

Third 'Rethinking Africa' Catalytic Pre-colonial Conference Programme

23 January 2020

7:45-8:05 Arrival, Registration & Cleansing Ceremony (A/Xarra)
8:15-8:30 Welcome Address: Professor Mamokgethi Phakeng
8:30-9:00 Tea

9:00 – 10:30 Welcome & Opening Plenary

Chair Professor S. Vawda

9:00-9:15 Opening Remarks
Emeritus Professor L. Ntsebeza (CAS & NIHSS)
T. Jenkins (A/Xarra Chair)

9:15 – 10:00 Keynote speaker: Professor F. Hendricks

10:00-10:30 Tea break

10:30-12:30 The Traditional and Khoi-San Leadership Bill

Chair Professor H. Chitonge

Presenter

Professor L. Ntsebeza Implications of the Bill for the San and Khoe Minorities
Discussants: Mercia Andrews; Professor G. Fester, Gregg Fick & Chief Autshumao

12:30-13:30 Lunch

13:30-15:30 Human remains, reburials and community engagement

Chair Eleanor Smith / Chief Krotoa

Presenters

Professor Ciraj Rassool	Human Remains Restitution Methodologies
Charlene Houston	Reburial Case Studies in the Western Cape
Professor S. Vawda	How cultural heritage can address the question of human remains
Robyn Humphreys	Transforming Archaeology through community engagement

Discussants

Doreen Februarie
Tauriq Jenkins
Lydia Botha

15:30-16.00

Tea Break

16:00-18:00

Issues in Historiography/Oral History

Chair

Dr Ruben Richards

Presenters

Professor N. Mkhize	Clan Mytho-histories: Addressing Gaps in the Historiography of Conquest of the Eastern Cape
Dr Natasha Shivji	Bounded by Land: Historicizing the nation through the crisis of <i>Waqf</i> lands in Mombasa, Kenya
Mandy Sanger	Colonial and apartheid mentalities in heritage struggles / struggles about indigenous identity
Charles Thomas	Unity Movement and 'non-racialism' in historiography
Dr J. Bam-Hutchison	Imperatives for decolonising San and Khoe Historiographies

DAY 2

24 January 2020

8:00-8:25

Cleansing Ceremony, Arrival & Tea

8:30-10:30

Land Reform and Democracy

Chair

Professor F. Hendricks

Presenters

Mrs Lemmetjies

Colonial records and archives on land appropriation in the Cape

Dr R. Richards

How the land was lost: A 1660 indigenous (Khoikhoi-Hottentot) perspective on Expropriation Without Compensation and land reform in South Africa

“Gaob” Martinus Fredericks

Impact of the Zuidland motion for self-determination within the ancestral land of the Amaqua people of the West Coast

Tauriq Jenkins

The Two Rivers Urban Park (TRUP) case study

Dr F. Brandt

A reflection on research with farm and factory workers in South Africa

Dr F. Ncapayi

Land Reform challenges & contestations in the Eastern Cape

10:30-11:00

Tea Break

11:00-13:00

Environmental Justice and Public Health

Chair

Dr Sharon Groenmeyer

Presenters

Professor L. London

The ‘dop’ system, social control and agricultural injustice over multiple generations in South Africa

Dr Sophia Kisting-Cairncross	The health and environmental impact of mining on indigenous communities
Michelle Pressend	Tracing the colonial erasure and entanglements of the land/landscapes that host the Tsitsikamma Community Wind Farm
Shanel Johannes	Sites of Memory & Intergenerational Trauma (the case of the Castle of Good Hope)
Malcolm Campbell	Princess Vlei and sustaining Indigenous Heritage
<i>Respondents</i>	
Rah Busby, Eleanor / Chief Krotoa & Chief Autshumao	

13:00-13:45

Lunch Break

13:45-15.15

Property Rights & Restorative Justice

Chair

Mercia Andrews

Presenters

Bradley Van Sitters

Danab ||Hui !Gaeb di !Huni!nâ !Gûkhoeb -Re-Centering of Indigenous Ways of Knowing, Being and Doing
Indigenous language Rights as Restorative Justice in southern Africa

Nkululeko Mabandla

Settler Colonialism and Racial Regimes of Property: The Case of 'Nomansland'

Heinrich Swartboo

Digitisation, open access and indigenous language acquisition possibilities & challenges

Professor L. Feris

Legal imperatives in reflecting on case studies

Lesle Jansen

Natural Justice Case Studies

15:15-15:30 **Tea Break**

15:30-17:30 **Landscape, Identities, Culture & Economic**

Development

Chair

Dr Natasha Shivji

Presenters

Robert Nyamushosho

Resilience in pre-colonial African dry lands: evidence from Southwestern Zimbabwe

Professor G. Fester

Repositioning !Uiki : The Role of Women in Aboriginal communities in Southern Africa

Eleanore Smith / Chief Krotoa

Spiritual Healing as Economic Restorative Justice

Jason Hartzenberg

Ecologies of Youth Empowerment & Development in a Posthuman Future Now

Sandrine Mpazayabo

Migration, youth refugee identities & trading belonging in Africa

Rev Dr H. P.C. Meyer

Vision 2020

17:30 – 17:45: Closing Remarks -Emeritus Professor Ntsebeza

17:45 – 18:00: Closing ceremony of thanks – A/Xarra Restorative Justice Forum

Biography



Prof. MAMOKGETHI PHAKENG, PhD(Wits), Hon DSc (Bristol), MASSAf, GCOB, FAAS

Mamokgethi Phakeng (formerly Setati) began her term of office as Vice-Chancellor of the University of Cape Town on 1 July 2018, where she had been serving as Deputy Vice-Chancellor for Research and Internationalisation since January 2017. Previous to this appointment she served as Vice Principal for Research and Innovation at the University of South Africa (Unisa) for five years, after serving three years as Executive Dean of the College of Science, Engineering and Technology at the same university. She holds a PhD in Mathematics Education from the University of the Witwatersrand and is a highly regarded B1 NRF-rated scientist with over 80 research papers and five edited volumes published. She has been invited to deliver over 40 keynote/plenary talks at international conferences, and as a visiting professor in universities around the world (in Australia, Botswana, Brazil, Canada, Denmark, Finland, Germany, India, Italy, Jamaica, Kenya, Lebanon, Lesotho, Mexico, Morocco, Mozambique, Namibia, New Zealand, Pakistan, Senegal, South Korea, Sweden, Switzerland, UK and USA). She has won numerous awards for her research and community work, including the Order of the Baobab (Silver) conferred on her by the President of South Africa in April 2016. In August 2014 CEO magazine named her the most influential woman academic in Africa and in August 2016 she was awarded the prestigious Businesswoman of the Year Award in the education category. In July 2019 the University of Bristol conferred on her an Honorary Doctorate in Science in recognition of her leadership role in mathematics education in South Africa.

Kgethi, as she is popularly known, was elected as a member of the Academy of Science of South Africa (ASSAf) in November 2007; an honorary member of the Golden Key International Honour Society in May 2009, an honorary life member of the Association for Mathematics Education of South Africa (AMESA) in July 2009 and a Fellow of the African Academy of Sciences in 2018. In 2008 she became the first black South African researcher to be appointed to co-chair a study commissioned by the International Commission on Mathematical Instruction. The study entitled “mathematics and language diversity” has completed its work and published a volume in 2016, which she co-edited.

She is a member of the board of the Oprah Winfrey Leadership Academy for Girls (OWLAG); a trustee of the FirstRand Foundation; the South African Student Solidarity Foundation for Education (SASSFE) and the Pearson Marang Education Trust (PMET). In 2016 she was appointed by the then Deputy President of South Africa, Cyril Ramaphosa, to chair the Human Resource Development Council standing committee on Mathematics and Science Education. She served as member of the board of the Council for Scientific and Industrial Research (CSIR) and chaired its Research Development and Innovation Committee from January 2015 till September 2017. She was elected in 2011 as the first woman President of the Convocation of the University of the Witwatersrand and served for five years till 2016. She led the Association for Mathematics Education of South Africa (AMESA) as its first woman National President from 2002 to 2006, served as founding chairperson of the Board of the South African Mathematics Foundation (SAMF) from 2004 to 2006 and secretary and member of the executive committee of the International Group for the Psychology of Mathematics Education (PME) from 2003 to 2007.

Kgethi is founder of the Adopt-a-learner Foundation (www.adopt-a-learner.com), a non-profit organisation that started in 2004 and provides financial and educational support to students from township and rural areas to acquire higher education qualifications.



Professor Loretta Feris

Loretta Feris was Professor of Law in the Institute of Marine and Environmental Law at the University of Cape Town (UCT) where she taught natural resources law, pollution law and international environmental law. Since January 2017 she has been Deputy Vice-Chancellor (Transformation) at UCT. She holds the degrees BA (law), LLB and LLD from the University of Stellenbosch in South Africa and LLM from Georgetown University in the USA. Prof Feris is an NRF rated researcher and has published widely in the area of environmental law, including environmental rights, liability for environmental damage and compliance and enforcement of environmental law. She is a board member of Biowatch and Natural Justice and has until 2013 served on the board of the South African Maritime Safety Authority. She is a Law Commissioner of the World Conservation Union (IUCN) and a member of the IUCN Academy of Environmental Law where she served on the teaching and capacity building committee for three years.



Associate Professor Shose Kessi

Shose Kessi is Dean of the Faculty of Humanities at the University of Cape Town; Associate Professor in the Department of Psychology; and co-director of the Hub for Decolonial Feminist Psychologies in Africa. Her research centers on social and political psychology. A key focus is the development of Photovoice methodology as a participatory action research tool that can raise consciousness and mobilize community groups into social action.



Professor Shahid Vawda

Shahid Vawda is Head of School for African and Gender Studies, Anthropology and Linguistics. He graduated from the universities of Durban-Westville (BA), Queens (Belfast)(MA) and KwaZulu-Natal (PhD). Before taking up academic positions he worked in the trade union movement and at the educational NGO, the SACHED Trust in the 1980s, and as consultant researcher for the post-1994 local, provincial and national governments (land reform, housing, informal settlements, forestry re-structuring and heritage). His academic teaching and research has been at various universities in South Africa, some African countries and abroad, including participation in some UNESCO and International Council of Museums (ICOM) research workshops related to culture, heritage and diversity. He held positions as head of the departments of Anthropology at the Universities of Durban-Westville and Witwatersrand, and was the Head of the School of Social Science at the University of Witwatersrand. He has been active on the boards of the International Council of Museums committee for history and archaeology (ICMAH), and the local South Africa ICOM committee, the Public Affairs Research Institute, Centre for Critical Diversity Studies, African Centre for Migration and Society and

the Wits Institute for Social and Economic Research and was part of the Department of Science and Technology team that inaugurates from 2018 the MA in e-Science Research for Humanities. Currently he holds the Archie Mafeje Chair in Critical Humanities and the directorship of the School of African and Gender Studies, Anthropology and Linguistics. Completed research projects have included themes and topics on the following: The history of trade unions; trade unions in the 1980s; opposition and resistance politics in Natal; colonial and Islamic financial institutions and development; land reform and white farmers; livelihoods and land reform; traditional authorities; informal settlements and government policy; urbanisation and migration; culture, heritage and museums; religion, race, ethnicity and class. Publications have appeared as journal articles, book chapters, conference proceedings, and professional technical reports.



Professor Lungisile Ntsebeza

Lungisile Ntsebeza is Emeritus Professor, former Director of the Centre for African Studies (as the holder of the AC Jordan Chair in African Studies at the University of Cape Town). He holds the National Research Foundation (NRF) Research Chair in Land Reform and Democracy in South Africa. He has conducted extensive published research on the land question in South Africa around themes such as land rights, democratisation, rural local government, traditional authorities and land, and agrarian movements. His book, *Democracy Compromised: Chiefs and the Politics of Land in South Africa* was published by Brill Academic Publishers, Leiden in 2005 and the HSRC Press in 2006.

Professor Ntsebeza has also co-edited three books:

- *The Land Question in South Africa: the Challenge of Transformation and Redistribution*, HSRC Press, 2007, with Ruth Hall.
- *Rural Resistance in South Africa: The Mpondo Revolts after fifty years*, Brill Academic Publishers, Leiden, 2011 and UCT Press, 2012, with Thembele Kepe.
- *Whose History Counts: Decolonising African Pre-colonial Historiography* (Vol. 3). African Sun Media, with June Bam and Allan Zinn, 2018.

His current research interests, apart from land and agrarians questions, include an investigation of African Studies at the University of Cape Town and a related project on the political and intellectual history of the late Archie Mafeje.

In recognition of his outstanding contribution globally to his research field on land reform and democracy, an honorary doctorate will be conferred on Professor Lungisile Ntsebeza during a special graduation ceremony in Leiden's Pieterskerk in February 2020.



Tauriq Jenkins

Tauriq is chair of the A/Xarra Restorative Justice Forum and one of its founding members. He is a lead pro-poor civic activist in heritage protection of the Liesbeeck River (within the current Two Rivers Urban Park in Observatory) for which he is claiming for it to be declared a World Heritage Site. As former chair of the Observatory Civic Association, and a Masters' graduate from Columbia University, with a keen commitment to environmental justice, Tauriq leads the Human Remains and Urban Land Reform Research Commissions of the A/Xarra. It is under the recognised strategic leadership of Jenkins that the A/Xarra Restorative Justice Forum has been sustained as a profoundly important and complex

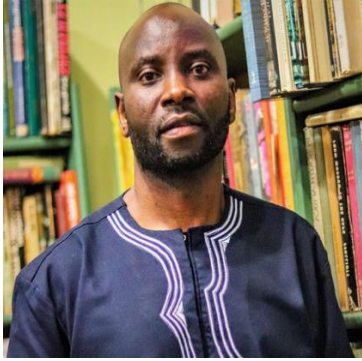
traditional structures and civic organisation coalition and under whose leadership on 'co-design' conceptual processes that the renaming of Jameson Hall to Sarah Baartmann could be attained through difficult and challenging dialogues. He is also an accomplished film actor, a chess champion and has established an innovative cultural rehabilitation programme through Shakespearean theatre for prisoners in Pollsmoor .



Professor Fred Hendricks

Fred Hendricks graduated with a PhD in Sociology from Uppsala University, Sweden in 1990. He was the Dean of Humanities at Rhodes University in Makhanda, South Africa, from 2005 to 2014; Founding Editor of the CODESRIA journal, African Sociological Review; Founding President of the South African Humanities Deans' Association (SAHUDA); Fulbright Research Scholar at Binghamton University, New York, USA; Visiting Professor at the University of

Uppsala; Guest Researcher at the Nordic Africa Institute, Sweden; and at the University of Basel, Switzerland; as well as at the University of Addis Ababa, Ethiopia. He was External examiner at the following universities: Cape Town, Botswana, Addis Ababa, Natal, Wits, Western Cape, Fort Hare and he was appointed on a Ministerial Task-Team of Experts on Foreign Land Ownership in South Africa. He has published 6 sole authored or edited books and numerous articles principally in the fields of land and agrarian studies. He is currently Emeritus Professor at Rhodes University; a member of the Academy of Sciences of South Africa; an Associate Director of the African Humanities Program (AHP); Roving Mentor for the National Institute for Humanities and Social Sciences in South Africa (NIHSS); Editor-in-Chief of the Journal of Contemporary African Studies (JCAS); Trustee for the Trust for Community Outreach and Education (TCOE); on the Board of Directors for Afesis-Corplan and Editor of the African Humanities Book Series.



Professor Horman Chitonge

Professor Chitonge is Head of African Studies, UCT. He has conducted research on behalf of several African governments, international organisations including the International Growth Centre, Human Sciences Research Council, Energia and UN SDGs. His research interests include agrarian political economy, hydro-politics, and alternative strategies for economic growth in Africa. He has published extensively on these and related themes. His most recent books include: *Economic Growth and Development*

in Africa: Understanding Trends and Prospects (by Routledge, 2015), *Contemporary Customary Land Issues in Africa: Navigating the Contours of Change* (by Cambridge Publishers, 2017), *Social Welfare Policy in South Africa: From the Poor White Problem to a Digitised Social Contract* (by Peter Lang, 2018), *Land, The State and the Unfinished Decolonisation Project in Africa: Essays in Honour of Professor Sam Moyo* (by Laanga Publishers, 2019); *Industrialising Africa: Unlocking the Economic Potential of the Continent* (by Peter Lang, 2019).



Mercia Andrews

Mercia Andrews is a feminist activist, deeply involved in the movement for land and agrarian transformation in South Africa. Currently she is also the regional convenor of the Southern African Rural Women's Assembly which operates in ten countries in Southern Africa. She continues to be an activist in other popular movements including a women's collective in the Western Cape. Other areas of work and activism is with a farm workers union.



Gertrude Fester-wicomb (PhD London School of Economics)

Cape Town-born Gertrude was active in anti-apartheid activism focusing on articulating women's and national liberation. She participated in establishing women's structures (1980s-1990s) and the Women's National Coalition, which advocated successfully for a gender-sensitive constitution. She founded Women's Education and Artistic Voice and Expressions, a feminist writing collective encouraging young black women's writing resulting in a self-published anthology. She actively encourages inter-generational working at all levels.

The oppression of women and marginalised groups has been central in her writing, both fiction and nonfiction. Her prison play, *The Spirit cannot be caged*, composed in her head during solitary confinement as Apartheid prisoner was performed at the Fourth Women's UN Conference, Beijing. Post-1994 she had several political deployments including national Member of Parliament and Commissioner on Gender Equality. Some academic positions include Wynona Lipman Chair (Centre for American Women and Politics), Rutgers, USA and professor *Extraordinaire* in Gender and Women's Studies (UWC). In 2011-2015 she taught Transitional Justice mainstreaming Gender (University of Rwanda). Currently she is honorary professor (Centre for African

Studies, UCT) and PhD supervisor (Bishop Stuart University, Uganda). She is part of Aboriginal/Xarra Restorative Justice Forum (UCT) and formed part of the pilot course in Foundational Khoekhoegowab, Extra-Mural studies, UCT). Her *Prison Memoirs* and *The Spirit shall not be Caged* and other one act plays are in the process of being published. She is currently working on a chapter commissioned by Wits Press on Black Feminism, *Querying the Queer*.



Gregg Fick

Gregg is a well known San and Khoe activist and is the interim leader of the national organisation FINSA (First Nation of South Africa). He has campaigned tirelessly at high level discussions with South Africa's national political leadership for the recognition of indigenous 'Coloured People' as recognised 'Africans' and Aboriginal people of southern Africa. His campaigns, amongst others, are against violence towards women in communities, tackling patriarchy and despotism in community leadership structures and the scrapping of the Verwoerdian label 'Coloured'. He is a vocal advocate for non-racialism and anti-racism within indigenous revivalist networks and he holds regular community awareness and education workshops on history, heritage, culture and identity on the Cape Flats, in other big cities and recently in strong 'Khoe'-identified communities such as Genadendal. He hails from the Eastern Cape where he was reared by his 'medicine' grandmother (who trained him in the knowledge of traditional healing plants and rituals on the much integrated 'frontier'). Gregg is a founding member of the A/Xarra Restorative Justice Forum.



Khoisan Francisco Mckenzie / Chief Autshumao

Francisco is chair of the KhoiSan Legislative Council for the Western Cape. He has worked for many years as a San and Khoe activist to reject the political construct of 'Coloured'. He is a former librarian who worked at the University of the Western Cape. He was born and grew up in the Northern Cape where he was reared in sacred rites and cleansing ceremonies passed on through oral tradition. He is a founding member of the A/Xarra Restorative Justice Forum.



Eleanor / Chief Krotoa Smith

Eleanor was born and raised in //Hui !Gaeb (Cape Town) during the mid 1950's - against the backdrop of one of the seven wonders of the world - Huri #oaxa (Table Mountain). This was also the same place from where her family (like thousands of others) was savagely displaced and separated from close knit families and communities by the Group Areas Act of the apartheid regime. Against all odds, she excelled academically, climbed the corporate ladder in the banking industry, and opened her own business in the tourism industry (one of the first women to engineer transport services in the corporate tourism

industry which are still operative to this day). She spent many years in Community Empowerment Projects with her primal focus on unemployed women and youth - teaching handmade art and craft , business skills - being a mentor to artists from the previously disadvantaged communities. Her African Renaissance organisation was granted authority by the Nelson Mandela Foundation to create Mandela busts and artefacts which found their way into the offices of former USA president Bill Clinton, as supplier to the Robben Island Museum and in many Cape Town Waterfront shops within the tourism industry. She studied with the African Shaman Credo Mutwa, a world renowned author, artist and visionary who married a Khoekhoe woman from Kuruman. This was the beginning of her journey of many Rites of Passage to reclaim the lost and forgotten knowledge and art of Spiritual Healing which includes reclaiming the lost and sacred inheritance of the San and Khoekhoe sacred rituals , sacred ceremonies, and the sacred plants used for healing and their reconnection to the ancient 'Worlds of Our Ancestors'. She explains that this is powerful information that is only passed on orally. Chief Krotoa feels she has finally found her way home through a deepened love for ancient spirituality after spending many years living in rural areas of South Africa amongst Ceremonial Healers and Shamans, through Bushmen fire dancing and amongst Plants. She journeyed with Indigenous and Aboriginal Chiefs from Brazil, Mexico, Canada, India and other countries in Africa –this experience across the globe has deepened this journey, that (she contends) never ends. She is a founding member of the A/Xarra Restorative Justice forum.



Professor Ciraj Rassool

Ciraj Rassool is Professor of History at the University of the Western Cape (UWC) and directs the Remaking Societies, Remaking Persons Supranational Forum. He directed the African Programme in Museum and Heritage Studies at UWC for 15 years. His latest publications are *The Politics of Heritage in Africa: Economies, Histories and Infrastructures* (New York 2015), co-edited with Derek Peterson and Kodzo Gavua; *Rethinking Empire in Southern Africa* (published as *Journal of Southern African Studies*, 41, 3, June 2015), co-edited with Dag Henrichsen, Giorgio Miescher and Lorena Rizzo, *Unsettled History: Making South African Public Pasts* (Ann Arbor, 2017), written with Leslie Witz and Gary Minkley; and *Missing and Missed: Subject, Politics, Memorialisation* (published as *Kronos: southern african histories*, 44, 2018), co-edited with Nicky Rousseau and Riedwaan Moosage. He was on the boards of the District Six Museum and Iziko Museums of South Africa. He has previously chaired the Scientific Committee of the International Council of African Museums (AFRICOM), and is a member of the Scientific Advisory Board for the study of the Physical Anthropology Collection 'Felix von Luschan' at the Museum of Ethnology at the Staatliche Museenzu Berlin, Germany.



Charlene Houston

Charlene is a well-known anti-apartheid civic activist and former Head of the Museum Service for the Department of Cultural Affairs and Sport in the Western Cape. During her tenure she undertook a transformation programme to address some of the challenges with inclusivity and relevance faced by museums in the Western Cape. She also led the adoption of a policy for the management and reburial of remains and undertook the first reburial of remains held by South African museums (at 3 museums) in 2018. Houston is a PhD candidate at the University of Pretoria.



Robyn Humphreys

Robyn is a PhD candidate in the Archaeology Department at UCT. Her PhD is titled 'An engaged critical archaeology in contemporary South Africa, archaeological practice and research with human remains'. Her research focuses on how archaeologists and biological anthropologists can better engage with important stakeholders regarding the management of and research on human remains from archaeological sites. She holds a BSc (Med) Hons in Human Genetics and an MSc in Archaeology from the University of Cape Town. She also serves on the A/Xarra Forum.



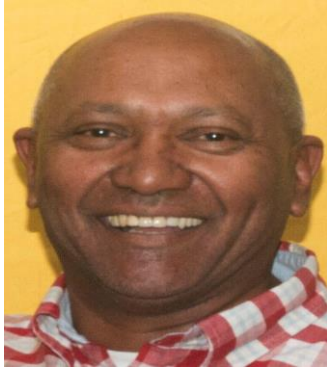
Doreen Februarie

Doreen is a social worker in private practice for more than 25 years. She is currently studying towards her Masters Degree in Child and Family studies at the University of the Western Cape. She always says that she is not the typical social worker and that her interest to share knowledge and impact on people's lives on a broader scale, brought her to lead numerous public participation and consultation processes in the country. In 2004 she received an award from the National Department of Water Affairs for her contribution towards community and social development. Working with people is her passion and her work taught her to listen and learn. She is a human rights activist and strongly believes that in order to be respected you must treat people the way you want to be treated.



Lydia Botha

Lydia is a feminist San and Khoe activist on the west coast where she has founded a heritage NGO, 'KhoiSan Renaissance Cultural Awareness' which focuses on skills training for women in the textile industry which has suffered significant employment losses since 1994. She is a qualified tour guide for San and Khoe heritage sites on the West Coast. Her work also focuses on libraries and literature development for the community. Of her civic activism includes protesting against high water and electricity bills. She also works with cultural events with Namibian artists and activists and has set up a cultural centre on the West Coast with a skills training focus. She is a founding member of the A/Xarra Restorative Justice Forum.



Dr Ruben Richards (PhD, UCT)

Author, Speaker and Teacher

Ruben is a multi-skilled, international travelled and educated South African. Born and raised in Cape Town and classified by Apartheid as 'Cape Coloured'. Ruben is a former clothing factory worker and later a qualified tradesman (Fitter and Turner) and holds four degrees from three countries (USA, South Africa, Switzerland). He graduated in 1995 with a PhD from the University of Cape Town as the first academically disadvantaged student admitted to UCT in 1986 to complete the full range of degree from undergraduate to a doctorate. Ruben has served as a visiting academic locally and internationally. Ruben has served in the Truth Commission, the Scorpions and consults to clients such as the United Nations Development Program. He has been CEO or a large engineering company and is active in community upliftment through his award-winning Foundation. He is author various books. His most recent publication *BASTAARDS OR HUMANS*(2018) is a two-volume work endorsed by the Western Cape Education Department for inclusion in the history curriculum of high school learners. He is a member of the A/Xarra Restorative Justice Forum.



Dr Nomalanga Mkhize

Nomalanga Mkhize is a history lecturer at Nelson Mandela University. She graduated with a Phd in 2012 from UCT. Her research interests are in vernacular writings and indigenous archives and the place of these in South African and African historiography at large.



Dr Natasha Issa Shivji

Natasha Issa Shivji is a postdoctoral fellow in the African Studies Center and Political Science department at Cambridge University. Director of the Institute of Research in Intellectual Histories of Africa (IRIHA), she completed her PhD at New York University in History. She previously taught at the University of Dar es Salaam, Tanzania and University of Dodoma, Tanzania. She has embarked on a new research project on Intellectual Histories of East Africa with a focus on Tanzania, Kenya and Somalia. She has taught and researched on Indian Ocean World History, State formation in East Africa and the Agrarian question in Africa.



Mandy Sanger

Mandy is the Head of Education at the District Six Museum since 2003. Her main focus is on youth and community participation in the life of the Museum through intergenerational, creative and educational encounters. In partnership with a number of community-based organisations, she facilitates learning journeys that aim to build resilience and solidarity across barriers of race, gender, sexuality, age, geography, ability, power and privilege – where possible. Currently her work involves designing programmes related to memory, race and racism with a practice component that involves re-imagining the city and creating public spaces to reflect critically on the particular role of memorialisation as acts of inclusion or exclusion. She completed her undergraduate studies (B.A) and her Higher Diploma in Education (HDE) at the University of Western Cape (UWC), her Honours in Education (B.Ed) at the University of Cape Town and is now completing a research project on life histories of women clothing workers from District Six, before, during and after Apartheid forced removals - hopefully towards a Masters Dissertation.



Charles Andrew Thomas

Charles is a long-time member of the Unity Movement and remains active in organising Educational programmes to commemorate Youth Day with township youth in Langa, Gugulethu etc. As a Marxist thought leader, he was a regular contributor to the lectures and intellectual readings of the South Peninsula Fellowship as an anti-apartheid activist.



Dr June Bam-Hutchison

June is a former anti-apartheid teacher activist and has worked in education policy transformation for many years. She has been working with and in the Centre for African Studies over the past 6 years, focusing on the 'pre-colonial' research area under the directorship of Professor Ntsebeza. She served as Acting Head of African Studies for 6 months from 2017 to early 2018 and has been teaching in African Studies for the past 3 years where she also co-supervises interdisciplinary research up to doctoral level (indigenous knowledge and practices, transformation of the disciplines etc.) Her own research has been Khoe and San identity studies, museum and heritage transformation and decolonising historiography. She played a leading role in the international peer reviewed Bam, J., Ntsebeza, L. and Zinn, A. eds., 2018. *Whose History Counts: Decolonising African Pre-colonial Historiography* (Vol. 3), African Sun Media which has been recently profiled for consideration for the 2020 NIHSS Inaugural Award. June has been affiliated as Research Associate at York University's Institute for the Public Understanding of the Past for 5 years, and has been Visiting Professor with Stanford University's Overseas programme on 'Sites of Memory' since 2015. June has led on organising the NIHSS 'Rethinking Africa' conferences of March 2014, March 2017 and January 2020 for the NRF Chair on Land Reform and Democracy. She

is an internationally cited scholar, has published widely, and has organised and participated as a key speaker in a number of international and local conferences at universities over many years; including recently, as an invited African representative on international indigenous literature in Seoul and on gender and indigenous heritage in Peru. She has worked widely in heritage across the region (in both rural and urban areas) and internationally, and was elected to serve as the Africa representative on the International Board of Genocide Studies founded in Seoul in 2018. She has been coordinating the A/Xarra forum for CAS since its inception in 2018. Her earlier work won the Unesco Peace Education Award for South Africa in 2008. Her scholarship in partnership with the A/Xarra Restorative Justice Forum at CAS has the official support from more than 10 socially engaged research universities globally.



Patricia Lemmetjies (photo taken at the Kimberley Archives)

Patricia is a community activist researcher with an interest in working with the Dutch archives and later missionary church records on land appropriation in the Cape. She is trained in forensic law and is currently pursuing a doctorate at UWC on land restitution. She spends most of her time in the archives doing research on disputed land claims pertaining to the West Coast and ensuring community safety. She is the Khoekhoe chief of the Cochoqua Royal House, Mamre, and affiliated to the KwaZulu-Natal KhoeSan Women’s League. Mrs Lemmetjies is a founding member of the A/Xarra Restorative Justice Forum.



“Gaob” Martinus Fredericks

The 13 generations of Gaob since King Akembie were recorded in 1661 in the history of the !Aman // Aes also called the “ Amaquas of the Cape Records” or the Little Nama. Gaob Martinus Fredericks was born during the height of apartheid on 06 March 1965 within this ancestral oral history context in Robertson in the Western Cape and grew up as a ‘Cape Coloured’ which he describes as ‘a deliberate myth created through apartheid legislation that changed the identity of the Aboriginal San and Khoe people to ‘Cape Coloured’. After he completed his matric during the turbulent 1984 in Grabouw, he completed a number of tertiary courses of which were the following: National diploma in Agriculture, National Diploma in Farm Business Management , National Diploma in Nature Conservation , Cert Management Development University of Stellenbosch, Cert Management Development University of Western Cape , and Cert in Environmental Law. His employment included being a farm manager in Grabouw, an Environmental Officer and as a Biophysical and Environmental Specialist for the City of Cape Town. In 2014 his family from Bethanie in Namibia and South Africa was mandated to set up a sister structure of the !Aman Traditional Authority of Bethanie in Namibia here in South Africa, to start the unification process amongst the !Aman // Aes in South Africa , Namibia , Botswana and elsewhere in the San and Khoe Diaspora. In 2016 he was mandated by the Royal Family in Bethanie Namibia as the “Gaob “ of

the !Aman //. He is a founder member of the A/Xarra Restorative Justice Forum and leads on research in rural land reform.



Dr Femke Brandt

Between 2017 and 2019 Femke was a GES postdoctoral fellow at the Department of Anthropology and Development Studies at the University of Johannesburg. Her work is inspired by struggles for social justice and equality in society. Besides research and publishing, she lectured and supervised Anthropology students. Until 2016, Femke was a postdoctoral fellow in the NRF Chair on Land reform and democracy in South Africa at the University of Cape Town. And before that she was a PhD student and lecturer at the VU University in Amsterdam, The Netherlands. Her research interests are re-configurations of power, forms of resistance, land reform, labour struggles, state formation, autonomy and questions of belonging. Academic publications: Brandt, F., J. Josefsson and M. Spierenburg. 2018. Power and politics in stakeholder engagement: farm dweller (in)visibility and conversions to gamefarming in South Africa. *Ecology and Society* 23(3):32; Brandt, F. 2018. South Africa's dangerous game: re-configuring power and belonging in the Karoo. In: Brandt, F. and G. Mkodzongi (Eds.). *Land Reform Revisited: Democracy, state making and agrarian transformation in post-apartheid South Africa*, p58-77. Leiden: Brill Publishers; Brandt, F. and G. Mkodzongi (Eds.). 2018. *Land Reform Revisited: Democracy, state making and agrarian transformation in post-apartheid South Africa*. Leiden: Brill Publishers; Brandt, F. and J. Josefsson. 2017. Sexuality and power on South African game farms; reflections on positionality and emotions in ethnographic research'. *Emotion, space and society* 23, p26-32. Brandt, F. and F. Ncapayi. 2016. The meaning of compliance with land and labour legislation: understanding justice through farm workers' experiences in the Eastern Cape. *Anthropology Southern Africa*, 39(3): 215-231. Brandt, F. 2016. Power battles on South African trophy-hunting farms: farm workers, resistance and mobility in the Karoo. *Journal of Contemporary African Studies* 34(1): 161-185; Brandt, F. and M. Spierenburg. 2014. 'Game Fences in the Karoo: reconfiguring spatial and social relations'. *Journal of Contemporary African Studies* 32(2), 220-237.



Dr Fani Ncapayi

Fani is a Research Associate of the Centre for African Studies (CAS) at the University of Cape Town. He is also a Senior Researcher for the Trust for Community Outreach and Education (TCOE), a land-based national non-governmental organisation (NGO). Dr Ncapayi's research interests are on land demand and use in communal areas; rights and conditions of farm workers and dwellers; democratisation of governance in municipalities; areas under traditional authorities and farming areas. Working closely with Inyanda National Land Movement, Dr Ncapayi actively supports rural residents in their struggles to extend democratic governance to areas under traditional leaders, the farming areas and the rural municipalities. He is the son of farm worker.



Dr Sharon Groenmeyer

Sharon is a sociologist and development worker with more than 20 years' experience in education and training. She works in a network with other development workers in South Africa as an independent, feminist researcher, gender auditor of non-government projects. Recently, she has mentored and taught literacy to young girls.

After completing her doctoral thesis on *Women and Social policy in contemporary post-apartheid South Africa* with the Norwegian University of Science and Technology, Trondheim in Norway, she continues to write and publish on two main themes in social policy: (i) Women SMME owners operating in male dominated industries of

fishing and agriculture and (ii) the role of women in the peace building process. She was a Senior Research Fellow for the Centre for the Study of Democracy (CSD) University of Johannesburg where she researched public participation in local government and published on childcare grants. She has also held a position as Post-Doctoral Fellow in the Faculty of Health, University of Cape Town. She has worked as an external collaborator for the ILO Turin, Italy, on the Gender Poverty Employment and as a tutor on the Gender Mainstreaming open learning programmes. She is also a paralegal practitioner and continues to contribute knowledge and ideas on monitoring and evaluation. Sharon holds membership of South African Monitoring and Evaluation Association (SAMEA) and South African Sociological Association (SASSA) and is a member of Codesria and has presented at the Gender Symposium in Cairo, Egypt.



Professor Leslie London

Leslie London is a public health specialist with an interest in human rights, public health ethics, farm worker health, prevention of alcohol related harms and the health hazards of pesticides. He is the head of the Division of Public Health Medicine, leads the Health and Human Rights programme and is an active researcher in the Centre for Occupational and Environmental Health Research. He provides technical support to the provincial XDR TB panel and to the public health functions of the Health Impact Assessment Directorate in the Health Department.



Dr Sophia Kisting-Cairncross

Sophie is an Occupational Medicine Specialist with a strong pro-poor, human rights protective, social justice and preventive focus. She was the Executive Director of the South African National Institute for Occupational Health (NIOH) in Johannesburg until December 2018. Prior to this, she was the director of the International Labour Organisation's global Programme on HIV/AIDS and the World of Work. She played the leading role in the development of the ILO international labour standard on HIV/AIDS protective of human rights. Previous to this, she worked for 12 years at UCT in occupational and environmental health. She worked for nearly 20 years in public hospitals in different countries in Africa. She is a trustee of

the Tshiamiso Trust which is to compensate mineworkers for silicosis and tuberculosis. She is the chairperson of the Qhubeka Trust which compensates former gold mineworkers for silicosis. She was a trustee of the Asbestos Relief Trust which compensates workers for asbestos-related diseases. She was awarded the UCT President of the Convocation Medal for 2017 in recognition of having made “a significant contribution to the common good” and the American Public Health Association Award for 2018 for global achievements in worker health and safety.



Michelle Pressend

Michelle is a lecturer in environmental sociology and a PhD candidate in the Environmental Humanities South (EHS) Programme. She previously worked as a researcher, policy analyst, and activist on environmental and socio-economic justice primarily within the non-governmental sector. She also served in national government during the World Summit on Sustainable Development. Her work focused on dynamic interplay between global political economy, environmental policies shaped in multilateral institutions, and

struggles to achieve socio-ecological justice.

Michelle’s research interest is in re-thinking the political economy of how energy is harnessed to open collective imaginaries that respond differently to the crises facing the world, particularly related to climate change. She deploys philosophical positions, ideas and approaches based on relational ontology to enhance our ability to undo binaries, alienation and separation. She places emphasis on transdisciplinary methodologies and the contribution that other disciplines can make to post-humanism and the anthropocentrism debate. Her research focuses on ways to create, reclaim and defend renewable energy transitions and energy use in terms of relationships, explores what ‘energy democracy’ might look like and engages with the ecocentrism and eco-feminist articulations and ethics of sustainability.



Shanél Johannes

Shanél is a civic and student activist who describes herself as the granddaughter of two resilient women: one who was forcibly evicted out of Constantia and another who was forcibly evicted out of her fishing community in Hout Bay during apartheid. Shanél resides in Grassy Park on the Cape Flats, where she developed a growing interest in the understanding of her “Mixed Mense” (the /”so-called coloured” identity). This inspired in her (from a very young age) an interest in the eradication of diverse intergenerational socio-economic-agrarian inequalities. She was much influenced by her father’s political consciousness as well as the Hip Hop culture and identity awareness that

Heal the Hood and Emile YX presented in her community of Grassy Park. Currently, she is completing an MPhil in Justice and Transformation at the University of Cape Town on ‘Resilient Apartheid Survivors and Their Navigation of Historical Trauma at the Castle of Good Hope’. At present, she is an intern researcher at South African History Online. Her contribution to the South African society is her life commitment to Grassroots Activism and she is passionate about the attainment of a global intersectional transformative system of socio-economic-agrarian justice.



Malcolm Campbell

Malcolm Campbell is a built environment professional who has worked at the scale of large catalytic developmental projects as well as at facilitating a range smaller scale more intensive community based projects. He serves as a member of the Princess Vlei Forum, where he has played a leading role in liaising with the City of Cape Town in the formulation of a Development Framework for Princess Vlei. He was also instrumental in convening the Heritage Committee of the Forum, which enjoys strong local community participation. Malcolm also serves on

the board of the Human Rights Media Centre, which has produced a significant body of work based on the compilation of oral histories.



Rah Busby

Rah is a feminist San and Khoe activist who describes herself as a Water Womb Medicine Woman and Women’s Health Educator, Mother, Founder of Divine Lotus, Author and Dancer. She has worked and trained in indigenous spirituality globally over many years. These include: Native American Indian Apprenticeships, Earth Medicine Training with Native American Indian Medicine man John Twobirds, Vision Quest in Clanwilliam, the study of herbal medicine at the School of Herbology SA. In 2007 she conducted the First

Water Ceremony with Sanusi Baba Credo Mutwa and Virginia Mutwa and with Elder Mandaza Kandemwa, and Elders Bushmen medicine man Oom Jan Org and his wife Belinda Mathee. She founded Divine Lotus in 2009 on Breaking the Silence & Holding space for conversations about Female Genital Mutilation and Women’s Sexuality in Cape Town. She is trained in shamanic medicine, metaphysics, Womb Awakening, water medicine etc. She has held healing sessions worldwide (Egypt, France, Turkey, the UK) and has also hosted a Sacred Lion Ceremony with Mutwa Elders, with White Lions at Timbavati and Lions at Paarl Lion Sanctuary. Her recent event was a Divine Feminine Retreat in Fayoum, Egypt in 2019.



Bia Bradley Van Sitters Danab ||Hui !Gaeb di !Huni!nâ !Gûkhoeb

In all the years of service in the Indigenous Cultural Sphere my most memorable moments were spent with personages the likes of Gaob David Kruiper of the Kgalagadi San Bushmen in Andriesvale; Gaob Dr. Rev. Captain ||Gawamuma |Onob Hendrik Witbooi of the |Khomase Nama in Namibia; Gaos Hendrina Martha Afrikaner of the |Hôa|aran||aixa||aes in Namibia; ||Naosas Maria Links of Steinkopf in Little Namaqua; Autab Sagarius Christiaans of the !Gami ðNun Nama from Kuboes in Richtersveldt and the last known !Ora (Korana) speakers ||Naosas Jacoba Maclaire (Bloemhof) and Autab Dawid Cooper (Bloemfontein). It struck me, later, realizing all the above people, and many others whom I engaged, that these elders passed away in subsequent years after our meeting. In this way I became a gatherer of the tales of the knowledge bearers; a collector of indigenous knowledge and oral history. Such is the fate that has befallen me! I am active within various cross disciplinary initiatives involving indigenous languages, culture, herbal medicines, music, literature, visual arts, dance, drama, storytelling and traditional practices which include healing, food, fashion etc. Primarily focused on the advancement of marginalized San and Khoekhoe languages, my involvement is in various projects of which the “Aba te” (Carry me) Indigenous Knowledge Legacy Programme, a cultural offering hosted at the Castle of Good Hope is a

part of. Other projects include “Planting Seeds to Hunt the Wind” Photo and Audio Exhibition; Cultural installations and performances at the Exuberance Project; Researcher for a documentary series called “a Khoe (Human) Story” and Project Manager of the Kaapse Kinders (||Hui !Gaeb di |Gôan), a school holiday Children’s Programme in Lavender Hill. As public speaker, I made numerous presentations such as with the DST/NRF South African Research Chair in Development Education, at PanSALB- Khoe and San National Language Board Conferences, Iziko Museum International Mother Tongue Celebrations, Healing Memories of Pain Conference. In 2019, the United Nations Year of World Indigenous Languages, I was called to be the ‘Imbongi’ (Praise-singer) at the State of the Nation Address which sparked national and international debate on “African-ness”, indigeneity, language rights and authenticity in the southern African region. It is also in this same timeframe, that I was nominated to be one of the facilitators of the certified foundations for the inaugural Khoekhoegowab course at the University of Cape Town. I am a founding member of the A/Xarra Forum and chair of its Language Commission.



Nkululeko Mabandla

Nkululeko Mabandla is a lecturer at the Sociology Department at the University of Cape Town. His broad research interests include the fields of settler colonialism, the anti-colonial archive and the black radical tradition. He has worked on the history of the black middle class in South Africa (Lahlá Ngubo: *The continuities and discontinuities of a South African black middle class*, 2013). His current research looks at transnational Chinese traders in South Africa's rural towns. This work links his interests in land and the political economy with work on settler colonialism and globalization studies.



Heinrich Swartbooi

Mr Swartbooi is a Namibian and a UCT-educated postgraduate who specialised in Library and Information Sciences. He is a Khoekhoegowab instructor with an interest in digitisation, open access information sharing, teaching and research. He brings with him a wealth of knowledge as an experienced and practising librarian, teacher and researcher. He is a member of the A/Xarra Restorative Justice Forum and is working within its Language Commission.



Lesle Jansen

Lesle is Director of Natural Justice’s Cape Town Hub and is also the Director of the Governance of Lands & Natural Resources Programme. She is an indigenous lawyer from the Khoi-khoi community, who specialises in indigenous people’s rights and Access and Benefit-sharing. She has been integral to the conclusion of the first industry-wide Access and Benefit-sharing agreement for rooibos. Before joining Natural Justice, Lesle worked as a legal consultant with the Legal Assistance Centre in Namibia as part of their Lands, Environment & Development Project. She holds a Master’s degree in Indigenous Peoples in International Law from the University of Arizona (USA). She completed a second Master’s degree in the Rule of Law for Development from Loyola University (Chicago) in Rome, Italy, where she now serves as an external supervisor. She was

appointed as an indigenous expert member to the African Commission on Human and Peoples' Rights' special mechanism called, the Working Group on Indigenous Populations/Communities in Africa. She is also a consultant to the law firm Channels Albertyn Inc.



Robert Nyamushosho

Robert is a doctoral researcher in Archaeology at the University of Cape Town. He has published widely in academic journals. Of his publications include: Chirikure, S., Mukwende, T., Moffett, A.J., Nyamushosho, R.T., Bandama, F. and House, M., 2018. No big brother here: heterarchy, Shona political succession and the relationship between great Zimbabwe and Khami, southern Africa. *Cambridge Archaeological Journal*, 28(1), pp.45-66; Nyamushosho, R.T., 2014. Ceramic ethnoarchaeology in Zimbabwe. *International Research Journal of Arts and Social Sciences*, 3(2), pp.17-25; Nyamushosho, R.T., 2013. Identity and Connections: An ethnoarchaeological study of pottery vessels from the Saunyama dynasty and the Nyanga archaeological complex in north-eastern Zimbabwe. *Unpublished BA Honours thesis. Midlands State University*; Nyamushosho, R.T., 2017. *Living on the margin?: The Iron Age communities of Mananzve Hill, Shashi region, South-western Zimbabwe* (Masters dissertation, University of Cape Town). Nyamushosho, R.T., Chirikure, S., Bandama, F., Manyanga, M. and Mukwende, T., 2018. Are drylands marginal? The case of Mananzve, Shashi region, southwestern Zimbabwe. *Azania: Archaeological Research in Africa*, 53(4), pp.439-476; Nyamushosho, R.T., 2017. Aspects of consumption and symbolism: a ceramic ethnoarchaeological study of ritual vessels among the Saunyama of north-eastern Zimbabwe. *Archives, Objects, Places and Landscapes: Multidisciplinary approaches to Decolonised Zimbabwean pasts*.



Jason Hartzenberg

Jason is a creative and independent researcher focused on the topic of Posthumanism in Arts & Culture. He is the founder of 'The Future Now' – a creative project aimed at creating new ecologies of belonging based on posthuman relationality and affirmative practices toward decoloniality.



Sandrine Mpazayabo

Sandrine is a post-graduate student in African Studies who has completed a Public Culture internship in curation and collections in 2019 with Iziko museums. Her family fled the Rwandan genocide of the early 1990s and she was born and grew up in South Africa. Her research interests for further studies are in decolonial theory, migration studies and African politics. She is a proud Capetonian and also a DJ.



Rev Dr Henry P C Meyer

Henry P C Meyer heads up the Emerging Leaders Institute (ELI) and describes himself as 'single-minded in the pursuit to empowering disadvantaged youth with personal development skills'. Premised on his theological training, ministerial experiences and personal research, Henry unmasked sine qua non; something indispensable for the wealthy, yet amongst poor communities, it is considered as a luxury. Interwoven with principles of personal mastery and integrated with leadership values, he authored the ELI Personal Development Course to leapfrog emerging leaders. Although designed for unemployed matriculants who endure setbacks from both the education and economic systems, the course content attracted housewives, ministers of religion, university quitters, attorneys, management consultants and even an industrial psychologist. They all had one thing in common – the intrinsic motivation to unleash their latent potential. Henry is also a founding member of the Aboriginal /Xarra Restorative Justice Forum (A/RJF) which he credits as 'a mutually-rewarding collaboration with the Centre for African Studies (CAS)'. Through this collaboration, he has embarked on a research project to re-evaluate and reinvent the San and Khoekhoe rites of passage. Consequently, Henry's ultimate objective is to introduce the re-engineered model in schools and so engendering a process of moral regeneration, nation-building and social cohesion.

ABSTRACTS / PRESENTATION FRAMEWORKS

The KhoiSan Traditional Bill

Greg Fick

A critical response to the Traditional Khoi-San Leadership Bill

The National Khoi & San Council (NKSC / NKC) was an adhoc negotiating forum formed during 1999 and initiated by former President Mandela. It propagates only five historical Khoi & San communities namely the San, Griqua, Nama, Cape Khoi and Koranna. On 23 September 2015, Parliament announced that the Traditional KhoiSan Bill had been introduced by the Minister. This Bill followed on another draft Bill that was called the Traditional Affairs Bill (2013). Some adjustments were made to the wording of the 2013 Traditional Affairs Bill and changed its name to the Traditional and Khoi-San Leadership Bill (TKLB). However, many of the concerns that were raised about the Traditional Affairs Bill were still relevant to the TKLB as it keeps the boundaries of the 1951 Bantu Authorities Act. Many Khoi&San formations state that they will challenge the ACT03/2019 in the ConCourt as it infringes on several Rights of Indigenous People.

Human Remains & Community Engagement

Charlene Houston

Reburial Case Studies in the Western Cape

Charlene's presentation looks at the challenges museums face in addressing indigenous issues as it relates to human remains, reburial and community engagement. Her presentation draws on her own practical experience in this challenging and complex process as a former senior manager in provincial museums in the Cape. What are the complexities and possibilities involved in our local context in the absence of a national policy when indigenous rights and human remains repatriation are high on the global agenda? Are there possibilities for restorative justice in the present?

Professor Shahid Vawda

How cultural heritage can address the question of human remains

In this paper I take three examples of community engagement that deal with human remains and ancestral sites: (i) a human remains workshop at the Iziko Museums; (ii) burial sites in Ogies on the East Rand (Mpumalanga province) and (iii) rock painting sites in the Eastern Cape. In the first two cases I argue that, while there is a legal framework in which to address these issues, this framework, as it is currently conceptualized has serious shortcomings which leads to the non-recognition of historical and contemporary injustices. I'm particularly interested in injustices that rest on knowledges, or lack of knowledges, and current practices that have entanglements or connections from historical antecedents in a pre and colonial past. The last case study is an illustration of how far the current framework can be pushed to address such ethical issues and injustices. As the legal framework is largely framed in the context of cultural heritage, I ask the question whether this

framework can address the question of historical injustice in the present. The present, I contend, must be understood as coloniality, rather than a post-colonial linear development from colonialism.

Robyn Humphreys

Transforming Archaeology through community engagement

Human remains have been collected for myriad reasons, including for understanding the past (ancient archaeological remains), as well as for categorising humans in the name of racial science (recent historical remains). These remains were often collected without consent from communities that might be affiliated to archaeological sites for the former, or more direct family members of those recently buried for the latter. Thus, human remains are contentious in South Africa. Research on human remains also ties into larger debates about custodianship of heritage, the past, knowledge creation, and the asymmetry of power dynamics around these issues. Archaeological and biological anthropological practices are required to change in fundamental ways in terms of engagement with communities and custodianship of human remains. She focuses on how archaeologists and biological anthropologists can better engage with important stakeholders regarding the management of and research on human remains from archaeological sites.

Historiography / Oral History

Professor Nomalanga Mkhize

Clan Mytho-histories: Addressing Gaps in the Historiography of Conquest of the Eastern Cape

According to various Xhosa oral traditions, a Ngqosini leader of the Gqwashe and Gwangqa clans advanced on Nxaruni (near East London) to assert his kingship over the Xhosa king Phalo. It is alleged that this was not the first time that Ngqosini had challenged someone, having challenged Khanzi in the days when Xhosa prince Rharhabe, son of Phalo, was still a child. This tradition would place this Ngqosini's birth in the late 1600s, perhaps 30 to 40 years after Van Riebeeck's arrival. This challenge of Khanzi and Phalo provides a historical marker outside of the 'gaze of the advancing Cape colony'. It helps us to break from the need to use the Dutch colonial Cape as the point of departure for South African historiographies. It creates room to write history without complete reliance of colonial making of rigid ethnicities such as 'Khoikhoi' and 'Xhosa'. These oral traditions are limited, but necessary as part of historiography. They are important not only for their limited empirical value, but in helping us to weave a backdrop of mytho-histories to frame the development of long duree history in the Eastern Cape.

Charles Thomas

The Unity Movement and 'Non-racialism' in Historiography

"Non-racialism" (like non-collaboration) has always been a central tenet of the Unity Movement, playing a defining role in the Movement's approach to the struggle for social justice and equality in South Africa. In the middle-to-late twentieth-century, its primary focus as a weapon of struggle was to: (1) falsify the myth of white superiority/black inferiority, and with it, the whole notion of "race," itself; (2) counter the ruling class strategy of divide-and-rule; and (3) unite people in struggle under the banner of non-racialism. In post-1994, the emphasis has shifted to dealing with the challenges of life in the neoliberal era – when South Africa has supposedly become a "non-racial democracy," when

suddenly “everybody” is embracing non-racialism! It becomes clear that a non-racialism that is not at the same time an anti-capitalism, is what American academic Adolph Reed refers to as a “politics of the professional-managerial class.” With the global resurgence of fascism which we are currently experiencing, latent social prejudices are finding increasingly frequent (and crude) expression in everyday life. So, while leftwing organisations like the Unity Movement understand that the goal of non-racialism should continue to be to the socialist transformation of society, they nevertheless have to deal increasingly with this “rightward turn” in society. In short, the everyday challenge more than ever becomes one of restoring the dominance of non-racialism as a core tenet in the social consciousness.

Dr Natasha Shivji

Bounded by Land: Historicizing the nation through the crisis of Waqflands in Mombasa, Kenya

The nation is quite possibly the most contentious political concept. Much of the interesting literature produced on the nation focuses on positioning the nation; the nation’s genealogy, which class, group, population command the nation into being and what trajectories and changes does the nation produce. To historicize the nation is to give coherence to an illusion, an imaginary. I argue, the incoherence of the nation as concept is possibly just as significant to understanding contemporary political expressions as its coherence as a concept. Hence I propose to focus on the disintegration and fragmentation of the illusion of the nation through the crisis of land in a predominantly Muslim region of Mombasa. I particularly use the contention on land tenure in Mombasa on *waqf*-endowed lands (inalienable endowments held in perpetuity under *Sharia*) that have become the site of struggles over land on the Kenyan coast thinly veiled as political crisis. I propose the social relations and contentious dynamics on *waqf*-endowed lands reveal political contentions that question that sanctity of the Kenyan nation state. They reveal the state driven land grabbing and Islamophobic attacks on the inhabitants of land on the one hand and forms of resistance against the state-led privatization and commodification of communally distributed lands, on the other.

Dr June Bam- Hutchison

What are the imperatives for decolonising 'San' and 'Khoe' Historiographies?

Historiographies pertaining to the 'Khoe' and 'San' have largely been produced through the Western Canons of 'disciplines'. Whilst significant contributions have been made to our knowledge through literature, history, archaeology, arts and culture - much of this knowledge has been trapped within limiting disciplinary frameworks. What are the possibilities for 'freeing' this knowledge production on how we could 'rethink Africa' in this much researched but 'trapped' research field?

Land Reform and Democracy

Dr Ruben Richards

HOW THE LAND WAS LOST: A 1660 indigenous (Khoikhoi-Hottentot) perspective on Expropriation without Compensation and land reform in South Africa

After 25 years of democracy, the ruling party (i.e. the African National Congress) has been able to neither decisively nor amicably settle the *land* question, notwithstanding provisions for such in the current democratic South African constitution. Why? Is it purely administrative inefficiency or is it a

matter of philosophy and world view? This paper will provide an indigenous 1660CE Khoikhoi perspective on the South African land expropriation debate. It will do so by making explicit the outcomes of the first ever post-war (i.e. Khoi-Dutch War) peace summit which was all about land expropriation – or appropriation, if you wish. Furthermore, this paper will outline the robust philosophical and theological arguments and ideas exchanged during the 1660 peace conference between the indigenous Khoikhoi leaders and their seventeenth century foe, namely the Dutch, represented by Jan van Riebeeck. It is unlikely that the debate between the two warring parties (i.e. indigenous Khoi of the Cape and Dutch colonists) has yet been considered an interpretive framework for the current land expropriation debate dominating South Africa. It does seem that scholarly focus and political debates have by and large rather assumed the legitimacy of the basis of European land-grabbing, namely conquest and warfare rather than making explicit the Khoi counter-argument which was land ownership based on the principle of natural justice. Consequently, this paper corrects the inherent invisibilisation of Khoikhoi intellectualism on this matter. We do well to listen to the wisdom of the Khoi leaders as they reasoned with the incoming Dutch coloniser. We might just find that since the seventeenth century, nothing much has changed in the arguments about land in South Africa – on both sides of the argument. Or have I missed something in the current debate?

“Gaob” Martinus Fredericks

Impact of the Zuidland motion for self-determination within the ancestral land of the Amaqua people of the West Coast

It is said, through oral tradition, that from time immemorial the Amaquas occupied the mouth of the Berg River in the south to the Breederiver Valley in the East, the present day ‘Atlantic Seaboard’ to the Orange river in the West and the Gariep (Orange) river in the North. The Amaquas, according to the Cape colonial records and generational oral tradition in the region, are considered one of the oldest Aboriginal tribes on the Cape West Coast of southern Africa. In 1661 a delegation from the Castle of Good Hope under the leadership of Pieter Van Meerhof visited “ King Akembie “ of the Amaqua. A contemporary group of the descendants of these early European colonial visitors presently call themselves the “ Zuidlanders” and have recently bought a piece of land between the Berg River and Olifants River with the intention to set up an Independent “ Boere Staat” similar to “Orania” in the Northern Cape, effectively annihilating the claims of the Amaqua Aboriginal people’s claim to their Ancestral lands. This presentation discusses the contestation within its historical and legal context from the perspective of the Amaquas.

Mrs Lemmetjies

The early Dutch and missionary archives on land appropriation.

What do they reveal? What are the challenges and limitations for social justice?
How can they inform debate and resolution around land reform?

Dr Femke Brandt

A reflection on research with farm and factory workers in South Africa:

From 2017, I have been engaged in participant-action research with industrial workers in the EastRand of Johannesburg. What struck me was the high degree of familiarity with the kinds of power relations, and resistance to it, that I knew from my research on commercial farms in the Eastern Cape. In this presentation I reflect on the possible meanings of this familiarity for understanding the ways workers

negotiate social conditions in workplaces and in their wider social lives. At the Heineken Sedibeng beer Brewery, labour broker workers opened a case at the CCMA to access their right to be made permanent in the factory. I explore how this legal case unfolds in the context of highly personalized power relations and motivations that underpin the process. I argue that the spatial and gendered nature of control in the factory is similar to commercial farms. Ultimately, this empirical example of workers' actions and relations in an industrial context raises questions about the meanings of landlessness and democracy in South Africa.

Dr Fani Ncapayi

CLASS FORMATION AND PERSISTENT AGRARIAN ACTIVITIES IN LUPHAPHASI FROM COLONIAL CONTACT TO 2017

Lack of appreciation of the class formations in South Africa's rural societies from the time of colonial contact has led to different conceptions about the nature of these agrarian societies. Explaining the transition of the agrarian societies, scholars of the proletarianisation thesis have often argued that the societies had, by the 1930s, collapsed and the majority of rural residents converted into migrant wage workers. Some scholars have even characterised these societies as rural slums, labour reservoirs; implying the collapse of agrarian activities. The Glen Grey Act of 1894 and the Natives Land Act of 1913 are often identified as contributory to the decline of agrarian activities. This paper contends that these are generalisations that overlook significant class changes in some agrarian societies that lead to persistence of agrarian activities beyond the 1930s. Through the case study of Lumphaphasi in the Emalahleni Local Municipality, the paper shows the transformation of some landholders from subsistence to capitalist producers. It is argued that the transformation ensured persistence of agrarian activities beyond the 1930s. In the context Lumphaphasi, recommendations of the Thembuland Commission of 1883 laid the basis for the class divisions that gave the loyal landholders a good head-start. Moreover, non-implementation of the land-limiting provisions of the Glen Grey Act, as well as the effects of Natives Land Act solidified class divisions in Lumphaphasi. As will be seen below, with large land portions and with access to hired labour, the loyal landholders transformed into capitalist farmers by the 1930s. Thus, whilst the majority of rural people had become migrant wage workers by the 1930s, through the capitalist farmers, agrarian activities persisted in Lumphaphasi into the 21st century.

Environmental Justice & Public Health

Professor Leslie London

The 'dop' system, social control and agricultural injustice over multiple generations in South Africa

The use of alcohol as a form of payment to bring indigenous people under the control of the colonial powers is first recorded in the diaries of Jan van Riebeeck shortly after his arrival in the Cape. The practice, known as the 'dop' system, became widespread and essential to the development of colonial and apartheid agriculture. It drove a massive alcohol epidemic in the region, now known not just for its quality wines but also for having the highest rates of foetal alcohol syndrome in the world. While the practice of the dop system was outlawed for the past 8 decades, there has never once been a prosecution under the law, despite the persistence of the practice well after democracy in 1994. This is largely due to the disempowerment of the populations affected by the dop system – rural agricultural workers, many of whom have long ancestry deriving from Khoi and other peoples of the region. Alcohol dependence and alcohol-related harm remain widespread in the province even amongst populations that are no longer rural or farm-based, representing a transgenerational impact that repeats the original colonial injustice meted out to the local Khoi peoples. Coupled with modern production systems marketing cheap alcohol in easily available packaging, the alcohol industry

continues to replicate this injustice. Research suggests that the cheapest forms of wine, targeting the poorest families, have been contaminated with heavy metals and other toxic agents, and may explain the extraordinarily high rates of foetal alcohol syndrome that persist in the Western Cape. Redress of this pernicious inequity requires a firm commitment to recognising the human rights of dispossessed and disempowered peoples who have been subjected to generations of social control using alcohol as a tool for oppression.

Dr Sophia Kisting-Cairncross

The health and environmental impact of mining on indigenous communities

Mining in South Africa contributed to the wealth of the country but also to epidemics of lung diseases and extensive environmental contamination. The health, socio-economic and environmental impacts of mining, including asbestos mining, occur through different phases of its life cycle. From land exploration to the grave (and beyond) producing the familiar pictures of desolate post-mining landscapes. These include abandoned mine shafts, disowned mountains of tailings dams, lakes of polluted water and extensive air and soil contamination. The products of mining are mostly sold into the global financial systems remote from affected workers and communities. This input will focus on asbestos mining in the blue asbestos belt of the Northern Cape. South Africa mined all three forms of “commercial asbestos” and was the third largest exporter of asbestos in the world for more than a century. Because of harsh and exploitative social conditions under colonialism and apartheid, mineworkers and indigenous communities surrounding asbestos mines suffered (and continue to suffer) from asbestos-related diseases including mesothelioma (a severe and fast-growing cancer). There is no adequate treatment for mesothelioma and no compensation for environmental mesothelioma. Women who suffer from mesothelioma often cannot prove they have done risk work and therefore not entitled to the small amounts of compensation available. Through the observations of rural communities and surviving workers we look at the legacy and tragic consequences of asbestos mining under colonial and apartheid rule which ignored the voices, the human rights and the consent needed from indigenous communities. Sustainable mining is not possible if indigenous cultures – that are the prototypes of persistent peoples on this planet - are rendered unsustainable.

Malcolm Campbell

Princess Vlei and Indigenous Heritage

Several studies have shown that where beneficiary communities are allowed to exercise agency and take ownership of sensitive natural environments with significant heritage value, upon which they are dependent, and particularly where the cultural and bio-diversity values of these environments are underscored, that the conservation is most likely to proceed on a sustainable basis. Princess Vlei, one of only a few natural parks serving communities displaced by apartheid to the Cape Flats, has survived a major threat to its integrity as bio-diversity and cultural heritage site through a community resistance campaign to the building of a Shopping Mall on a portion of the Vlei, which achieved a successful outcome in 2014. To counter threats of any further insensitive development interventions at the Vlei, and to secure long term facilities management capacity, the Princess Vlei Forum is motivating that it be given heritage protection through being declared a Provincial Heritage Site. A key component of this initiative is the resuscitation of an oral history project, initiated during the campaign against the Mall. Although still a work in progress, the outcomes of this project have equipped the Forum with invaluable insights as to the different layers of heritage values associated with the Vlei, which include cultural-, spiritual-, -biodiversity-, -recreational and aesthetic elements. The Conference presentation will include some video footage of the interviews and in addition to addressing insights gleaned for the potential development of the Vlei, will more specifically focus the Legend of the

Princess, which in its various permutations is emerging as a recurring theme in which the rich interplay between recorded history and imaginary structures provide informative perspectives.

Michelle Pressend

Tracing the colonial erasure and entanglements of the land/landscapes that host the Tsitsikamma Community Wind Farm

The Tsitsikamma Community Wind Farm (TCWF) situated in a small location called Witkleibos in the Eastern Cape on the reclaimed land of the Tsitsikamma Mfengu community is considered a 'model' project in the South African governments' renewable energy programme. But this reclaimed land, like most colonial and apartheid land occupations, is a tainted story, immersed in the colonial history of violence, land appropriation and exploitation of both human nature and nature. This paper traces the entanglements of TCWF as an assemblage from the perspectives of the silent actors and voices, those rendered invisible, non-credible and as objects for capitalist machinations. The micro-analysis of the 'silent' actors and voices in the TWCF assemblage focuses on the people living on the reclaimed land, alongside the wind turbines and the nature of land with specific reference to the soil that hosts the dairy farms and the wind farm infrastructures. Inspired by Karen Barad, the entanglements traced of histories, colonists, wars, racism, and violence is done in a manner that is not about re-counting the past but through reconfiguring '*spacetime mattering*' in a way that shows the implications of colonial social relations of the past in the present and what this may tell us about anthropocentric-centred renewable energy transitions. The methodology based on narratives and stories is broadly an ethnographic enquiry and draws on ecological history, wind energy technology and soil science literature. The inquiry shows how the land that was once inhabited by the Khoenkhoen went from farming food to farming grass to farming wind and reveals the need to re-think renewable energy transitions conceptualised by climate science reductionism and economic rationality. Grasping the subjectivity of the *desires* and *becomings* of the silent actors may open possibilities for justice and a future-to-come based on different responsibilities towards the ecological crisis.

Shanel Johannes

Sites of Memory & Intergenerational Trauma (the case of the Castle of Good Hope)

Shanel's presentation explores how survivors of Apartheid navigate and negotiate intergenerational trauma at 'heritage' sites such as the Castle of Good Hope. What are the imperatives for attaining restorative justice for survivors of apartheid trauma in engaging such sites in South Africa and can such justice ever be attained?

Property Rights & Restorative Justice

Bradley Van Sitters Danab||Hui !Gaeb di !Huni!nâ !Gûkhoeb

Re-Centering of Indigenous Ways of Knowing, Being and Doing

Today, within the Resurgence Movement of Language Revitalization locally, the indigenous communities have few programs or experts who can help them develop workable methods of endangered language teaching and learning. The fact remains that the approach through which languages are generally taught in the classroom does not fulfil the needs of language revitalization within the context of language erasure and associated knowledge loss. A different form of bespoke teaching pedagogy has to be applied dissimilar to the teaching of foreign languages within European

and other contexts. It is indeed a pioneering process whereby materials and curricula have to be designed in a bespoke way by language teachers rather than using handed-down state-of-the-art curricula designed within other world language contexts and paradigms. One fundamental difference between the learning of endangered languages versus foreign and majority languages is that in most cases, the endangered language is the ancestral language of the learners. Alongside language-learning, it is undisputable that revitalizing the culture is essential to deepen a sense of identity, and cultural- and linguistic autonomy. Many view indigenous language restoration as a political act, as part of a desire to assert cultural sovereignty. For others, it is a personal desire to regain a sense of their native identity and belonging to an ancestral community that suffered intergenerational loss. Language loss is best understood by those who went through the process first hand! This, in itself, provides a necessary framework for transformation of consciousness that takes place through the dynamic teacher-learner interaction and the knowledge they produce together as central to restorative justice.

Nkululeko Mabandla

Settler colonialism and racial regimes of property: Situating 'No mans land' in current land debates.

The legacies of settler colonialism are ever present in contemporary life in South Africa. In thinking about the expropriation without compensation debates, it is useful to see that concepts of race and laws of property share conceptual logics and 'are articulated in conjunction with one another' (Bhandar 2018). Settler colonialism not only dispossesses but also installs the very concept of private property, turning resources that were held in common into private ones. But that is not all. Settler colonialism also racializes ownership, through what Patrick Wolfe (2006) refers to as the 'logic of elimination', thereby erasing and disavowing any claims that indigenous populations have to land. In this way, settler colonialism creates *racial regimes* of ownership (Robinson 2000 [1983]).

In this paper I look at how unfolding settler colonialism dispossessed, privatized and racialized land ownership in Nomansland in the 1870s, an area encompassing the districts of Tsolo and Maclear, among others. Studying settler-colonial land grab at these two sites can go a long way in explaining what South African president Matamela Cyril Ramaphosa (2018) has referred to as 'the original sin'. Importantly, to address the land question as intimately linked to settler colonialism 'will allow us to mark out the lines on which a decolonized society will be reorganized' (Fanon [1963] 2001).

Central to my discussion is 1872 Boundaries Commission of Messrs Griffiths, Ayliff and Grant, established by the Cape Colonial Government. It was ostensibly set up to intervene in border disputes in so-called East Griqualand. However, I argue that the 1872 Commission did more than just carve out borders between the rival land regimes. I show – through archival evidence – that the 1872 Commission was an instrument of settler colonial dispossession. Moreover by recommending the alienation of the most suitable land under private title for white settlers and other loyalists of the colonial regime, the 1872 Commission set the foundation for the establishment of *racial regimes of ownership* in the region.

Professor Getrude Fester-wicomb

Repositioning!uiki : The Role of Women in Aboriginal communities in Southern Africa

I build on the theory of Magoqwana (2018) who investigates the rich institution of *uMakhulu* (grandmothers in isiXhosa). *uMakhulu* embodies knowledge which is transferred via 'history through *iintsomi*' (stories, folktales) as well as a body of indigenous knowledge that propagates wisdom and values. She uses *uMakhulu* (and not 'grandmother') throughout as it is key to emphasise the centrality of local languages in the decolonising project (Mamdani, 2017; Ngugi wa Thiong'o, 1986). I will explore aspects of Khoekhoe words for mother/grandmothers, as well as rock engravings. *Ilinaosa, auma, !uiki* and *aiaare* like *uMhakulu* - with connotations of embodying wisdom. Matriarchy is central to Nama and other Khoekhoe cultures and *Ilinaosa* and *!uiki* imply power and wisdom. I will analyse the women-centred rock engravings at Driekopseiland, Northern Cape. According to Morris (2007:6) it has been proposed that because of the particularities of the Driekopseiland topographies (the ebb and flow of the river over the engravings) they might "indicate water ...(with) some connection to puberty ceremonies (related to menstruation)." The prevalence of the drawings of apron-like loincloths worn by women is remarkable. Loincloths could possibly be the signatures of the women. The African Feminist Charter (2006:4) informs my standpoint: 'We claim the right to theorise for ourselves, write for ourselves, strategise for ourselves and speak for ourselves as African feminists.' I will use the above to argue that the matriarchal cultures and practices of many of the Southern African aboriginal groups have been eroded and distorted by colonial and indigenous patriarchy as well as capitalism and apartheid.

Jason Hartzenberg

Ecologies of Youth Empowerment & Development in a Posthuman Future Now

The historical Eurocentric concept of the 'human' is becoming ever more fragile under the pressure of contemporary scientific advances and global economic concerns. On the other hand, its individualistic foundations are becoming increasingly problematic and unsustainable. This historical decline of 'humanism' is what has led us to what is being called the posthuman predicament – our current historical location. The posthuman condition critiques the notion of a unitary individual subject and challenges us to devise new ways of understanding and conceptualizing 'human' subjectivity. In her book, *The Posthuman*, Rosi Braidotti envisions this subject as naturally relational and interconnected in a multiplicity of complex social, political, ethical and economic (and even more subtler) ties. Given the explosion of Humanism and an opportunity for new collective posthuman imaginings, she believes that it is important that we pursue this project affirmatively and creatively through joint practices and values as opposed to the reactive grounds of shared vulnerability. It is based on this relational subject and opportunity for collective affirmative projects that I envision a new scheme of youth empowerment and social development – one that is both critical and creative and places the academic and civic into new ecologies of accountability and knowledge production. One that is practical and experimental, and not bound by any institutional protocols. *The Future Now* is a project aimed at creating such new creative ecologies of empowerment, knowledge production and content creation in the name of exploring new conceptions of the human and a new sense of community held together by affinity and a collective understanding of the relational subject.

Rev Dr Henry Meyer

VISION2020

Henry's presentation seeks to explore effective strategies on how best we can capitalise on the year 2020; focusing on its optical dimension 'Vision 2020' and capacitate the Aboriginal /Xarra Restorative Justice Forum to fast-track research with the Center for African Studies and ultimately, accelerate transformation and restorative justice at the University of CapeTown. The renaming of Jameson Hall to Sarah Baartman Hall, followed by the debut of Khoekhoegowab during 2019, coupled with the repatriation of the Sutherland human remains, are valid motivations to solidify this partnership and expedite our mutual objectives. This presentation seeks to explore effective strategies on how best we can capitalise on the year 2020 for this purpose.