistance, the historiography remains largely silent on the Independent Left, particularly its engagement with the People’s Power movement—a radical township-based project that sought to construct alternative structures of governance outside the apartheid state.

This paper interrogates the historiographical erasure of South Africa’s independent socialist formations including the Marxist Workers Tendency (MWT) of the ANC, the Non-European Unity Movement (NUM). While some scholars (Byrne, 2012; Legassick, 2007) have acknowledged the Independent Left’s ideological distinctiveness, its role in shaping township politics, trade unions, and alternative governance structures remains underexplored. The dominant historiography often assumes that “People’s Power” was an extension of ANC directives, when in fact it

was driven by heterogeneous ideological influences and frequently operated independently of, and sometimes in opposition to, ANC strategies.

Drawing on archival materials, internal publications, and oral histories from former activists, this study reconstructs the Independent Left's theoretical contributions and strategic interventions in the 1980s crisis. It challenges the teleological framing that views anti-apartheid struggles as a linear progression toward ANC-led parliamentary democracy, instead emphasizing the suppressed alternative of mass-driven socialist transformation. By reintroducing the role of the Independent Left in People's Power, this paper contributes to a broader historiographical decolonization rescuing revolutionary narratives that were sidelined in the transition to post-apartheid governance.

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"Capital versus Colonialism: Analysing the Diverging and Overlapping Interests of the Standard Bank and British Imperialism in Shaping Conceptions of Money, Empire, and Race in the South African Republic and the Transvaal, 1877-1914"

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The study investigates the complex role of the Standard Bank in shaping conceptions of money, empire, and race in the South African Republic from 1877 to 1914. By examining branch-level practices and institutional records, it explores how the bank navigated the paradoxes of colonial finance, balancing profit motives with British imperial ambitions. The research highlights how Standard Bank's operations contributed to racial capitalism, transforming local monetary systems while reinforcing racial hierarchies. It also examines the bank's ambivalent relationship with Boer nationalism and British imperialism, particularly during the Anglo-Boer War, when it faced conflicting loyalties. Additionally, the study investigates the bank's interactions with diverse communities, including Africans, Indians, and Afrikaners, revealing tensions between inclusive financial practices and exclusionary policies. By analysing archival materials from the Standard Bank and other repositories, the research employs theoretical frameworks from cultural anthropology and sociology to deconstruct power relations embedded in colonial banking. The thesis argues that Standard Bank's trajectory illustrates the contested nature of financial institutions as both agents of imperial control and pragmatic actors responding to local conditions. Ultimately, this study contributes to a nuanced understanding of how banking institutions shaped economic and social landscapes during a transformative period in South African history, highlighting the interplay between capital, colonialism, and racial dynamics in the late 19th and early 20th centuries.

“Towards a New Paradigm? The State, African agriculture, and the Soil conservation discourse in Leribe district, Lesotho, c.1930s”

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The paper examines agriculture subsidization for communal farmers in Zimbabwe following the attainment of independence in 1980. After independence, the government was committed to supporting communal farmers who had experienced years of segregation in the colonial era. Assistance by the colonial government was biased towards large-scale white commercial farmers, while very little attention was paid to communal farmers. With the attainment of independence, the new government wanted to address historical inequalities, and one way of doing this was through extending subsidized agricultural inputs to communal farmers. During this period (1980-1990), government policy was anchored on a socialist rhetoric which provided a context within which agricultural subsidization in the first decade of independence will be discussed. The paper analyses the impact of such agricultural subsidies on everyday survival of communal farmers. Thus, it goes beyond the usual discussions of programmes that were adopted, and their implementation by highlighting specifics of the impact on everyday life in rural communities. The paper adopts a qualitative research methodology. It uses archival material such as government policy documents, memorandums, ministerial reports, parliamentary debates, among others. It also utilizes newspapers such as the Herald, Dailynews, the Chronicle and the Sunday Mail. Secondary sources are used to triangulate the findings from primary sources.

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“Unveiling the Historical legacy: Engaging with a postgraduate art exhibition on an 18th century political figure and art collection at WHAG”

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The aim of this paper is to look at how the visitors engaged in a multidimensional experience immersing them in the art history and politics of the time period ultimately fostering a deeper understanding and appreciation for this remarkable figure and the artistic treasures of the era from the author’s Master’s Degree postgraduate exhibition titled ACT 7: Nkwe Ke Apare Tau at the University of Witwatersrand’s TPO gallery. The installation featured a carefully curated selection of artworks including paintings, drawings and prints all meticulously chosen to reflect the unique aesthetic and cultural context in which our historical subject lived. This exhibition is juxtaposed with the current exhibition at William Humphreys Art Gallery in Kimberly titled Untitled: The Dumisani Mabaso Retrospective show. The artworks, largely prints are sourced from WHAG collections combining recognized masterpieces with lesser-known gems, especially his artwork titled Queen Modjadji’s Shrine and Queen Nandi’s Shrine which speaks to the historical richness of Southern African kingdoms. Visitors from both exhibitions embark on a transformative journey as they navigate through the exhibition space divided into thematic sections that explore different aspects of the political figure's life achievements and legacy. Each section is designed to engage the senses and captivate the imagination while providing historical context and analysis.

“Vuyisile Mini: Dockworker, Umkhonto We Sizwe Commander, Freedom Song Writer The- The Making of an Anti-Apartheid Martyr”

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This paper explores the life and legacy of Vuyisile Mini- key figure in the Port Elizabeth Stevedoring and Dockworkers’ Union, uMkhonto weSizwe high command, a composer of freedom songs, a prominent African National Congress and South African Congress of Trade Unions leader. It was largely due to Mini serving as a full-time organiser of the dockworkers that the Port Elizabeth Stevedoring and Dock Workers Union affiliated with the South African Congress of Trade Union 1956, which itself was officially aligned with the ANC. This paper explores how Mini’s political career was able to exemplify the intersection of labour activism and political resistance. Through a biographical approach this paper seeks to examine how Mini activism was multifaceted, Mini’s fight for political rights was bound up with day-to-day struggles for improved work conditions and living conditions the exploited black workers. Drawing on archival sources, and family interviews and a historiography surrounding of Mini this study seeks fill Mini’s historiographical gap, as there is not an existing biography on Mini. Furthermore, this exploration of Mini’s life will be an opportunity to further enlarge the space for political biography and use the life of an ordinary man who’s militancy has not been at the centre of ANC leadership to understand how Minis worked influenced the everyday lives of ordinary people through mass mobilization in Port Elizabeth transcending national boundaries.

Keywords: Militancy. Dockworkers. Labour Activism. Mass Mobilization. Porth Elizabeth. South Africa.

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“Lesotho’s Political Elites and Post-Independence Deformities:
Case Study of the National Peace Reforms”

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Using historical sources and ethnographic insights, this paper examines the role of Lesotho’s political elites in social, political and economic deformities in the post-independence period. It uses the case study of the on-going process of the National Peace Reforms. National reforms offer an ideal window to explore how the political elites have shaped the country’s post-independence landscape of violence, political instability, economic stagnation, inequality and marginalisation of the ordinary people. Following the assassination of Brigadier Maaparankoe Mahao in 2015, and SADC peace intervention thereafter, the country embarked on the national peace reforms with the aim to forge long-term peace and stability. I argue that the reform process is embedded in local and international politics of resource extraction and political elite preservation, a colonial legacy. The reforms shifted away from questions of social justice and peace to exclusive constitutional debates far removed from the people. Defending normative prerogatives accorded by the current Westminster design (constitutional monarchy), the political elites used state apparatuses, resources and institutions to dismember the constitution. Using

technocratic authoritarianism, they committed an epistemic injustice counter-intuitive to building public trust and inclusivity which are required to forge long-term peace and stability.

Keywords: Political Elites, Post-independence, Peace Interventions, National Reforms, Lesotho, SADC

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"The personal and political memories of war veterans: A comparative study of the United States' Vietnam War and the South African Angolan Border War"

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This social historical study focuses on the experiences of the veterans of both the Vietnam War and the Angolan Bush War and how these experiences shaped and changed their lives both personally and politically. This is a social, oral history following the precepts of a history from below. Whilst a lot of research has been done one the militaristic aspects of these conflicts very little has been done in terms of *comparing* the remembrances of the actual people who fought in these conflicts. The purpose of this paper is to determine the differences and similarities shared by the respective groups of veterans from these two conflicts in terms of their personal and political views and opinions as well as their experiences following their service.

The study focuses on the two theatres of war, within the context of the Cold War, and specific memories pertaining to the military side of the war itself. This provides the backdrop for the comparative approach towards, first, the personal remembrances of war veterans and secondly, how the war impacted their political views after the end of the war. The result of this research shows that the effects of traumatic experiences still haunts both the veterans from Vietnam and Angola. Furthermore, the majority of the veterans from these conflicts, especially with regards to those who served in Angola, feel wronged and betrayed by their respective governments, but interestingly, on the South African side, they all believe that they did have legitimate reason to go to war and would do so again if they could turn back time.

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"Changing heritage practices "Nick(naming): Rwandese immigrants and (re)negotiating belonging in Zimbabwe, 1980s to 2025"

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Using (nick)naming and ethno-linguistic affinity the study uses Rwandese immigrants to shed light into how they (re)negotiate citizenship, identity and belonging in Zimbabwe. In the face of precarity and uncertainty in Zimbabwe's political economy, Rwanda's government presence and Non-Governmental Organisations in Zimbabwe, Rwandese who are reluctant to go back to Rwanda have exercised their agency by adopting names, nicknames familiar to Zimbabwe's indigenous naming landscape. While Rwanda has been officially argued to be a stable and peaceful country from the horrors of the 1994 genocide, efforts towards repatriation over thirty years

later have arguably been slow, with some refusing to go back. Through ethnographic experiences, the study argues that Rwandese immigrants deploy "cosmopolitanism from below" to evade and survive in the face of bureaucratic arrangements calling for their return to Rwanda. The study further argues that Rwandese immigrants' ethno-linguistic affinity to Burundi and Democratic Republic of Congo (DRC) have played out in their survival in Zimbabwe's urban spaces, particularly Waterfalls and Hatfield in Harare's urban spaces tracing from the 1980s to 2025.

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"African sexuality, fertility and infertility during the late precolonial and early colonial periods in Zimbabwe"

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This study explores African sexuality, fertility, and infertility during the late precolonial and early colonial periods in Zimbabwe's Shona society. The study uses this time period to evaluate the transition period and notes changes and continuities brought about by the coming of Europeans into African societies. The study argues that Africans relied on a panoply of cultural norms, beliefs, traditional practices, and African spirituality in governing sexuality, fertility and infertility. Using oral traditions, folktales, and archival sources, the study interrogates how gender roles, spirituality, and social expectations influenced African sexuality, fertility, and infertility. African sexuality was guided by cultural norms and beliefs, such as young women keeping their virginity (*kuchengeta humhandara*) as a way of staying pure until marriage. Fertility was important in African societies as both men and women were expected to bear children. Fertility and infertility had spiritual connotations, and in the case of either the husband or wife being infertile, spirit mediums and indigenous healers were consulted. However, the coming of Europeans into African societies led to some changes and continuities in African sexuality, fertility and infertility, as Europeans regarded African culture as "primitive and barbaric". By examining African sexuality, fertility, and infertility, this study aims to provide a nuanced understanding of how cultural beliefs, traditional practices, and African spirituality played a pivotal role in governing sexuality, promoting fertility and how European encroachment led to changes in some of these African cultural practises

Keywords: African, sexuality, cultural norms and beliefs, Europeans, changes and continuities, fertility, infertility

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"Dr. Andrew Milroy Fleming and the establishment of biomedical services in colonial Zimbabwe, 1897-1931"

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Dr. Andrew Milroy Fleming (1871-1953) arrived in Salisbury, Southern Rhodesia in October 1894. A son of Rev. John Fleming, a Free Church minister in Edinburgh, Scotland he graduated in medicine from the University of Edinburgh and worked briefly at Robert Phillips Tuberculosis Clinic at Victoria Hospital in Edinburgh before relocating to sprawling mining town of Kimberly, South Africa. Enticed to Southern Rhodesia by Dr. Leander

Jameson, Cecil John Rhodes' right-hand man, he was appointed the Medical Director of the colony in 1897 and would occupy the position till his retirement in 1931. In this paper, I put under the microscope the vision, fortunes, and legacies of this Edinburgh alumni regarding biomedical services in colonial Zimbabwe from 1897 to 1931. Informed by the colonial encounter paradigm, I explore the complex and contested nature in providing biomedical services in a colony located at the fringes and outpost of the British Empire. By privileging Fleming's years as the Medical Director and examining the contestations and negotiations over the establishment of medical services, a different understanding of colonial medicine is possible: one that moves away from a Eurocentric and triumphalist approach that privileges the colonizer's dominance to one that appreciates the colonized's responses to the introduction of biomedical services in newly established colonies.

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"A Decolonial Perspective on the Representation of Women in heritage sites: Case study of Ncome Museum."

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At a global level, there is evidence of the prevalence of discrimination against women, especially those who were colonised. Their narratives are mostly silenced in public and private areas, and museums are no exception. This paper shines a spotlight on the representation of women at Ncome Museum. The bulk of information on this heritage site is patriarchal in nature, and women's stories are missing. Using a decolonial theory and erasure of the memory of women, the paper will demonstrate gender discrimination in the narratives of the Museum. A qualitative method and case study design which focuses on semi-structured interviews of 30 participants both males and females were collected through snowballing and convenience sampling techniques. The findings of the study are that women in Ncome museum are underrepresented and misrepresented and such portrayals contribute to gender-based violence and other social ills against women in society. Therefore, the proposal of the study is that in decolonising museums all races, class, ethnicities and genders must be represented in a just manner and no colonisation, no memory erasure or misrepresentation must occur.

Keywords: Decolonial; Heritage sites; Museums; Memory Erasure; Tourism, Women.

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"The history of Ibandla LamaNazaretha as a radical religious protest movement."

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Isaiah Mdliwamafa Shembe founded the Nazareth Baptist Church (Ibandla LamaNazaretha) in 1911. He projected himself as a prophet with an authentic message from Jehovah for AmaZulu and African people in general. Ibandla lamaNazaretha came on the scene in South Africa at the turn of the 20th century after the destruction of the Zulu Kingdom, the failure of the Bambatha Rebellion and its brutal suppression by the colonial government, and the emergence of the Union of South Africa. According to Chidester (1991), Shembe did not rebel against white

political order but sought to create an alternative social order based on the sacred declarations. This alternative became a way of life for his followers. They committed themselves to living their lives according to the divine laws set by the Prophet. UbuNazaretha might have been built on the intellectual and ritual infrastructure of mission Christianity, but it is a different religion. Shembe did not set out to start a Christian Church. He appropriated the Bible as a sacred text that informed and taught his followers on matters of faith. The study aims to show that the movement was a radical reaction against an oppressive Christian religion and aspects of African culture by using resource mobilization theory and symbolic negotiation as a theoretical framework.

Keywords: Ibandla LamaNazaretha; Oppressive Chrisian Religion; Prophet Shembe; Resource Mobilization Theory; Symbolic Negotiation Theory; Ubunazaretha.

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"Speaking the humanization of women from the cave and grave: The case study of King Dimbanyika as a heritage"

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The graves of significant people in different communities, and nations are perceived as heritage sites. Such graves are a symbol to reckon with in building, shaping, guiding, and transforming the society for sustainable development. But the story of King Dimbanyika is relatively unexplored in literature. It is a unique one as he died in the cave, which became his grave, and he sent a message of the sustenance of women's leadership by instructing his leadership to inaugurate the Great Makhadzi, his sister, as his successor. This instruction is critical even in this dispensation where on a global scale women's rights are highlighted by the United Nations as critical. This study utilized a qualitative approach, to analyse secondary sources, including scholarly works and archaeological findings, to provide a decolonial and Africanist investigation into King Dimbanyika's legacy of humanization of women. The findings highlight King Dimbanyika's notable contributions to the humanization of women. As such, this study proposes that King Dimbanyika, the cave and his grave must be accorded a national and global heritage status.

Keywords: Africanist Approach; Decolonial theory; Dimbanyika; Heritage; VhaVenda; Women.

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"Changing heritage practices in Africa: rewriting ancestors back into museums and heritage"

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The category of ancestors has been quite pervasive in the last few years. The category appears as a critique of the colonial formats of museum work, but on another level as a redemptive potential, for creating and engendering new forms of engagements, museum and heritage making, particularly in the contexts of the "Global South". The category of ancestors has recently influenced debates not just on the role of museums but on topical issues such

as repatriation, dehumanisation, and return. This paper argues that it is not adequate and perhaps inappropriate to view museum collections, including human remains, as museum objects- to only be subjected to technical museum classificatory, preservation, and representation schemas. Rather, it posits that these are living cultures representing living people and their cultural /ancestral practices. The paper adds to the ongoing global conversations on the definition and role of museums. Emerging frameworks from Africa make a poignant contribution to the global conversations, calling for inclusive practises that write back the local ways of knowing into museum and heritage practises, thereby engendering principles of respect, diversity, and inclusion

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"Flight of Insecurity? Racial Hierarchy, the Northern Rhodesia Rifles (NRR), and the First World War"

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During the First World War (1914-1918), the Northern Rhodesian government created a white volunteer force called the Northern Rhodesia Rifles (NRR). The NRR fought against the Germans in neighbouring German East Africa. However, in March 1915, 32 NRR members deserted and by 1916, the NRR was disbanded. Using underutilised records in the Livingstone Museum and the National Archives of Zambia, this article examines how racial identity influenced the desertion of the white NRR as they did not want to fight beside blacks in the Northern Rhodesia Police (NRP). Discussing interactions between the settlers and military officials reveals that loyalty to the British Empire and its war aims superseded loyalty to "whiteness" and its attendant privileges. The NRR case shows that due to the exigencies of the war, "whiteness' became a fluid concept influenced by the political economy of the time. It also shows that not all whites were equal, challenging the idea of homogeneity among the white settlers in Northern Rhodesia.

Keywords: Northern Rhodesia Rifles, First World War, Settler Colonialism, White Identity, Class, Racial hierarchy

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"Lokothwayo KaZembe Ngema "Investment Futures? Bilateral Investments Promotion and Protection Agreements (BIPPAs) in Zimbabwe's agricultural sector: 1980 – 2005"

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This paper speaks to the debate on the effectiveness of Bilateral Investment Promotion and Protection Agreements (BIPPAs) in promoting and protecting foreign investment in countries troubled by policy inconsistencies and political instability in Africa. Using case study-based qualitative research methods, this research argues that while BIPPAs managed to attract agricultural investment in Zimbabwe from the mid-1990s to around 1999, they were not effective in promoting and protecting foreign investment in the country's agricultural sector in the long run. It notes that the very same insecurities that necessitated the signing of BIPPAs were the very same reasons for the BIPPAs' failure to protect agricultural investment in the country. BIPPAs were mostly signed to allay investment

insecurity emanating from Zimbabwe's policy inconsistencies and political instability. However, inconsistencies in Zimbabwe's land policy from the 1980s, especially as manifested in the manner the government implemented the Fast Track Land Reform Programme and the politics ensuing therefrom, no respect was paid to BIPPA terms. This subsequently led to the failure of the policies to protect foreign investment in the country's agricultural sector. The failure of BIPPAs to protect agricultural investment had adverse effects on agricultural employment, food production in the country, and the livelihoods of communities depending on BIPPA farms. More broadly, Zimbabwe's image as an investment destination was damaged.

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"A Different Five Rings: SACOS Olympics Games of the oppressed and the Robben Island Summer Games"

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South Africa's apartheid-era discriminatory practices prohibited black athletes from representing their country, thereby violating the Olympic Charter's principle of equality. As a result, South Africa was excluded from the Olympic Movement from 1964 -1992. During this period alternative sport festivals took place. On Robben Island the Summer Games were organised by political prisoners during their incarceration period 1972-1990 and provided an opportunity for both physical and symbolic defiance against the oppressive prison regime. South African Council of Sport (SACOS), the non-racial sports movement, hosted sports festivals in 1982 and 1986, with the latter being the first non-racial sports event of its kind to take place during the apartheid state of emergency. I argue that the RI Summer Games and the SACOS festivals, also known as the 'Olympic games of the Oppressed', were powerful symbols of resistance against the oppressive Apartheid regime. They offer a unique reimagining of the traditional Olympic Games structure. Serving as a powerful statement by political prisoners and the marginalised sportspersons, they reject the harsh treatment imposed by authorities, while symbolising the triumph of the human spirit over adversity.

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"Monopoly and Extraction: The South African Shipping Ring and the Gold Mining Industry, 1886-1909"

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This study investigates the crucial relationship between South Africa's gold mining industry and the South African Shipping Ring, a maritime monopoly that controlled the movement of gold to Britain between 1886-1909. The Witwatersrand gold discoveries of 1886 coupled with the international gold standard's demands for a steady supply of gold to maintain financial stability integrated the region into global financial networks. While the economic impacts of gold mining has garnered much scholarly attention, far less has been written on the logistics of gold transportation from South Africa to Britain and their economic consequences.

The argument of the study is that the Shipping Ring was not merely a transportation network but a critical force in shaping economic structures during the period under review. Logistical frameworks-particularly freight costs,

insurance, and shipping routes- played a central role in determining economic outcomes for both Britain and South Africa. The Shipping Ring acting as an economic gatekeeper, dictated not only who was in charge of the transportation, but also the financial conditions under which gold moved. Bound by restrictive rebate agreements, the mining companies remained reliant on the Shipping Ring, as deviating from its routes meant facing significant financial penalties. further reinforcing colonial economic dependencies.

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"The Impact of Social Media on Mainstream Media"

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Social media (Facebook) was introduced as a platform to connect old friends. While its intended purpose succeeded, digitization made the world smaller. Aspects of people's lives are being covered by social media. As a tool to connect people, one would agree that it has fulfilled the purpose, but the users are becoming exposed to more information, consequently mainstream media can no longer be counted as the primary source of information. Social media is gradually replacing mainstream media, with users relying more on social media platforms to remain abreast regarding current affairs. This does not come without its cons, while the pros like easy access to breaking news and news updates might outweigh these cons.

This study will be looking into aspects of lives influenced by social media. The impact of these influences on mainstream media. This study will seek to understand the trends that come with accessibility of these different types of media, since the introduction of Facebook and other platforms and how mainstream media initially ran parallel during introduction, until these different media types became intertwined. Social media impact on advertising and marketing will also be explored, as these are the sources of revenue for traditional media.

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"Ntobeko Mngadi - A Biography on Inkosi Albert John Mvumbi Luthuli's as a Hybrid African intellectual"

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Through a biographical approach, my research investigates the first African-born Nobel Peace Prize Laureate, *Inkosi* Albert John Mvumbi Luthuli as a *Hybrid* African intellectual. Positioned in Gramscian theory, the study uses chronological narrative to illustrates his intellectual contributions to modern South Africa.

The research uses his autobiography and a select public speeches to argue for his recognition as an African intellectual. These works arguably demonstrated his thinking as a teacher, a Zulu Chief, a Christian and a political leader. He used his moral authority to advocate for the liberation of all oppressed people using adopted militant non-violent resistance strategy, collaboration between all racial groups and an internationalist approach, which gained the liberation movement international recognition.

Inkosi Luthuli's intelligentsia does not prescriptively fit Gramsci's categories of the various intellectual. Instead, his intellectual journey demonstrates an intellect that is fluid, dynamic and complex. His intellectualism pushed South Africa's liberation movement toward embracing support from the African continent and the international community. The research concludes that *Inkosi* Luthuli should be recognised as a *Hybrid* African intellectual for his contribution to African intellectualism through advancing democracy and global solidarity.

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"Queen Makobo Modjadji VI and the Indigenous Matriarch Rain Queens who ruled the Balobedu Kingdom: is there a living legacy?"

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The current rhetoric on the matriarch that ruled the Balobedu Kingdom is being challenged through the judicial system due to an internal conflict. The Balobedu Kingdom is in the Limpopo mountains, South Africa, and the people are descendants of the Zimbabwe dynasty who settled in the Southern part of South Africa. The Rain Queen Makobo Modjadji VI, passed away at the age of 27 in 2005 due to unforeseen circumstances. The Mandela administration made it its political mission to ensure that the queenship and matriarch received all the support from the democratic government through a scholarship to study in the United Kingdom (UK). The passing of Makobo VI created controversies within the kinship and divided the Balobedu people. In the research project, we discuss the history of the queenship and the fact that before the rain queens, the people were led by rain kings for six generations. What is the impact of indigenous connection of the queens that led the Balobedu nation to the present day? Modjadji, the rainmaker, is known all over the world for holding the sacred powers to make rain. Due to issues that were not wholly brought forward by the Balobedu kingship, there were internal quarrels that led to the division of the nation. Queen Makobo VI had two children, Prince Lekukela and Princess Masalanabo, thus in 2022, we witnessed the ordaining of Prince Lekukela as the Rain King of the Balobedu kingship. The Modjadji kingship made a profound statement that this was not the end of the rain queen dynasty, but they were returning to the old customs. We ask the question, is this the end of the rain queen matriarch in South Africa? What is the living legacy of Makobo Modjadji VI?

Key words: Rain Queen Makobo Modjadji VI; Living legacy; Balobedu; Indigenous Matriarchs

"'Crafting a living heritage"

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Considering the historical placement of black women, this film engages with the gendered domain of women's labour, of arts and crafts as expressions of counter archives. The embroidered panels document the traditional lifestyle and practices of the people of Mogalakwena, which range from traditional food recipes to an in-depth explanation of the way bridal processes work in this local community. This short documentary uses these embroidered panels to analyse the crafting of a living heritage, representing a gendered memorialisation of the culture and traditions of Mogalakwena. The film highlights visual history as a form of historical evidence and the role it can play in interrogating masculine historical narratives by 'writing' women into these masculine narratives. This documentary presents some of the proposed solutions to the erasure of black women in their own communities and national society while exploring their identities and where they fit in South African society. This research approaches the embroidered panels as a visual text that can be analysed and translated and thus placed in the South African post-1994 historical context.

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"Remembering the Truth: The Role of Women within the Truth Commission of Liberia- 2006-2009"

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Truth commissions have emerged as a key transitional justice mechanism in the past forty years, often established during political transitions from conflict into democracy. Liberia's Truth and Reconciliation Commission (LTRC), created under the Comprehensive Peace Agreement of August 2003, sought to address the human rights violations committed during the country's civil war (1989–2003). Using their knowledge and resources, women played a pivotal role in shaping the LTRC process. Liberian women's groups, having been key role players in ending the war and seeing the inauguration of the first female Head of State, mobilized efforts to ensure that women's experiences were documented, thus challenging the problematic silencing/silence associated with women during TRC processes, including hearings. This paper examines the specific contributions of Liberian women's civil groups to the LTRC, assessing their strategies, challenges, and broader implications for gender-inclusive truth commissions. Furthermore, it highlights women's agency in Liberia's transitional justice process and underscores the importance of inclusive truth-seeking mechanisms in post-conflict societies. It reinforces the idea that including women in the truth commission process leads to better documentation of women's experiences of conflict.

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"'Love across the colour bar': Breaking the heart of Apartheid logic"

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Interracial love during apartheid meant crossing the legal prescriptions from moral to immoral, consorting outside the group area and racial population you were designated to, and ultimately, breaking the heart of apartheid logic. This article recounts some experiences from the men and women who crossed the 'colour bar' to form 'mixed race' relationships and sometimes children in the first decade and a half of apartheid to the early 1960s. Specifically, white and black relationships that were formed in the period as reported in popular Drum magazine from its first publication in 1951. These types of relationships were quite frequently reported in Drum and other media but there is a paucity of analysis of these and the history of mixed-race love generally in South African academic literature. What the paper argues is that apartheid was built on a flawed concept of love where the purest love was not only white, but needed to be preserved by defending it against a mixed-race logic that it knew was its love's anti-thesis. The paper also shows that the global heritage that interracial unions have given to the world can be used to undress apartheid's false legacies and logic about love and race that continue in the democratic dispensation.

Key words: Interracial love, South Africa, race, apartheid, Drum magazine

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"Bodies of War, Patricahry's Battlefield and Erased Memories: A Radical Feminist Critique of Comfort Women in Japan's World War II"

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This paper will critically examine the history of comfort women in Japan during World War II through a radical feminist framework that combines memory studies and interdisciplinary methodologies. The study will seek to uncover the systemic patriarchal violence inherent in the comfort women system, as well as analyse its economic, political, cultural, and social dimensions. It will focus on the survivors' voices, using their testimonies to challenge dominant narratives and explore how their experiences have been remembered and presented in both public and private memory. By applying radical feminist theory, the research will critique the patriarchal structures that enable the exploitation of comfort women and examine how these structures continue to influence historical memory. The study will offer a comprehensive analysis of the comfort women issue, highlighting the implications of understanding gendered violence and historical injustice.

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“Voices of History Academics on using Winnie Madikizela Mandela as a heritage: Towards a decolonial perspective”

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From literature survey there is dearth about the life of Winnie Madikizela-Mandela as a historically significant heritage figure in South Africa. The studies that are available details her role in society in a Eurocentric manner and as a villain who encouraged and killed people. This study critically examines the contested legacy of Winnie Madikizela-Mandela and explores how history academics interpret her symbolic role within South African heritage discourse. Through qualitative case study design the study employed semi-structured interviews and focus group with eight History academics to explore Winnie Madikizela Mandela as a heritage for South Africa. A decolonial and Historical Significance theory was used to explore the significance of Madikizela-Mandela as a South African heritage. The findings are that Winnie Madikizela-Mandela has been treated in a femicide manner as her identity has been killed and that erases her historical significance and her contribution of positive impact in society. Therefore, the study proposes anti-femicides as critical in re-evaluating dominant historiographies and amplifying marginalized narratives that position Winnie not only as a political icon but also as a lens through which to interrogate gender, memory, and decoloniality in history and heritage studies.

Keywords: Anti-Femicides; Decolonial theory; Heritage; Historical Significance; Winnie Madikizela-Mandela; Women.

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“Organizational Resistance Against Homophobia in Bulawayo, Zimbabwe, c. 1980-2024”

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Zimbabwe's political landscape has been marked by significant change over the years, particularly concerning LGBTQI+ rights. During Robert Mugabe's presidency, same-sex relationships were criminalized, and LGBTQI+ individuals faced harassment, arrest, and imprisonment. The government under Emmerson Mnangagwa has taken a somewhat different approach, with some individuals believing that the criminalization of homosexuality could be reconsidered. Still, overall progress has been slow, and homophobia remains prevalent in society. This paper provides a comprehensive analysis of LGBTQI+ resistance in Bulawayo, Zimbabwe, through analysis of diverse sources to trace the movement's historical trajectory and key milestones, including its involvement in national campaigns and the increasing visibility of LGBTQI+ individuals. The paper also investigates the role of LGBTQI+ organizations in fostering resilience and community among LGBTQI+ individuals and sheds light on the challenges

faced thereof. It will also bring out numerous strategies employed by LGBTQI+ organizations to advocate for equality and human rights in the face of homophobic legislation and societal stigma. Through this comprehensive analysis, the paper provides a deeper understanding of the complexities and nuances of LGBTQI+ resistance in Zimbabwe and the vital role of LGBTQI+ organizations in Bulawayo in fostering resilience, community, and progress.

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"Who are the Lemba people of Mberengwa, Zimbabwe: Origin and identity"

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This study explores the identity of the Lemba people of Mberengwa, Zimbabwe, a community known for its unique cultural values and mysterious origins. The Lemba have long intrigued researchers and communities due to their distinct traditions and societal influence. Tracing their roots to a place called "Sena," often linked to Yemen or the Arabian Peninsula, the Lemba are viewed as descendants of either Jewish or Muslim ancestors. Competing theories supported by genetic evidence linking them to Jewish priestly lineages and cultural practices aligning with Islam have fueled an enduring identity crisis within and beyond the community. The research draws on oral histories, and modern scholarship to understand the role of oral histories in preserving cultural heritage and asserting unique identities. Furthermore, the study analyses the historiographical debates surrounding the Lemba origins and Identity. The paper ultimately calls for a deeper appreciation of oral histories, highlighting their importance in fostering pride, safeguarding heritage, and navigating the complexities of identity in a globalized world.

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"Zimbabwe's 2023 elections: state capture or regional liberation parties' solidarity?"

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This paper examines Zimbabwe's 2023 elections and its aftermath and the questions that remain unanswered in terms of democracy in the Southern African region and ZANU PF's grip on state institutions and apparatuses. The paper attempts to answer the following questions: 1) How does the conduct of Zimbabwe's 2023 elections reflect on the state's capture of institutions such as Zimbabwe Electoral Commission and Zimbabwe Broadcasting Corporation? 2) How did the Southern African Development Community (SADC) react to the SADC Elections Monitoring Team's report on Zimbabwe's 2023 elections? 3) Why was ZANU PF incensed by the SADC election report when their criticism focused on the Zimbabwe Electoral Commission and not ZANU PF? This paper provides a lens in which to understand electoral politics in Zimbabwe and Southern Africa.

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“Lokothwayo KaZembe Ngema: The Role of a Body Servant in the Zulu Royal Court”

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This research examines the existence and historical importance of Lokothwayo kaZembe Ngema, a body servant (inceku/insila) to King Dinuzulu kaCetshwayo. Frequently neglected in Zulu historiography, body servants held vital positions within the royal court, serving as trusted assistants, protectors, and liaisons. Through the utilization of oral history and archival analysis, this paper reconstructs Lokothwayo's lineage, duties, and enduring loyalty to the Zulu monarchy, spanning from his service to King Dinuzulu during the turbulent late 19th century to his presence throughout the king's exile and later life. By emphasizing his duties—ranging from protecting the king’s supplies to his involvement in succession controversies—this research illuminates the broader institution of body servants and their impact on Zulu governance. The study enhances the understanding of Zulu court affairs, conflicts during the colonial period, and the intricacies of royal loyalty in a time of notable political transformation.

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“Against colonial and apartheid residues, towards a decolonised school history curriculum: Reflections on the History Ministerial Task Team Report and its critics”

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The History Ministerial Task Team (HMTT) report of 2018 recommended that school history become a compulsory school subject in Further Education and Training in South Africa. This recommendation attracted a lot of criticism and critique from some sections of the South African society, including some key players within the field of history education. Many of these critics appear to have read the HMTT and its report out of fear that a new school history curriculum would be enacted informed by a narrow understanding of doing history that is nationalist and patriotic in its engagement with the past, and thus only glorify the African National Congress in its knowledge base. However, we are convinced that both the HMTT report and its critics appear to have no appetite to fully address the elephant in the room. That is, how do we fully challenge and thus transcend the colonial and apartheid residues that underpin the South African historiography and thus continue to inform and shape the knowledge base of the school history curriculum? Therefore, we used abyssal epistemology as one aspect of our theoretical framework to reflect on and theorise about how the colonial and apartheid residues we speak of were conceptualised and developed during the colonial and apartheid epochs within South Africa’s histography that turn is used to inform and shape the school history curricula. We also reflect on the continuities of these remnants in the post-apartheid South African historiography, as well as theorise about how they also find expression in both then HMTT reports, and the contributions made by the critics of the report. Secondly, we utilised post-abyssal epistemology as the second aspect of our theoretical orientation to reflect on and theorise about how we can go about fully challenging and transcending the pervasive colonial and apartheid residues that linger within the South African historiography that then underpins the knowledge base of the school history curricula. Because of this, we argue that although the proposed compulsory school history curriculum until grade 12 by the HMTT report is a timely and an astute decision; there is need to interrogate who will write those histories, and from which historiographical

perspective(s) will those histories be written. We further argue that by establishing this fact, it would be less difficult in realising a school history curriculum that is decolonised, Africanised, as well as inclusive.

Keywords: Coloniality, EPD, HMTT, school history, South Africa.

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"The continued peripheralisation of the 1950s Drum generation and their contributions to the liberation struggle in South Africa in the post-apartheid school history curricula"

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The school history curricula in post-apartheid South Africa continues to undergo significant changes to transcend the country's legacies of colonialism and apartheid, and this is to make sure that its knowledge base is inclusive and democratised. However, of concern to us, and despite the significant strides achieved to date, is what appears to be a concerted effort to exclude Black Intellectuals' such as the 1950s Drum generation and their contributions to the liberation struggle in South Africa within the knowledge base of the post-apartheid school history curriculum. Through epistemic coloniality, epistemic disobedience and epistemic pluriversality as our theoretical orientations, we were able to investigate how the 1950s Drum generation's contributions to the liberation struggle in South Africa continue to be peripherised within the knowledge base of the post-apartheid school history curriculum despite the pivotal role they played during the struggle against colonial-apartheid. We also conclude that because the 1950s were formative years in South Africa where colonial-apartheid policies were both increasingly enacted and rejected. So, teaching and learning about the 1950s Drum generation can ensure that both history teachers and their learners come to appreciate the artistic, cultural, and literary contributions to the struggle against colonial-apartheid, as well as appreciate that the struggle for liberation was not only informed and shaped by political movements and figures, but also by artistic, cultural, and literary movements and figures that spoke truth to power.

Keywords: Drum Magazine; Epistemic coloniality; Epistemic disobedience; Epistemic pluriversality; HMTT; School history; South Africa.

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"Murder and Colonial Law on the Cape's Northern Frontier in the Mid-Nineteenth Century"

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This paper analyses the murder of Ruyter (the brother of Dia!kwain's friend, Jan Plat) and the murder of Dia!kwain's younger brother and cousins to explain the power dynamics between colonial subjects on the northern frontier between 1850 and 1869. Ruyter was beaten up by his master Struys with a strap for 'not herding the sheep well' and died, while Dia!kwain's relatives were driven over a cliff by settlers. Through murder, this paper puts colonial law at the centre of the violence and inequalities between colonial subjects.

It also contextualises legislation such as the Master and Servants Act of 1856, and the territorial expansion that continued from the 1848 proclamation by Governor Sir Harry Smith to expand colonial borders to the banks of the Orange River. It contends through case studies of murder that frontier violence was as much a legal as an economic motor of British expansion, with /Xam incarceration a legal mechanism by which resistance was curtailed. British legal authority over /Xam subjects in this region clashed with /Xam conceptions of land and justice as evident, amongst others, in the accounts of /Xam informants in the Bleek-Lloyd Archive.

Key Words: Murder, Colonial expansion, Colonial violence, /Xam incarceration, colonial law, Resistance.

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"Getting Hold of the Children': Revisiting Juvenile Crime and Colonial Justice in the Transvaal, 1900–1910"

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This paper examines juvenile crime and colonial justice in the Transvaal Colony from the period of British occupation in 1900 to the formation of the Union of South Africa in 1910. Drawing on government records, court cases, commissions of inquiry, and press coverage, it explores how authorities and the public constructed youth crime as a growing problem, shaping legislative and institutional responses. While existing scholarship has emphasised the role of racial anxieties in official reactions to juvenile crime, this study shifts attention to the socio-economic contexts of young offenders and the broader legal and institutional mechanisms used to address youth delinquency. Through an examination of young offenders' backgrounds and a nuanced assessment of public and official responses, the study argues that concerns about juvenile delinquency were driven less by fears of racial fraternisation among the youth and more by anxieties about moral decline, poverty, and the perceived failure of parental authority. By contextualising these developments, this paper offers new insights into colonial juvenile justice and evolving attitudes towards childhood, punishment, and rehabilitation in early twentieth-century South Africa.

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"The confluence of 'Tokwe-Mukosi' and 'Mkwasine': A history of child delinquency and transactional prostitution in South-Eastern Zimbabwe"

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Child delinquency and transactional prostitution have become topical issues in a number of border and stop-over towns of Zimbabwe. Although broadly, the history of transactional prostitution has been studied by different researchers, very few of such studies have attempted to mirror on child prostitution. This phenomenon is an emerging ulcer in some of these 'sex hot-spots.' Of much interest in this study is how child prostitution, notwithstanding of all the vices it presents, has drawn little attention from both scholars and policy makers. Child prostitutes popularly referred as *'ZviTokwe-Mukosi'* and *'ZviMkwasine',* deriving their nomenclatures from two water bodies in the areas under study (Tokwe-Mukosi and Mkwasine rivers), are now the major players in the

lucrative business of 'sex selling' in Ngundu and Chiredzi areas of Masvingo District respectively. Mostly targeted clients are male cross border truck drivers who use these stop-over centers as places of 'sex tourism.' This study intends to ask questions like; which factors are pushing minor children to indulge in sex work and what ramifications are arising from this social ill? This qualitative research will make use of primary data in form of newspaper reports and interviews with community leaders in Chiredzi and Ngundu. For ethical reasons, child prostitutes will not be used as participants in the study.

Keywords: Child delinquency, transactional sex, child prostitutes

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"Independence Euphoria, Agricultural Subsidies, and everyday survival of communal farmers in Mashonaland Central province, Zimbabwe, 1980-1990"

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The paper examines agriculture subsidization for communal farmers in Zimbabwe following the attainment of independence in 1980. After independence, the government was committed to supporting communal farmers who had experienced years of segregation in the colonial era. Assistance by the colonial government was biased towards large-scale white commercial farmers, while very little attention was paid to communal farmers. With the attainment of independence, the new government wanted to address historical inequalities, and one way of doing this was through extending subsidized agricultural inputs to communal farmers. During this period (1980-1990), government policy was anchored on a socialist rhetoric which provided a context within which agricultural subsidization in the first decade of independence will be discussed. The paper analyses the impact of such agricultural subsidies on everyday survival of communal farmers. Thus, it goes beyond the usual discussions of programmes that were adopted, and their implementation by highlighting specifics of the impact on everyday life in rural communities. The paper adopts a qualitative research methodology. It uses archival material such as government policy documents, memorandums, ministerial reports, parliamentary debates, among others. It also utilizes newspapers such as the Herald, Dailynews, the Chronicle and the Sunday Mail. Secondary sources are used to triangulate the findings from primary sources.

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"The Zimbabwean Pentecostal church fathers: In memory of Enock Gwanzura and Ezekiel Guti"

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Ezekiel Guti and Enock Gwanzura were influential black charismatic leaders who significantly shaped Pentecostalism in Zimbabwe. These figures played an essential role in the establishment and expansion of the Apostolic Faith Mission (AFM) in the country. Following Zacharius Manamela's initial efforts to introduce the AFM church, Isaac Chiumbu was converted and subsequently shared the gospel with Enock Gwanzura. Gwanzura, in turn, emerged as a pivotal leader, establishing AFM branches across Zimbabwe. He later introduced Ezekiel Guti

to Christ, who ultimately succeeded him as an evangelist in the AFM church. Despite their remarkable contributions, the history of the AFM in Zimbabwe mentions their names only sparingly. Accordingly, this article seeks to examine the problematic factors that have contributed to the marginalization of Gwanzura and Guti in the narration of the history of the Apostolic Faith Mission (AFM) in Zimbabwe. This historical survey concluded that scantily mentioning of Gwanzura and Guti's names may have been white missionaries' deliberate attempt to downplay the contributions of black charismatic leaders to the emergence and growth of the AFM church of Zimbabwe due to theological clashes. Data for this article was collected through consultation of documents from the national archives of Zimbabwe and interviews.

Key words: AFM, African Pentecostalism, Pentecostal Church Fathers, Zimbabwe

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"The confluence of 'Tokwe-Mukosi' and 'Mkwasine': A history of child delinquency and transactional prostitution in South-Eastern Zimbabwe"

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Child delinquency and transactional prostitution have become topical issues in a number of border and stop-over towns of Zimbabwe. Although broadly, the history of transactional prostitution has been studied by different researchers, very few of such studies have attempted to mirror on child prostitution. This phenomenon is an emerging ulcer in some of these 'sex hot-spots.' Of much interest in this study is how child prostitution, notwithstanding of all the vices it presents, has drawn little attention from both scholars and policy makers. Child prostitutes popularly referred as *'ZviTokwe-Mukosi'* and *'ZviMkwasine',* deriving their nomenclatures from two water bodies in the areas under study (Tokwe-Mukosi and Mkwasine rivers), are now the major players in the lucrative business of 'sex selling' in Ngundu and Chiredzi areas of Masvingo District respectively. Mostly targeted clients are male cross border truck drivers who use these stop-over centers as places of 'sex tourism.' This study intends to ask questions like; which factors are pushing minor children to indulge in sex work and what ramifications are arising from this social ill? This qualitative research will make use of primary data in form of newspaper reports and interviews with community leaders in Chiredzi and Ngundu. For ethical reasons, child prostitutes will not be used as participants in the study.

Keywords: Child delinquency, transactional sex, child prostitutes

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"'Izwe Lethu', a defense of Azania, South Africa: Understanding the philosophical history of land and race as politics in South Africa through the Black Archive"

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Land and race are intertwined political phenomena that have shaped the modern arrangements of contemporary South Africa. These phenomena can be traced back to colonialism, racial capitalism, and draconian dispossessions. "*Izwe Lethu"* ("Our Land") is a crucial point in contemporary debates about social and historical justice when reflecting on the history of South Africa, and the question of land and race as politics. In this paper, the word 'Azania' is used within the limits of its life as a political and philosophical term in South African history. Azania is a name that was introduced to the South African political lexicon by the Pan Africanist Congress of Azania (PAC). It is important to note that while the term seems to have been introduced by the PAC, there is a longer political tradition that the concept can be traced to before the formation of the PAC, with the likes of Anton Lembede and Ashby Peter Mda who were earlier Africanist proponents. Azania cannot be divorced from the broader political history after it was introduced by the PAC and expanded to reach exile politics. Thus, the Azanian People Organization (AZAPO) and the Black Consciousness Movement of Azania (BCMA) were formed respectively. This paper applies the Black Archive as an index of the historical imagination of Azania, South Africa, and by Black Archive I mean to describe the variety of historical accounts, and contemporary theoretical and praxiological activity that has its foundation in the historical activities and thinking of the previously mentioned political organizations.

Keywords: Azania; Land; Race; Izwe Lethu; Black Archive; Azanian Philosophical Tradition.

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"The State and Forestry Education in Zimbabwe, 1965 to 1973"

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This paper discusses developments which took place in Forestry Education in Zimbabwe from 1965 to 1973. It shows how, prior to the establishment of the Mtao Forest Training Centre (MFTC), issues of environmental degradation had become topical, thereby justifying training forestry extension workers for the country's rural areas. The environmental degradation was partly due to commercial and peasant agricultural activities. In addition, there was a sudden rise in the demand for exotic timber in the period after the Second World War, led to the expansion of exotic forestry plantations, especially in the Eastern District. A key player in this field up to 1953 was the Forestry Department, which became the Rhodesia Forestry Commission (RFC). There were also few private concerns such as the Forestry Management Services and the Wattle Company. Therefore, forestry extension workers considered imperative if these plantations were to prosper. Again, the Western Region was considered a big market forest conservation rangers. The paper examines how the need for F.R.s led to the establishment of the MFTC, discusses training logistics, post training employment opportunities and experiences up to the closure of the training centre in 1973, and the relocation to Nyabara, near Mutare in 1976.

“The Portrait of Sol Plaatje by George Pemba?”

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The *Portrait of Sol Plaatje* by George Pemba is a powerful visual representation that encapsulates the intersection of art, history, and African identity during a pivotal moment in South Africa’s struggle for justice and equality. This paper examines the painting’s portrayal of Sol Plaatje, a seminal figure in early 20th-century South African resistance, celebrated for his work as a writer, activist, and political leader. The study delves into Pemba's artistic techniques, including his use of colour, composition, and symbolic elements, to explore how the portrait transcends mere likeness and serves as a vehicle for cultural and political commentary. Central to this analysis is the way in which Pemba’s rendering of Plaatje reflects themes of dignity, intellectualism, and resilience, positioning the subject as both an individual and a representative of broader struggles for racial equality in colonial and apartheid-era South Africa. By situating the portrait within the historical and socio-political context of the time, this paper also investigates how Pemba's artistic vision contributes to the development of a distinct South African visual narrative that merges personal history with national identity. Ultimately, the *Portrait of Sol Plaatje* not only immortalizes the legacy of a key anti-colonial figure but also underscores the role of art in the construction of national consciousness and political resistance.

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“Prince vs Prince: indirect rule and the contestations for the throne of the Zulu Kingdom, 1913 – 1971.”

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The defeat of the Zulu Kingdom by the British in July 1879 marked a turning point in the affairs and administration of traditional leadership. The post Anglo-Zulu war implicated that the independence exercised by the Zulu kingdom progressively vanished and was substituted with ‘dependency’ of the British and subsequently apartheid’s indirect rule. The colonisation of Zululand signalled a new shift not only on the administration of the kingdom but was also influential on the contestation battles between royal Princes vying for the throne. During the precolonial epoch, during the better part of the nineteenth century, civil war or force used to be the determining factor for a prince to ascend to the throne; a Prince versus Prince, brother versus brother battle ensued. The post-1879 colonial era reshaped these contestations. The Native Department was established to run the affairs of the indigenous populace, new laws were promulgated, government-oriented coronations of the Zulu kings became customary and the officials of the Kingdom, including the king, had to report and receive permission for ‘everything’ from the government. This paper is interested in discussing the Zulu princes’ contestations for the throne and the role played by the colonial governments on these between 1913 and 1971.

“An Afrocentric Exploration of Love Padlock at God’s Window Heritage site, Graskop, Mpumalanga province”

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African culture has undergone significant changes since colonialism. The traditions and customs surrounding marriage in Africa have evolved over time, becoming increasingly contentious. The practice of couples attaching love padlocks to bridges and other public structures has gained worldwide popularity, symbolizing romance and commitment. This paper explores the love padlock, a popular custom in Europe, and examines how it has quickly gained popularity in African communities. It focuses on the symbolism associated with love padlocks and how this symbolism has been embraced and recognized in these communities. The paper starts by discussing the history of love padlock, highlighting its significance as a cultural phenomenon and as an object found at the God’s Window heritage site. The paper will utilize an Afrocentric theory to explore the existence of love padlocks among African heritage sites. A thematic analysis will be employed to investigate the patterns of meaning that emerge from the data collection. This paper determines the lasting impact of romantic behaviors in Africa, particularly those associated with lovelocks. It provides new insights into the history of love and suggests avenues for further research through the lens of various cultural intersections and African identity. Furthermore, it concludes that Westernization, modernization, and the growth of tourism have significantly impacted African culture in multiple ways.

Keywords: Afrocentricity, Love Padlocks, cultural beliefs, African identity, God’s window and heritage site

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“‘Sport is fairness’: Centrality of Protests in Deracialization of South African Sport”

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This paper outlines the broad history of the sports struggles and protests against racial discrimination from the colonial years until the first decade of the democratic dispensation in South Africa. It illuminates pertinent cases in various countries, South Africa had close sporting ties. The thrust of the argument in this paper is to illustrate “the place of social justice activism in sport” within a transnational framework, where sport and athletes seemed to have stepped “out of bounds.” The fight for political freedoms and for non-racial sport, generally intertwine in South Africa. The proponents of non-racial sport, however, initiated the sports specific struggles on their firm belief that “sport is fairness” and that racial discrimination was against the spirit and practice of authentic sports practices. This paper attempts to bring various sporting protests into conversation, highlighting the myriads of ways that sport has acted as vehicles for social change; as contested space; as social magnifiers, and as political goalposts, within the South African political economy and historicism theoretical context. Methodological procedures follow a content analysis of decolonising historical text of scholars who view the sport struggles as part of the broader struggles against the legacies of colonialism and imperialism, the practices and application of colour bar policies in sport, the apartheid political system and its policies and their application in sport. This paper, therefore, forms part of the broad and renewed transnational decolonisation project around the African diaspora.

Keywords: Anti-Apartheid Sport; Colonialism, Decolonization; International Sporting Events; Colour bar; Sports Protests.

“Investigating the experiences of the !Xun and Khwe San Community as they settled in Schmidtsdrift after their withdrawal from the South African Defence Force, 1990 – 1996”

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For historical background to the community, the research briefly looks at their involvement in military operations during the 1960s when the Portuguese Army recruited them as a counterinsurgency unit to counteract Angolan liberation movements. The research follows the community’s movement from Angola in 1974 into Namibia. The South African Defence Force (SADF) incorporated them into its service as trackers and combatants. When Namibia achieved its independence in 1990 the SADF resettled some 372 San soldiers with their dependents to Schmidtsdrift in the Northern Cape. In 1993, the 31 Battalion of the San soldiers was disbanded. Those soldiers who took severance packages and those who were laid off were faced with financial difficulties. Some of the community members became seasonal workers on surrounding farms. The central research question is; How did the !Xun and Khwe Community make the transition to civilian life when they settled in Schmidtsdrift after their withdrawal from the South African Defence Force? During an interview with the researcher one veteran stated: “It was difficult for us to break ties with the military after so many years.” In the contrary some civilians say their lives under the military authority was not easy. This study will contribute to the body of knowledge in relation to the experiences of post militarised communities in Southern Africa.

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“Die Perdeby”

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“Die Perdeby” established by the students from the University of Pretoria in 1939 is the oldest running student newspaper in South Africa. “Die Perdeby” illustrates the view and opinions of the students of the university throughout the different decades. As such my research plans to study the Perdeby in order to investigate students opinions during apartheid South Africa. Two important years will be studied; 1963-1964 the years of the Rivonia Trail that saw the banning of several political organisation in South Africa it is also the year that marked the most drastic changes towards and from the Apartheid regime. The fist newspaper release of 1964 did a special article focusing on NUSAS after Minister Vorster had drawn attention to the said student organisation. The activities of NUSAS are explained its structure, presidents as well as how it functions. The relationship between NUSAS and A.S.B. which is a student organisation mainly for Afrikaans universities. The article not only represents Afrikaans students perception of the organisation it shows how the minds of students were influenced multi-racial but also shows how religion, culture and race were used as tools of propaganda to influence white Afrikaans students. The Perdeby also illustrates the day to day lives of white students during this unrest period. How they were not affected by the happenings outside of campus. Fear inciting words were often used in order to draw students attention to certain articles. “Gevaar bedreig ons” the danger being referred to being rugby and sports on campus, scare tactics

were constantly used to keep students on their toes and scared of “die swart gevaar”. The Perdeby not only illustrates life during the apartheid area for white students, it’s a showcase of fashion and beauty standards. The Perdeby as a primary source gives an intimate and detailed look into student life, politics and social events of day to day life.

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“Women, Cloth, and Historiography in Mozambique: A Case Study of the Capulana Cloth in Mozambique from 1890 to 1965”

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Based on Elisio Macamo’s notion of violence, which he argues has been central in the constitution of Mozambican history and culture, the construction of African identity in colonial Mozambique was primarily a violent process. Thus, I believe it is important to look at the symbolic form of violence in how the history of women and cloth in Mozambique is interpreted, in a manner that excludes certain historiographical aspects in context, which would provide a frame of understanding the history of the Mozambican Capulana’s symbolism in its social environment. It is to this that I use Macamo’s notions of violence to reveal the extent to which the denial of an accurate historical depiction of cloth enhances the forced internalisation of one particular version of history and culture (which I argue directly leads to the denial of Mozambican’s sense of identity). The erasure of certain aspects of historiography, dismisses important aspects of women in cloth production, in turn undermining a whole people’s identity. Thus, in examining the historical role of women in cloth production, I analyse different depictions of how cloth has been studied in history, i.e., what the methodology entails: integrating social, economic and political elements that existed in precolonial Mozambique.

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“Capturing Women for State Survival,” The role of Tanda Women in Community Development in Rhodesia, c.1963-1979”

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Using the case of Tanda Tribal Trust Land, the study examines the lives of Tanda women against the background of Community Development (CD) policies implemented by the Rhodesian state in 1963. It shows that the economics and politics of the time influenced and shaped the adoption of CD as a policy engine for rural development in Rhodesia. However, the Rhodesian state was preoccupied with the need to address the political and economic problems of the time rather than genuinely promote development in African areas. As a result, it ‘ignored’ the critical role of women in CD in the formative years of the policy. It also shows that the whole policy was rooted in the patriarchal power of customs, hence limiting women's participation in its early years. This explains why Tanda women were not much involved in CD initiatives before 1966. The chapter will also delineate how Tanda’s patriarchal structures affected women’s participation in CD. During this period, Rhodesia was facing

growing African nationalism, and economically, she was facing economic hardships partly due to the dissolution of the Central African Federation in 1963 and the imposition of sanctions by Britain following Ian Smith's declaration of the Unilateral Declaration of Independence in 1965. In 1966, there was an increasing state interest towards Women's Clubs, and the Community Development Women Section was established in the same year to promote homecraft across the country. Using archival sources from the National Archives of Zimbabwe, newspaper articles, and oral interviews, this study examines the role of Tanda women in Rhodesian Community Development. It discusses how Tanda women's participation in CD were shaped by the political and economic situation of the time as well as Tanda's patriarchal power of customs. In the main, I argue that, from 1963 to 1966, Tand women played a minimal role in CD because the Rhodesian state was preoccupied with the need to address the political and economic problems of the time, thus it ignored the role of women in CD, an increasing colonial state interest in Women's Clubs from 1966, was a state survival strategy, as it realised the importance of African women in its African nationalism containment efforts. By offering a detailed and nuanced historical exploration of the role of women in CD in Rhodesia, this study not only makes a modest contribution to the historiography on the impact of colonial policies on women's lives but hopes to contribute to the ongoing conservation about how the colonial state deployed its 'visions of domesticity' that forms part of 'visions of empire'to advance its colonial interests. It also shows that the colonial state was paternalistic, and its CD policy did not end gender inequality in Tanda; rather, it perpetuated it.

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"Historical Study of the Nigerian Yoruba People's Perception of Psychiatric Health up to the Twenty-First Century."

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Psychiatry involves the branch of medicine which focuses on mental and behavioral disorder. Associating mental disorder's causes, diagnosis, treatment and management with spirituality is an age-long phenomenon among the Yoruba people. Despite the innovation and advancement recorded in western medicine in the twentieth century, the people still nurtured the belief that psychiatry is more of spiritual than medical disease. The study adopts multidisciplinary approach to examine the extent through which Yoruba traditional religious and socio-cultural beliefs underscore psychiatry as spiritual punitive measure and wrath of deities. Thus, historical and medical sciences methodologies ranging from health records of clinical diagnosis and hospital patronage, data gathered from oral information and questionnaires, archival documents and extant literatures were explored in unravelling Yoruba people's perception of psychiatry. Focus group discussion involving relevant stakeholders such as orthodox and traditional health care practitioners, psychiatric patients and their relatives, social workers and government functionaries helped furnish the study with relevant information on psychiatric health care within the scope of the study. It concludes with lessons and deductions from in-depth analysis, and recommendations such as the need for integration of traditional psychiatric health care into the formal primary health care sector of the government.

“One Community or Many Communities’: Notions of Community in the South End Museum”

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In the last three decades, the community museum has emerged in South Africa and abroad as an alternative space to address and confront the exclusions of national museums which shifted from focusing largely on white settler history to anti-apartheid struggle history in the postapartheid period. Such community museum projects like the District Six Museum in Cape Town and the South End Museum in Gqeberha (formerly Port Elizabeth) emerged out of the mobilisation of communities that were forcibly removed and a desire to preserve the history of these two cosmopolitan suburbs and their destruction during the forced removals. These museums are centred around the concept of community, a concept which is both broad and complex. Several notions of ‘community’ are deployed and operate within these spaces. This paper as part of my MA thesis will use the South End Museum as a case study and explore two different notions of community that are deployed in the museum: (1) community as shaped by the apartheid machinery (apparatus), and (2) community as that which was entirely destroyed by the forced removals, rather than remade in the Group Areas, albeit in a different form.

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“Kafka's Travels in the South African Colonies, 1896-1920”

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Franz Kafka did not travel in the South African colonies. Nor did he travel much anywhere else. And yet, as Zilcosky (2003) says, Kafka “was a travel writer of sorts. Hidden within his telltale narratives of desperate claustrophobia were also the hopes and promises of the journey.” This paper takes Kafka as a travel writer who, along with Max Weber, was one of the two major thinkers concerned with organisational and bureaucratic forms at the advent of industrial modernity. In the South African colonies, the pivotal period bracketed by the South African War and the First World War was a culmination of advances in war technologies and bureaucratic developments which, in the years immediately following, drew the world into a truly global order for the first time; one that was working to perfect both the art of killing and the science of managing populations. With that in mind, the paper travels the archives with Kafka, looking for traces of his fictional journey. It argues that doing so can provide insights into experiences of encountering a state of bureaucratic modernity at the time of its formulation.

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“Women, Beer, and the Politics of Anti-Colonial Struggle on the Zambian Copperbelt, 1948–1964”

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This paper examines women's crucial roles in shaping social and political transformation on the Zambian urban Copperbelt between 1948 and 1964. While women have received scholarly attention for stabilising labour on the urban Copperbelt, their contribution to modernity and urbanisation through beer-brewing remains underexplored. This study notes that women initially migrated to the urban Copperbelt either as wives or prostitutes, they took up an informal trade of beer-brewing to make ends meet in an environment that weighed heavily against them. Drawing on oral histories, archival records, newspapers, and primary written sources, the study reveals that women used beer-brewing as a form of economic emancipation and an anti-colonial strategy through demonstrations, picketing, mobilisation, and making financial contributions towards the struggle. These actions observed the study, fostered colonial resentment, and were integral to the broader nationalist movement in Zambia. In so doing, these women carved out political spaces within a nationalist struggle often portrayed as male-dominated. This study concludes that women’s efforts to secure financial independence through beer-brewing significantly contributed to their engagement in anti-colonial politics, positioning them as key actors in resisting colonialism and challenging patriarchy.

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“The Life and Times of William “Bill” Curry (1931-2015)”

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This project examines the life and career of the late theatre and television actor William “Bill” Curry, whose contributions to the performing arts, though not widely recognized, garnered significant respect among his peers. Spanning over fifty years, Curry's career encompassed numerous stage performances, film and television appearances, and an exploration of puppeteering, during which he achieved several notable milestones. Despite the richness of his legacy, his archival collection, donated to the GALA Queer Archive, has remained largely unexamined and wholly undigitized, thus limiting scholarly engagement. This comprehensive collection includes a substantial array of newspaper clippings related to his work and that of his contemporaries, production pamphlets from his performances, extensive correspondence with his lifelong romantic partner, and a significant body of documents pertaining to his involvement with The Space theatre in Cape Town during the 1970s. Central to this research is an exploration of Curry's formative experiences in an apartheid-era city during the 1950s, examining how his “coloured” racial classification shaped his artistic aspirations and career trajectory. Furthermore, this study will investigate the personal and creative implications of his criminalized interracial same-sex relationship and analyze how his experiences at The Space theatre informed his development as an actor.

“Ancient Iron Smiting “Myth Making at Wildebeest Kuil Rock Art Centre: Inventing the Past, Neglecting the Present?”

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In 2001, Wildebeest Kuil Rock Art Centre was established in the Northern Cape, South Africa, marketed as a world-class interpretation site that would celebrate the cultural heritage of the neighbouring !Xun and Khwe San communities while providing employment and income opportunities. However, nearly a quarter of a century later, these aspirations were neither realised nor sustained, and the benefits flowing to local communities were mostly intangible in nature. Therefore, it has become necessary to critically evaluate the outcomes of this project, which fell short of its ambitious goals. Using a mixed-method approach, this paper builds on a literature review of relevant studies, an analysis of available documentation and interviews with key stakeholders, including members of the Platfontein community, museum staff, and representatives of the !Xun and Khwe San communities, to provide a comprehensive understanding of the current situation and challenges facing the Centre. The paper concludes by emphasising that heritage site interpretation and presentation is often a process of myth-making, in which stakeholder interests (community and academic), value judgements and the invented, often romanticised, past shape how heritage is understood and presented. This highlights the need for a nuanced, site-specific, but overall practical approach to rock art heritage management that serves changing community needs and interests.

Keywords: Rock art heritage management; Stakeholder engagement, Tourism; Northern Cape; South Africa; San communities;

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“Acts of Brutality by Apartheid Agents towards Political Activists in Mangaung: An Oral History Overview”

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During the period 1976 to 1994, the issue of apartheid security force’s brutality was in the spotlight in South Africa, particularly in the light of the way in which the political activists were handled.

The problem of brutality was not only restricted to torture but also included other problems of a serious nature such as possible execution-type killings in custody; deaths apparently linked to torture or other assaults in custody and outside custody; and deaths caused by reckless or accidental shootings which included killings that took place during demonstrations. The focus will be on political activists who have operated in Mangaung during the period under discussion.

During the period under discussion, thousands of people were arrested under a variety of repressive laws, and they were convicted and imprisoned or released without being charged. The way the arrests were conducted by the police constituted brutality. The political activists were assaulted physically before they were arrested and

upon arrival at the holding cells the brutality continued. This was done to instill fear in the political activists to prevent them from participating in political activities deemed disruptive by the apartheid government.

Multiple factors influenced the way in which the activists were treated: ideological and political differences; political influences from other provinces; maintenance of the status qou (protecting apartheid); attacks on government properties in the Free State; etc. The abovementioned factors will be discussed in this presentation. The political activists who were interviewed through oral history interviews shared the brutality that they experienced from the apartheid agents.

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"Archaeological heritage, oral histories and the politics of belonging in north-western Zimbabwe"

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Heritage has been used as a point of reference for people's relationships and sense of belonging to given geographical landscapes. This includes oral traditions, places of memory and archaeological sites whose interpretation, value and the purposes to which they are put are always embedded in the current social and political situations where cultural heritages relate to concepts of identity and belonging as parts of political or social agendas. In this paper we examine the Zimbabwe Culture stone buildings in northwestern Zimbabwe in the context of their value to the Nambya people, who constitute the dominant ethnic group in this area and who hold the stone buildings as important ancestral sites. Their relationships with the sites are always emphasised in their oral traditions on the origins of the Nambya and are surrounded by intangible attributes where they act as centres of rituals such as rain asking/rainmaking, especially the major stone buildings of Shangano, Matowa and Bumbusi. In addition to the archaeological sites, the Nambya also use other heritages, the most important of which are burial places of important figures in Nambya history which are also used as rain asking/rainmaking centres. We thus examine how archaeological heritage, ancestral burials and memory making are combined to define a strong sense of being and belonging and how places tied to origins and ancestry provide a basis for legitimacy to create platforms for negotiating socio-political and geographical spaces in the present, especially among marginalized people fighting exclusion.

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"'Big Brother relationship?' – Lesotho – South Africa relations, 1986 -1994"

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This paper emphasises the evolving relationship between Lesotho and South Africa from 1986 - 1994, focusing on water as a key resource. It challenges the conventional view of Lesotho as merely a labour reserve for South Africa, highlighting water's increasing significance due to the Lesotho Highlands Water Project. It further argues that water has become a critical factor in reshaping the relationship between Lesotho and South Africa. The signing of the Lesotho High Lands Water Treaty in 1986 marked a turning point, shifting the dynamic from one primarily focused on labor migration to one increasingly influenced by water.

The paper explores how water politics have influenced diplomatic relations, South Africa's foreign policy, and Lesotho's internal political dynamics. It further explores the complexities of transboundary water supply, considering factors like socio-political dynamics, and the potential for domestic challenges when national interests in water supply overshadow local needs.

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"Living from the shadows of a brother-in-law' in the context of researching Isaiah Bud Mbelle in Sol Plaatje's hometown, Kimberley"

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Sol Plaatje and Isaiah Bud Mbelle shared a significant and multifaceted relationship, rooted in deep personal connection, intellectual camaraderie, and a shared commitment to social justice. Both emerged as prominent figures in Kimberley's vibrant Black intellectual and political landscape. Their bond blossomed into a lifelong friendship after Plaatje's arrival in Kimberley, quickly evolving into a familial tie when Plaatje married Bud Mbelle's sister. This familial link cemented their relationship, which was further nurtured by their shared residence in the multiracial Malay Camp in Kimberley. Beyond family, they were colleagues and fellow activists, both recognized as prominent Black South African intellectuals. Bud Mbelle was deeply involved in various social upliftment initiatives and organizations within Kimberley, while Plaatje, as a founding member and the first General Secretary of the South African Native National Congress (SANNC) – the direct precursor to the ANC – laid crucial groundwork. Bud Mbelle himself later served with distinction as Secretary General of the SANNC from 1917 to 1919. The profound closeness between the two men is powerfully illustrated by the fact that Isaiah Bud Mbelle meticulously organized Sol Plaatje's funeral in Kimberley in 1932, a testament to their enduring bond and mutual respect. However, despite Bud Mbelle's significant achievements and contributions, his legacy has, to some extent, been overshadowed by the more widely recognized figure of Sol Plaatje. Plaatje is rightfully heralded as a national hero in South Africa for a multitude of reasons, encompassing his roles as a pioneering intellectual, astute politician, gifted linguist, influential journalist, and prolific writer. This unfortunate disparity in recognition has historically diminished public awareness of Bud Mbelle's equally impactful contributions. Fortunately, in recent years, there has been a growing effort to bring Bud Mbelle's achievements to the forefront. This culminated in his well-deserved inauguration into the South African Sport Hall of Fame in 2008 as the "Father of Black Sport in South Africa," a fitting acknowledgment of his pioneering role and enduring legacy in that critical domain.

“Lawful Unlust: The Languages and Legalities of Kink in South Africa”

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To love in a way that is anathema to the political conventions of a time is to be struck by madness. To challenge the social norms of a time is to become alien to it. By tracing the languages and laws which shape the disruption that is obscene this paper will establish what it means to become ‘immoral’ in the eyes of the law. Histories of ‘fetishism’ and ‘indecency’ show us the ways that the arm of authority speaks to, thinks about, and conceives of immorality and the threat it poses to social stability.

In South Africa, historical legacies of racism and sexism have bisected to create deeply patriarchal contemporalities. Colonial decency, Apartheid purity, African patriarchies, Christian moralities, and social conservativism have made South Africans more reticent about subjects surrounding sex, sexualities, and alternative sexual practices. By looking at the laws and languages which defined kink, kink practices, and kink communities in the colonial and apartheid era, this paper unravels what kink means within the South African context. In doing so, this work contributes to broader discourses on sexual subcultures as sites of resistance and opportunity.

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“Ordering International Taxation Through Wage Evasion
Southern African Mining and the Modern Forma4on of Offshore Finance, 1860 – 1925”

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Regimes of extraction in Southern Africa have been located within the migrant labour economies in the region with little regard for the global flows of capital they were embedded in. Similarly, global histories of financialisaton in the late 19th century seldom connect the extractive regimes of mining in Southern Africa with the advent of specialised financial practices that came to characterise offshore financial centres and modern tax havens. This paper uses a case deliberated between the British Exchequer and De Beers Consolidated Mines in 1901 as a form of mapping continuing colonialities in the relationship between Southern African mining and the formation of global offshore finance. De Beers was registered in the Cape Colony in 1888 with its head offices in Kimberley. The company also had an office in London chaired by its board of directors in Britain. The ruling of the judgement that “real control” of the company’s strategy was executed from London had seldom explored international political economy stakes for the British empire as the largest centre of international finance. Its implications anticipated contemporary uses of modern tax havens. Locating the advent of extractive mining in Southern Africa highlights ties to the global emergence of offshore finance.

“The Gavels and the Growls: Bestiality in Cape Courtrooms from c.1917 to 1955”

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We explore the controversial and sensitive topic of bestiality through the lens of legal history. Our focus is on the Cape Province from 1917 to 1955, a period bookended by two important legal interventions: the Magistrates' Court Act 32 and the Criminal Procedure and Evidence Act 56. Both pieces of legislation referred to bestiality both explicitly and, as we will show, in very different ways. We analyse a range of cases from the 1920s to the 1950s found in the Cape Town Archives Repository categorised under the title of *Bestiality* in the Cases of the Supreme Court (CSC) files. The analysis of these previously un- and under-researched materials considers the legal response toward bestiality, as a crime against power structures and societal perceptions, rather than as an act recognising agency of either animal or human. Using these aspects of the courtroom, and contextualised within the secondary literature on and historiography of sexual violence, we draw key parallels between bestial legislation to that of relative rape legislation. In doing so, we ask questions about the legal understanding of both human and animal agency, within the historical legal system of the Cape.

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“Beasts of Burden, Beasts of Thought: Animal Lives in Galton’s Imperial Imagination”

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In this paper, Francis Galton’s Narrative of an Explorer in Tropical South Africa (1853) is reexamined through the perspectives of multispecies history and animal studies. Motivated by a desire to decenter human narratives in the environmental history of a northern Namibian mining town, the essay investigates how both wild and domesticated animals not only shaped but were also shaped by Galton’s colonial expedition in what is now Namibia. Instead of serving as mere peripheral figures, animals emerge as pivotal agents intricately woven into the expedition’s logistics, survival strategies, and symbolic meanings. The essay argues that Galton’s narrative both dissolves and reinforces the boundaries between humans and animals: while he attributes agency and intelligence to animals in ways reminiscent of emerging evolutionary ideas, he concurrently practices domination, exploitation, and indiscriminate killing without moral reflection. By critically analyzing the language Galton employs to depict animals, this paper reveals the complex and often contradictory entanglement of Victorian science, imperial ambition, and human–animal interactions in the colonial encounter.

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"The role of Elizabeth Conradie School in addressing disabilities within Education, 1942 to 2020: A Historical Perspective"

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Education is an essential human right and a key element of societal development. Nonetheless, traditional educational paths are not fully accessible or beneficial to everyone without tailored support. Special schools are crucial for fostering inclusive education, yet their histories and roles often remain unrecognised. In the Northern Cape of South Africa, for instance, records from these schools are mostly stored within the institutions and remain undigitised, making them hard to access. This limitation restricts public knowledge and academic investigation into the topic. The Elizabeth Conradie School (ELCON) was the first of its kind in South Africa and has been instrumental in the development of special needs education in the Northern Cape. This study has utilise archival research and desktop analysis to examine ELCON's journey from its inception to today, while assessing its influence on special education policies and care for individuals with special needs. Results show that ELCON has led specialized education in the area by navigating major policy changes, societal perspectives, and various challenges. Preserving and studying ELCON's history highlights the necessity of improving access to historical records and informs future strides in enhancing inclusive education in South Africa.

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"Living through Hell: Call of Duty 4: Modern Warfare's role in reshaping the history of the Second Gulf War"

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Despite pre-war United Nations investigations to the contrary, the claim that Sedam Hussein's Iraq had been producing and stockpiling Weapons of Mass Destruction played a crucial role in the decision by the United States to invade in 2003. Yet after several investigations confirming the absence of WMDs, the argued threat these weapons could have posed still plays a crucial role in the arguments in favour of military intervention, as well as the imaginations of those who have produced dramatizations of this conflict. This research intends to highlight one of these dramatizations, the 2009 videogame *Call of Duty 4: Modern Warfare*, and discuss how it and other media like it has the potential to skew the historical debate on the Second Gulf War. This game, which presents a fictional stand in for Iraq, presents the players with a story that champions the actions of the American interventionists, as well as the counterfactual of Hussain having and using WMDs. By looking at how the game presents its story, its popularity, and psychological studies on subliminal messaging in videogames, this research will demonstrate the potential that games like *Call of Duty* to have in shaping future political and historical discourses.

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“The Bird with the Word: The Makings of Gil Scott-Heron’s Oral Historiography”

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Renowned jazz and blues spoken-word artist, as well as civil rights activist Gil Scott-Heron, was an individual whose name would most likely be found on the shelves of record stores. However, his contributions are far more than just musical. The marginalisation of musicians and their work from historical studies exists largely as a result of the disconnect between music and history within academia, a divide which has been the subject of newfound revision by cultural and social historians in recent years. Gil Scott-Heron, through his music and performance, captured and spoke to moments in history, both within his American context, and more globally as well. Through engaging Scott-Heron’s music on both its oral and aural components, his music’s value as a source of historical enquiry, which illuminates the marginalised history of African Americans, as well as the African diaspora globally, becomes manifest. The research, through reference to methodological approaches such as orality, aurality, soundscapes and sonic imaginaries, uses specific songs from Scott-Heron’s discography as entry points into investigating various moments throughout American history between the 1960s and 1980s. It conducts a close analysis of the lyrics of these songs, their instrumentation, their performance, as well as their reception, and uses them as qualitative sources to examine the subaltern experience of the Black American community, and in so doing, illuminates the value of music as a source for both capturing histories from below, as well as studying them.

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“The Intertwined Role of Police and Military under Rhodesia/Zimbabwe's White Minority Rule, c1965-1979”

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This paper traces the evolution of the police-military relationship in Rhodesia/Zimbabwe under white minority rule, drawing on a range of sources, including primary archival material (memorandums, letters, administrative and legal documents), parliamentary debates, newspaper articles, and secondary sources such as scholarly books and journal articles. It explores the development of police-military relations in Zimbabwe, beginning with the British South Africa Company Police (BSACP), a paramilitary force trained as policemen and soldiers and doubled as an armed civil police force and a standing army, setting the stage for future collaboration between these two institutions. This chapter examines the development of the Rhodesian Army after World War II and the resulting impact on the BSAP, whose dual role as a law enforcement and paramilitary force necessitated close cooperation and coordination with the Army. This paper examines the liberation war period when the BSAP and the Rhodesian Army, operating under the Joint Operations Command (JOC), collaborated to suppress guerrilla fighters. The Joint Operations Command, coordinating military operations during the liberation war, exemplified the further blurring of lines between police and military roles, illustrating how these experiences shaped post-colonial police-military relations in Zimbabwe.

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"'The pinnacle of perfection'? A qualitative evaluation of Atteridgeville as a 'model native township' in South Africa during the 1930s and 1940s"

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The "model native township" phenomenon embodied in several black urban townships in South Africa during the first half of the 20th century is the focus of this paper and evaluated from a historical perspective. More specifically, the black township of Atteridgeville in Pretoria is evaluated as a "model native township" by using contemporary qualitative criteria. The theoretical, contextual, and conceptual framework in which this research took place relies on the concepts of modernism, the British welfare-state idea, and the sanitation syndrome, which underlie the idea of model housing conditions for the working class during the first half of the twentieth century. In the multiple nuances of the concepts of paternalism and segregation, the establishment of "ideal" black urban living conditions in South Africa took place on a racial basis. The practical reality of the financial burden on local urban authorities and the weak economic position of the black inhabitants, amidst the challenging Second World War years (1939–1945), undermined these idealistic plans. The methodology used to investigate this phenomenon, is founded on established historical research principles, augmented by contributions from a range of relevant disciplines. The critical analysis of source material; the use of class and race analyses and an explanatory model; and the necessity of postmodern questioning were applied. The establishment of historical understanding and balanced and accountable historical deductions and evaluations form the basis of this research.

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""*Lencwadi ngiyilobe ngesu*": Reframing R.R.R. Dhlomo's five novels on the Zulu kings as his speculative historiographical methodology"

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Rolfes Robert Reginald Dhlomo (1901 – 1971) was a prolific writer of novels, short stories and historical texts, and was the editor of two newspapers, *Ilanga laseNatal* and *Bantu World*. He wrote a total of ten books in isiZulu, five of which were historical 'novels' about Zulu kings which the proposed paper would argue were in fact speculative historiographical texts. Amidst the brutality and censorship of apartheid, Dhlomo developed and articulated his own speculative historiographical method, which he outlined in the forewords of his five historiographies of the Zulu kings. This methodology comprised five primary strategies: 1) *Imilomo yezithunguthu* (empathetic dialogue strategy), 2) *Ukubheka ngawayizolo* (historical and epistemological relativism), 3) *Ukuhlanganisa imithombo* (intersubjective approach to diverse sources ranging from oral, written, colonial and decolonial traditions), 4) the 'linear historical layering technique', and 5) the 'author-reader relationship' of isiZulu oral and written literature. I argue that *isu lokuloba ngomlando likaDhlomo* (Dhlomo's historiographical method) is a consciously developed tool of resistance, with which he constructed counter-narratives, engaged counter-archives, and constructed alternative intellectual frameworks to challenge the colonial and apartheid historiographies of South Africa.

"Exit into exile: reasons, roots and routes"

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Like the journey of a thousand miles that begins with the first step, exile commences with an exit. The ultimate and generally involuntary departure from home births the exilic condition. However, how, why and even when one leaves home is fundamental to how one experiences and navigates one's exilic condition.

Thousands of South Africans were exiled in many parts of the world during the 30-year exile experience of the struggle against apartheid. Not unlike these exiles, the South Africans who ended up at SOMAFCO – the ANC school which was the largest settlement of South Africans in exile – in Morogoro, Tanzania, were not homogeneous. Racially and ethnically diverse, they did not only come from different cities and regions of the country, but they also had a range of different experiences and involvement in the struggle that led to their ultimate exile. These formative circumstances and conditions informed the shape and tenor of their exilic condition and its ultimate resolution when they eventually exited exile and returned to re-enter home.

Through the notion of life histories as historiographical inquiry, this paper considers the reasons, roots and routes to exile of a cohort of SOMAFCO graduates and how these shaped their views and understanding of the exile experience.

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"Official histories and the changing nature of universities: the University of Pretoria as seen through the lense of Ad Destinatum I-VI"

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The University of Pretoria is somewhat unique in that it conscientiously documents its history at semi-regular intervals in a series of volumes entitled *Ad Destinatum* (1960; 1987; 1996; 2002; 2019; 2023). The stated goal of these endeavours is not to analyse events and developments at the University, but to document and record these so that the volumes of *Ad Destinatum* may serve as a resource regarding changes and happenings at the institution. Despite this seemingly "neutral" and formulaic approach to documenting UP's history, the various volumes of *Ad Destinatum* are quite different on a range of levels. This paper will offer a historiographical survey of the volumes which will explore these differences, closely examining how the various volumes have presented a range of aspects at the University, from staff and students, to teaching and research. The changing nature of *Ad Destinatum,* as an official commissioned publication of UP, thus offers a window on the changing nature and priorities of the University over time. It also offers insights into changing understandings of the nature and purpose of universities more broadly in both the South African and global context.

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“From Diamonds to Dust: The Rise of the South African Empire, 1870-1960”

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As Southern Africa faces a complex series of crises ranging from economic inequality to climate change it is increasingly important to understand the historical roots of the present moment. These challenges are the product of Southern Africa’s developmental path which historically has centred on mineral resource extraction through the growth of industrial mining. Previously scholars have understood this history through the lens of nation-based studies and have largely neglected the extent to which these developments were part of a broader regional phenomenon. We argue that between 1870 and 1960 the Southern African region from the Cape to Katanga comprised the South African Empire. This was an area of formal and informal influence exercised by South African based economic and political interests. This literature review outlines how historians have understood the history of South African economic, social and political influence throughout the subcontinent. In doing so we emphasise the symbiotic relationship between mining capital and political power as the driver of South African expansionism. This will shed new light on the origins of the challenges that the region faces.

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“Memorialising the Polish Refugees of Oudtshoorn. The Oudtshoorn Polish Heritage Trail”

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With no home to return in Poland after WWII, the Polish refugees of Oudtshoorn remained in South Africa to start new lives in South Africa. These Oudtshoorn refugees went on to form the modern core of the Polish community in South Africa. The Polish refugees arrived in Oudtshoorn on 10 May 1943, and this date can be argued to be the date that the modern history of Poles in South Africa started. These Polish refugees left behind legacies of their stay in Oudtshoorn that included the donation of the Black Madonna icon to the Catholic cathedral and a Polish section in the CP Nel Museum. To memorialise these Polish refugees, the descendants of these Polish refugees are establishing the Oudtshoorn Polish Heritage trail and consists of the following physical elements: a memorial in the grounds of the CP Nel Museum, upgraded Polish display in the CP Nel Museum, Polish flag flying on the grounds of the CP Nel Museum, The Black Madonna icon and four stained glass panels in the Black Madonna Chapel in the Oudtshoorn cathedral, four refurbished refugee headstones in Oudtshoorn's cemetery, remembrance plaque at the suspension bridge in over Grobbelaars Rivier, and a remembrance plaque at Infantry School. The plan is to integrate this trail with Oudtshoorn Torism.

“Rethinking the Episteme of Afrikan History: Philosophical Orientations of Afrikology”

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For the past six and half decades dating from the 1960s, one of the most pertinent questions has been on the Afrikanness of Afrikan history produced in Afrika. To be precise, Afrikan historians sought to question the extent to which the Afrikan history produced in school history can be considered more Afrikan. With this in mind, I am of the firm view that, the concerns confronting Afrikan history are deeply epistemic both in content and in philosophical orientations. From these considerations, this paper examines what is at stake with the theory of Afrikology to make Afrikan history more Afrikan. Given these premises, I further argue that Afrikan history is unmatched spatially, experientially, conceptually, philosophically, and, therefore, deserves a unique philosophy - Afrikology. Above all, the Afrikan worldview of the episteme of Afrikan history is part of a whole range of necessary and feasible project for a thoroughgoing re-configuration of human and social sciences.

Keywords: History, Afrikan history, Episteme of Afrikan history, Afrikology.

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“The story of William and Isabella Pescod as education pioneers in Kimberley”

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This paper provides an overview of the life and times of Reverend William Pescod and his wife, Isabella, from their arrival in Kimberley in the late 1800s until his death at the age of 91 on 12 October 1945. The Reverend William Pescod was initially appointed as a teacher at a farm school in the Ladysmith district, Natal Province (KwaZulu-Natal), but later became a minister in the Bean Street Methodist congregation, Kimberley. The paper also explores the couple’s influence and contribution to education, the Christian faith, and the upliftment of, especially, the Coloured community of Kimberley - a legacy which is inextricably woven into the fabric of Kimberley. Their unsurpassable endeavors to improve the living conditions of, especially, the poor in an era when circumstances were adverse and amenities undesirable, serve as a testament to what can be achieved through diligence, selflessness, commitment, determination, and unrelenting faith.

Keywords

Kimberley, education pioneers, 1800s, Bean Street, Methodist Church.

“Reconceptualizing the Process Diary: Robert Franz's Documentation of Daily Activities at Blaauwberg Station of the Berlin Mission Society and its Auxiliary Stations, 1894-1906.”

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This paper re-examines the process diary as a qualitative research instrument, focusing on Robert Franz’s documentation of his daily activities at Blaauwberg Station and its auxiliary stations under the Berlin Mission Society (BMS) from 1894 to 1906. By analysing Franz’s diaries, this study uncovers critical insights into his personal experiences, beliefs, and emotions, offering a deeper understanding of missionary life often obscured in traditional reports. Missionaries of the BMS, required to submit quarterly diaries and reports detailing their work and the socio-political dynamics of their stations, documented aspects of South African life and indigenous cultures that are scarcely found elsewhere. This paper situates Franz’s diaries within the broader context of BMS missionary practices and examines how his personal observations, often more candid and reflective than formal reports, contribute to a richer historical narrative. The intersection of these diaries with the more structured quarterly reports highlights a complex relationship between individual missionary experiences and the overarching goals of the mission. The paper also addresses methodological challenges and the potential of triangulation, comparing Franz's long-term diaries with mission reports to provide a comprehensive view of the missionary experience. By employing a process diary approach, this work seeks to offer new perspectives on the intersection of religious, political, and cultural forces in late 19th-century South Africa, emphasizing the often-overlooked narratives of indigenous African life as seen through the eyes of the missionaries.

Key words: Re-examines, documentation, experiences, missionaries, historical, reflective

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“Tracing the conversations of Social Darwinism from the Cape to Kimberley: Perspectives on the presence of Social Darwinism in the regional area of the Cape Colony”

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The Cape Colony in the 19th century played a pivotal role in an intellectual journey of multiple scientific ideas throughout South Africa. How the theory of Darwinism, especially the later known theory of Social Darwinism, has made its way into the interior of South Africa had multiple implications. Different debates regarding religion, science, social relationships and the origins of humanity were widespread during the 19th century, and the scientific networking in South Africa was developing at an especially fast pace with British imperial expansion. Social Darwinism had a theorical impact on ideas of imperialism, governance and colonialism, and this became prominent after the 1870s as the support for what became known in British circles as New Imperialism grew. This occurred at the same time as the discovery of diamonds in the Northern Cape, which led to an influx of travellers to Kimberley, and the route from the coast of the Cape to Kimberley was well travelled. How the ideas such as Social Darwinism travelled, were impacted by this, and deserves to be studied as it had an influence in the region of the Cape Colony. Traces of Social Darwinist conversations that took place at the diamond fields could help current historians understand how social, political and economic relationships were influenced in the region.

"The 'Second Pandemic': Representations of Gender-Based Violence and Femicide in South Africa"

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President Cyril Ramaphosa began using the phrase 'the second pandemic' to refer to gender-based violence and femicide when COVID-19 was at its peak. However, what are the implications of labelling South Africa's distressingly high rates of gender-based violence a 'pandemic'?

I argue in this paper that it reveals that men's abuse of women is a pernicious problem in South Africa. It also, however, obscures both the possible causes of this violent manifestation of gendered power dynamics, as well as who is ultimately responsible for eradicating this problem.

Nevertheless, the South African state has pledged approximately R162 million towards this goal and, together with civil society groups and other interested parties, drew up the *National Strategic Plan on Gender-Based Violence & Femicide: Human Dignity and Healing, Safety, Freedom & Equality in our Lifetime* (2020). In this way, the post-1994 state seems to at least acknowledge the dire need to address the issue of violence against women.

This paper will begin by tracing the histories of violence against women in South Africa. Subsequently, and using popular media produced after 1994, I will explore contemporary representations and responses to gender-based violence and femicide, in a quest to highlight the far-reaching consequences of violence against women.

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"Ad hoc and reactionary? state survival, African agriculture and rural conservation in Rhodesia, 1963 to 1979"

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Inspired by the need to defend against internal threat and outside censure, Rhodesia became a highly centralised and state-controlled economy between 1963 to 1979. The economic policies adopted in this period were a reaction by the government to economic shocks caused by dissolution of the Central African Federation and the imposition of economic sanctions by Britain and the United Nations. This is a well-trodden path, historiographically. But perhaps new ground can be broken by turning the same lens on environmental and agrarian policies. In 1966, the Ministry of Lands and Natural Resources drafted a blueprint to alter conservation and African agriculture. Interest rates were increased for purchase farmers, development of irrigation schemes and small dam construction were stopped. They were integral to strategies adopted 'in defence of white rule.' The state moved from laissez faire towards autarchy in defence of and for the survival of the economy. The government remodelled the economy and strictly controlled business, agriculture, and conservation. The policies were racial, but I argue were necessary for the survival of the Rhodesian economy. Using archival material such as economic surveys, reports, and memorandum the paper argues that policies adopted by the state were in defence of its economic interest and survive a series of shocks.

Keywords: Economic Survival, Conservation, Tribal Trust Lands, Rhodesia, peasants

“Regional Manifestations of Nationalist Celebrations: Dingaanstat, from1938 and beyond”

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The protestant missionary enterprise, especially that affiliated with the Dutch Reformed Church (DRC) in southern Africa, propounds neglected but rich opportunities for historical narration. The Dingaanstat Mission Station (DMS), in the eMakhosini Valley’s uMgungundlovu, has often been depicted as the crown jewel of DRC missions in Zululand. The DMS owes its existence to Afrikaner nationalist zeal and mobilization - particularly the 1938 Voortrekker Centenary, the 1949 Inauguration of the Voortrekker Monument, and the 1952 Van Riebeeck Festival. The concept of a *Geestelike Eeufees Monument* (G.E.M.), of which the DMS was an extension, was conceived in 1938, while the first DMS missionary (*Eerwaarde* Flip Stander), was inducted in 1949. The DMS was officially inaugurated in 1952. In some regards, the apartheid regime and the DMS has lived parallel lives. The DMS could be considered as a regional manifestation of the Afrikaner nationalist sentiment which plagued South Africa during the 20th century. Yet was the DMS just another child of Afrikaner nationalism? Or does the space reflect a deeper and more complex set of narratives? This paper is a biography of place. It is concerned with the life (and possible death) of the DMS.

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“Exploring Political Activism in a Forgotten Black Township, Student Activism in Galeshewe 1976-1980”

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The 1970s was marked by the emergence of student activism that swept across South Africa and revived the struggle against apartheid. This political engagement arose primarily due to the 1976 Soweto Uprising, which was a reaction against oppression. The rising tide of Black Consciousness fuelled the impetus by fostering political awareness, instilling black pride within the youth and inspiring them to liberate themselves. The fight against inequitable education became central to broader opposition against apartheid, where students developed “collective consciousness”. Consequently, the young people who participated in the Soweto Uprising have been given recognition for their contributions to the ending of apartheid. An important consequence of the Soweto Uprising, however, was motivating students in other parts of South Africa to protest as well. During the late 1970s, schools in Galeshewe became centres of black resistance, where students gathered and protested the repression of the National Party government. However, despite their significant contribution, the role of students in Galeshewe is tainted by omissions, and it is somewhat left out in the historiography of black resistance. This research aims to address these omissions by exploring student activism in Galeshewe from 1976 until 1980. It examines the dynamics of the student revolt in Galeshewe and its consequences, including a complete shutdown of schooling in Kimberley, through the use of archival material and oral interviews.

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“Legacies of colonialism in Belgium – Historical writing and public controversies”

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Belgium, like its neighbouring countries, has rediscovered its colonial past. While for a long time there was a certain tendency towards nostalgia and at least a repression of the most controversial aspects of this history, the spirit of the times has changed and there is now more room for open and often intense debate.

There are a number of recurring themes in public discussions about Belgium's approach to its colonial past. At least three topics have attracted a lot of attention: the first phase of colonisation during the brutal reign of King Leopold II (1885-1908), Belgium’s role in the derailing of the decolonisation process of the Congo in the early 1960s and, finally, the handling of the colonial legacy in a broader sense. In the latter case, particular attention should be paid to the role of contemporary museums that deal directly or indirectly with colonial history.

This paper will assess the outcome of three major controversies in the public memory of colonialism in Belgium: the genocide debate, the enquiry into the assassination of Patrice Lumumba and the role of the *AfricaMuseum* in Brussels

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“From Afrikaner Women to African Voices: Decolonising Gender and Nationalism in Afrikaans Films”

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Historically, the protagonists of most Afrikaans films were (and often still are) white Afrikaner women, who symbolised the idealised Afrikaner woman in the context of apartheid ideology, namely the *volksmoeder* (mother of the nation). These portrayals often reinforced the Afrikaner nationalist identity, focusing on their roles as mothers, wives, and symbols of Afrikaner morality and resistance. However, with the end of apartheid, Afrikaans filmmakers began to embrace a shift in focus, moving from exclusively Afrikaner women to portraying African women as central protagonists. This shift is a direct result of the newfound freedom to explore diverse narratives that were previously suppressed under the apartheid system. African women, sidelined in the past, are currently presented as protagonists in films, showcasing their stories of suffering, resilience, and agency.

This paper seeks to explore the extent to which the films *Krotoa* (2017, Roberta Durrant) and *Poppie Nongena* (2019, Christiaan Olwagen) were influenced by Afrikaner nationalism, and how the shifting focus to African women as protagonists reflects the decolonisation of gender in Afrikaans cinema. The representation of African women in these films is examined not only as a response to the post-apartheid political landscape but also as a critical moment in which Afrikaans filmmakers must confront the lingering ideologies of nationalism and colonialism. This analysis will explore whether these films genuinely empower African women or if they are merely adopting a superficial shift that does little to challenge the broader Afrikaner-centred narratives of the past.

“Legacy and Nationalism: The Role of Jopie Fourie and Koos de la Rey in Afrikaner Identity through Film?”

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This paper explores the lasting influence of two prominent Afrikaner figures, Jopie Fourie and Koos de la Rey, on the Afrikaner identity and historical memory. Both men were key leaders in the Afrikaner struggle, known for their roles in the South African War (1899-1902) and the 1914 Afrikaner Rebellion respectively. Fourie’s treason during the rebellion and subsequent execution became a symbol of resistance, while de la Rey’s military leadership and accidental death further cemented his status as a heroic figure. Their legacies are commemorated through tangible markers such as monuments and graves, as well as intangible expressions like music, films, and theatre, which have kept their memory alive in Afrikaner culture.

The analysis highlights the role of films like *De la Rey* (1980, Henk Hugo) and *Jopie Fourie* (1981, Jan Scholtz) in promoting Afrikaner nationalism in the 1980s, particularly during a time of political uncertainty for the Afrikaner community. These films reinforced Afrikaner pride and identity by dramatizing the apparent sacrifices made by these figures in their historical era. Utilising Jeffrey Richards’ three-step framework for film analysis, the article examines the themes, historical context, and reception of these films, shedding light on how they contributed to the construction of Afrikaner national identity and memory in a changing political landscape.

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“Intersecting Identities and Resistance: The Basters and Bushmen of Gordonia, c. 1900-1930”

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The purpose of this paper is to examine changing lifeways and interactions among Bushmen and Baster societies who lived in Gordonia District during the period 1900 to 1930. This period is characterized by key political and social transformations which had a profound impact on two societies, especially when considering the strategic geographical location of Gordonia as a borderland between South Africa, Namibia, and Botswana. The paper explores how colonial land policies and ideals around class distinctions influenced identities, livelihoods, and intergroup relations among the two groups. To achieve this, the researcher analyses some key primary source material such as archival sources, newspaper reports, government gazettes, as well as secondary literature. The paper focuses on the transition during this period from subsistence to commercial economies, the establishment of the Mier Coloured Settlement Area, and the codification or racial and classist divisions through legal frameworks. The paper hopes to contribute to some broader debates about heritage, resistance, and identity in southern Africa. Therefore, the paper makes the broader argument that although inequalities between the two groups existed before 1900s, the period post-1900s formalised these divisions while also entrenching socio-political disparities and redefined intergroup dynamics (as Coloureds), with lasting effects on their identities, heritage, and livelihoods.

"'Beyond guarding: silent forces in Action.' Historical Shifts in the South African Private Security Industry c 1979-2023"

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South Africa has faced the challenge of ensuring national security in similar ways as other nations. Throughout much of the 20th century, these responsibilities were managed primarily by the state through military and police forces. However, by the early 1970s, shifting political and economic conditions led to a reallocation of state resources, creating a gap in security provisions. This gap provided an opportunity for the private security sector, which experienced significant expansion following the country's democratic transition in 1994. A pivotal moment in this transformation was the introduction of the National Key Points Act in 1980, which allowed private security firms to compete for government contracts. This opportunity, combined with the large-scale restructuring of security forces after 1994, stimulated rapid industry growth. The private security footprint has expanded by over 200% since 1996. Against this context, the historical evolution of the private security industry in South Africa will be analysed, by examining key factors such as unemployment, political shifts, and the decline of public law enforcement amongst others. A comparative analysis of three security companies will be presented to assess how broader industry trends align with individual company experiences and also offering insight into the sector's role in national security.

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"In Deepest, Darkest Pandyssia: The Historical World of Videogames"

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The *Dishonored* series began with a videogame set within 1666's London, the year of the Great Fire of London as well as the final year of major Bubonic Plague outbreaks within the city. Through the course of development, the series' setting drifted towards the Victorian Era before arriving on an entirely fictional setting inspired by the prior development concepts. The narrative of the series functions as a rich text for analysis, especially of narrative elements focusing on religious, geographical and social aspects. By analysing these features, a complex blend of historical narratives emerges, raising the question of how the videogame series engages with the historical realities from which the game series draws inspiration. Examples such as the presence of a continent analogous to Africa within the series' narrative allows for the dissection of concepts such as "darkest Africa" and the role of religion in the colonisation of Africa, both with regards to its representation in the setting and in the utilisation of historical narratives based in reality.

"Making contemporary history through media: The portrayal of the Dutch Monarchs' state visit and 'protests' at the Slave Lodge Museum in Cape Town"

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In October 2023, the Dutch King Willem-Alexander and Queen Maxima visited the Slave Lodge Museum in Cape Town as part of their state visit to South Africa. A few months before the state visit, the Dutch King Willem-Alexander formally apologised for his family's role during the Trans-Atlantic slavery. Despite his apologies and seeking of forgiveness, there was a noticeable silence about Dutch colonial history with South Africa. Hence, the Dutch royals were met with 'protests' from Indigenous people and descendants of enslaved people during their visit to the Slave Lodge Museum. These critical engagements at the Museum were reported differently in national and international media and highlighted how media framing influences contemporary history-making. This paper analyses South African, Dutch, and other international news articles that reported on the 'protests' at the Slave Lodge Museum by using an intersecting framework of history and media studies literature. We argue that the media plays a vital role in instilling greater historical consciousness in their readers about shared colonial histories, and we explore media framing of formal apologies and reparations in post-colonial contexts. Furthermore, the paper highlights the importance of marginalised voices in media representation, which are often diminished in standardised media, whereby paywalls significantly limit which news gets reported.

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"'Dead Men Do Tell Tales': The Evolving Relationship Between Truth Commissions and Human Remains"

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Truth commissions are formal institutions established to investigate human rights violations, and political violence is post-conflict societies. The first official truth commission, the 1983 National Commission on the Disappearance of Persons (CONADEP) in Argentina, emerged in response to the forced disappearance of approximately 30,000 people under the military dictatorship. CONADEP resulted in the creation of the Argentine Forensic Anthropology Team (EAFF) to locate, exhume, and identify victims. While truth commissions are predominantly 'fact-finding' missions, forensic investigations and human remains have increasingly become central to their work in transitional justice. The South African Truth and Reconciliation Commission (TRC) established in 1995 after the end of the apartheid regime similarly undertook a small number of exhumations, and its policy recommendations provided for the establishment of the forensic anthropology team, the Missing Persons Task Team (MPTT). This paper explores the evolving relationship between truth commissions, and human remains across different post-conflict societies, and will form part of the introductory chapter to my PhD dissertation.

"Between a rock and a hard place: Sakhayedwa kaDumisa in late 19th century Natal"

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Underberg was one of the last areas in Colonial Natal to be surveyed and settled. Right against the Drakensberg, its vulnerability to raids by San/Bushmen, compelled Theophilus Shepstone to settle Dumisa and his sons, Sakhayedwa and Hamncana, in the area as buffers. This was intended to allow for allocation of farmland to support systematic white settlement, with a tacit understanding that the sons of Dumisa would be recognised.

However, Sakhayedwa and Hamncana continually fell between the cracks. Land was liberally allocated to white settlers, black applicants and *amaKholwa* from Edendale, but Sakhayedwa and Hamncana continued to occupy land informally. Various land allocations were partially implemented, however, by the end of the 1890s, Sakhayedwa elected to move to Harding, where he died.

This paper considers the position in which some adherents of the Colonial Government found themselves. It presents Dumisa and his sons moving to Underberg, settling on portions of land at different times, and documents peripatetic movements driven by shrinking access to land. Using a mixture of archival material, mapping and oral history, the paper concludes that the edges of the Colony were socially and politically frayed, prompted by urgent settlement on land by both black and white landowners.

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"Cultural Significance of Drinking Horns in Kedjom Keku Fondom, 1936-2022"

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In the Kedjom Keku fondom, craftsmanship was made a collective effort to promote and preserve the craft culture. Among the craft activities practiced in this fondom were horn carving and decoration. The availability of vegetation (forests) and livestock rearing (particularly cattle) in the fondom facilitated the flourishing of this craft. Drinking horns made from this craft were used for utilitarian and ritualistic purposes, representing the Kedjom people's way of life and traditional history. This paper argues that drinking horns play an imperative role in preserving the cultural heritage of the fondom. This study aims to examine the significance of drinking horns in this fondom. Data was obtained from secondary and primary sources, and the work was structured using the thematic and descriptive approaches. The findings reveal that the diverse natural environment and the ingenuity acumen of the crafter (horn carvers/decorators) provided the growth of the craft industry. The study recommends that horn carvings could be promoted to valorize the craft culture of the fondom.

Keywords: Cultural, Historical, Significance, Drinking, and Horns.

"Faith and Liberation in Tanzania: An Historical Ethnography of Salatiel Ailonga's Bible"

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This paper examines how Salatiel Ailonga and other Namibians affiliated with SWAPO read the Bible in 1960s Tanzania. The text begins by presenting the circumstances in which Namibians joined SWAPO in Tanzania, highlighting the trajectory of anti-colonial nationalism in Namibia and the extent to which becoming 'Namibian' and becoming 'Christian' were intertwined. Thereafter, the paper turns to a Bible study that Ailonga and other SWAPO leaders attended in Dar es Salaam with the American Lutheran missionary, Lloyd Swantz, and the significance of that space in shaping his later engagement with scripture and SWAPO. Finally, the paper considers Ailonga's selection as SWAPO Chaplain – the first chaplain assigned to any African liberation movement – and the political theology that Ailonga expressed as a seminary student at Makumira from the late 1960s. As I argue, while reading the Bible in Tanzania, Ailonga articulated a prophetic Christianity focused on how 'the world of Christ' must orient itself to prepare humanity for a post-colonial, post-apartheid future. In so doing, he not only echoed liberation theologies formulated elsewhere at this time, but also problematised some expressions of these ideas, distinguishing between approaches to liberation that sacralise nationalisms and those that transcend nationalism through devotion to Christ.

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"MuHlengwe khahina," Discoursing wematongo philosophy (politics of belonging) as a strategy to circumvent ethical challenges: Researchers' fieldwork experience in Chiredzi District."

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This article discusses usefulness of wematongo (one of us) philosophy in enabling access to fieldwork and reaching out to target participants. It is bordering on politics of identity (positionality) particularly when entering closed communities that are not open to outsiders. The philosophy was deployed in a fieldwork research for doctoral studies in History that was done in Chiredzi district amongst Hlengwe people for a period of 18 months in the year 2023-2024. The Hlengwe community is generally not receptive to outsiders and the use of wematongo (one of us) philosophy helped the researcher to have access to information with easy. The article, therefore shares ethical challenges faced and how the deployment of the wematongo philosophy helped to counter barriers. Impasses were encountered in locating, accessing and enlisting cooperation of participants which would be easy in an open community. The researcher leveraged on politics of identity, positionality, negotiated permission, social capital and belonging which were couched in wematongo philosophy to navigate all research challenges encountered. This article demonstrates that research can be done with less challenges if it is done within one's home area, it can be done without even getting clearance from responsible authorities but permission and consent can be negotiated on a daily basis. It is hoped that experiences shared here will make a contribution towards easing the pressure of carrying out fieldwork in historical studies. With this experience in the field the article concludes that

wematongo philosophy was effective and is indeed an effective concept to deploy to deal with ethical dilemmas that can be encountered during fieldwork. Given that, this experience has significant implications for the study of closed communities particularly on how to manoeuvre and get data using positionality, politics of identity, belonging and social capital.

Key words: Hlengwe, fieldwork, ethical issues, social capital, research methodology

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