

15 - 17 March 2017

NELSON MANDELA METROPOLITAN UNIVERSITY,
SENATE CHAMBERS, NORTH CAMPUS, PORT ELIZABETH

PRE-COLONIAL CATALYTIC CONFERENCE



NATIONAL INSTITUTE
FOR THE HUMANITIES
AND SOCIAL SCIENCES





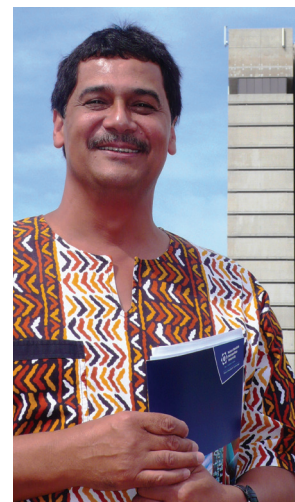
Welcome message

The Nelson Mandela Metropolitan University, the Centre for the Advancement of Non-Racialism and Democracy (CANRAD) and the Centre for African Studies (CAS at UCT) warmly welcomes all delegates, presenters and facilitators to this conference and the Nelson Mandela Bay Metro.

CANRAD and CAS have a longstanding scholarly and research relationship that goes back a number of years. The partnership is mutually beneficial. Grounded in engaged scholarship, CANRAD benefits in this partnership from working in an equal partnership with the NRF Chair on Land Reform and Democracy, Professor Lungisile Ntsebeza, a lead global scholar in the field who is also holder of the A C Jordan Chair (as Director of the Centre for African Studies, UCT). In turn, CAS benefits from the research capacity which CANRAD brings in its strategic positioning in the Eastern Cape, especially on the catalytic pre-colonial historiography project. Past projects in the partnership include Professor Ntsebeza's book launch in 2013 'The Promise of Land: Undoing a Century of Dispossession in South Africa (with Professors Fred Hendricks and Kirk Helliker); a Seminar in 2014 'South African Democracy 20 years hence: What alternate path for resolving the Land Question (with respondent Prof Gilingwe Mayende); an invited talk at CANRAD in 2016 on 'Afrikan Intellectuals: Then and Now' (with a focus on Archie Mafeje) and the ongoing collaboration on the Neville Alexander Intellectual Legacy project. These seminars are in remembrance of Neville Alexander and his contribution to scholarship and to engage critically with his ideas. All these events are well attended by a diverse range of stakeholders (scholars, activists, NGO's, workers). On 27 August 2016 the 4th annual Neville Alexander Seminar was held at CAS/UCT which was co-hosted with CANRAD and the book 'Non-Racialism in South Africa, the Life and Times of Neville Alexander' edited by Allan Zinn was launched.

We trust that you will take the opportunity at conference to make connections with young academics in the field as well as to renew old acquaintances with colleagues nationally.

Enjoy!
Allan Zinn & Lungisile Ntsebeza



- 13:00 - 13:50 **Arrival Tea, Sandwiches & Registration**, Senate Hall, North Campus
- 14:00 - 14:30 **Conference Welcome & Opening**, NMMU North Campus Conference Centre
Prof Andrew Leitch. Deputy Vice-Chancellor: Research and Engagement
Allan Zinn, CANRAD, Director
- 14:30 - 15:00 **Plenary Keynote Address**
'Whose History Counts?', Professor Lungisile Ntsebeza
NRF Chair: Land Reform & Democracy & A.C. Jordan Chair, UCT / NRF Chair on the
Precolonial Catalytic Project
- 15:15 - 16:45 **PANEL PRESENTATION**
Matilde Muocha, Institute of Arts & Culture, Mozambique, Educational Materials and
data generated through a pre-colonial project (a Mozambican case study)
Kershan Panchau, UCT, Afro-Asia Music Project: Visual and Digital Epistemologies
Dr Grant Mc Nulty, UCT, The Five Hundred Year Archive
Luan Staphorst, NMMU, The translation of San orality in African poetry (presentation
and performance)
Chair: Dr June Bam
- 17:00 - 18:00 **BOOK LAUNCH at the Conference Centre (5 min walk)**
NMMU Vice-Chancellor: Prof Derrick Swartz
'Tribing and Untribing the Archive' edited by Carolyn Hamilton and Nessa Leibhammer,
UKZN Press
- 18:30 **CONFERENCE DINNER, ARTISTIC PERFORMANCE & MUSIC (Networking Evening)**
Conference Centre

- 09:00 - 10:30 **PANEL PRESENTATION**
Mr. M.P Giyose: CALUSA, The story of Qhumanco
Dr Fani Ncapayi & Mlingani Mayongo: CALUSA, Reflections on Methodologies used to
investigate the lives of residents in villages of the former Xhalanga district
Dr Nomathamsanqa Tisani: Rhodes, Of Definitions and naming: "I am the earth itself.
God made me a chief on the very first day of creation..." (Williams, The Journal and
Selected Writings of The Reverend Tiyo Soga, 121)
Chair: : Professor Pamela Maseko
- 10:30 – 11:00 **TEA BREAK**
- 11:00 - 12:30 **PANEL PRESENTATION**
Dr Nomalanga Mkhize, NMMU, and Dr Sakhumzi Mfecane, UWC: Rubusana and the
Missing Idiom of African Historiography
Professor Pamela Maseko, Rhodes: isiXhosa does not do gender: Contesting
assumptions and re-imagining women identities in Xhosa society
Dr Babalwa Magoqwana, NMMU, Repositioning uMakhulu as an Institution of Knowledge:
An African Feminist Perspective on Grandmother's Leadership in the Nguni Household
Professor Carolyn Hamilton, UCT: The long southern African Past: Time and the
Challenges of the Archive
Chair: Dr Nomathamsanqa Tisani
- 12:30 - 13:30 **LUNCH**

- 13:30 - 15:00 **PANEL PRESENTATION**
 Dr Denver Webb, NMMU, and Professor Mcebisi Ndletyana, UJ: The Home of Legends Project: The potential and challenges of using heritage sites to tell the stories of the Eastern Cape.
 Ernst Struwig, NMMU: COMING HOME
 Dr Magda Minguzzi, NMMU: The relation between secret places and stories / myths of the Khoikhoi people
 Bradley van Sitters & Dr June Bam: The Khoi Revivalist Movement (pre-colonial methodologies and challenges in the Western Cape)
Chair: Professor Simphiwe Sesanti

15:00 - 15:30 **TEA BREAK**

- 15:30 - 17:00 **PANEL PRESENTATION**
 John Sanni, Stellenbosch: Using Paulo Freire's Pedagogy of the Oppressed in pre-colonial epistemology
 Dr Kathija Yassim, NMMU: "Strengthening roots: Possible arts-based pedagogical explorations of past history, origin and culture with young children"
 Professor Simphiwe Sesanti, UNISA: Teaching Egypt as pre-colonial: African advanced civilisation and responses to a quest for a decolonized and Afrocentric education
 Dr June Bam, UCT, Considerations for epistemological methodologies and possibilities for producing materials on the 'pre-colonial'
 Himal Ramji, UCT: The pre-colonial and the schools syllabus
Chair: Professor Mcebisi Ndletyana

- 17:00 - 17:30 **BACKGROUND TO THE POINT OF HUMAN ORIGIN – A PALAEOSCIENCE EXHIBITION**
 Presenter: Maxine Whitfield-Smit, PhD candidate, Centre for Coastal Palaeoscience, NMMU

- 17:30 **SHUTTLE DEPARTURE**
 Visit to the Point of Human Origin – A Palaeoscience Exhibition, 2nd Avenue

- 17:45 - 18:45 **EXHIBIT AND INTERACTION**
 Welcome by CANRAD Director, Allan Zinn (Cheese & Wine)

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- 09:30 - 11:00 **BREAK AWAY SESSIONS ON THEMES**
 Chairs: Dr Nomalanga Mkhize NMMU (conceptualising the 'precolonial')
 Dr Fani Ncapayi, CALUSA (methodologies)
 Professor Jeff Peires, FORT HARE (strategic networks)

11:00 - 11:30 **TEA BREAK**

- 11:30 - 12:30 **PLENARY DISCUSSION (Reports & Next steps)**
 Professor Lungisile Ntsebeza, NRF Chair on the Precolonial Catalytic Project

- 12:30 - 13:00 **SUMMARY, CLOSURE & THANKS**
 Professor Lungisile Ntsebeza & , NRF Chair on the Precolonial Catalytic Project
 Prof Denise Zinn, DVC: Teaching and Learning

13:00 **LUNCH & DEPARTURE**

ABSTRACTS

(IN ORDER OF PRESENTATIONS)

Educational materials and data generated through pre-colonial research projects in Mozambique

Matilde Muocha, Institute of Arts and Culture of Mozambique | matildemuocha@gmail.com

When Mozambique conquered its independence in June 1975, the country started a process of construction of symbols of a free-nation. This process was based on historical and archaeological surveys carried out on the pre-colonial period. The result was diverse information about social, political and economic life of human settlements before colonialism, and the relation with other African and Asian communities. This paper presents the results of research done on the uses in public space of the data generated. The composition of museum collections, commemorative monuments and school handbooks were studied along with documental research and interviews. From the results obtained, it is argued that a more persuasive approach on the public uses of the results of the pre-colonial research projects must be considered for the construction of contemporary identities.

To heal our ancestors: Epistemologies and cosmologies of the Precolonial and the Digital Periods

Kershan Pancham, UCT, Afro-Asia Music Project: Visual and Digital Epistemologies

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When a living person becomes a dead one, does all their woundedness, their injustices, just get 'wiped out'? Conveniently for the living, is the suffering of that person 'over', to afford the living the respite to 'forget' about it, and give up the task of justice?

If the dead are also agents (and subject to the agency of the living) – how does this affect our approach to research, materials, archives and archiving?

How can we consider the place of these kinds of cosmologies and epistemologies as decolonial options in generating materials, knowledge and knowing from these projects?

What about photographs, artefacts and materials of the dead? Who has the right to decide about the lives, belongings and stories of the dead? With the data and materials produced, (how) should we grant access to the materials? – Is a digital archive the best, ethical, fair thing? As the photograph, and massification, has radically changed our relationship with experiencing a unique thing, moment or work of art (Berger 1972), so too is the digital changing our relationship with experiencing things, moments, art, information due to its powers of immediacy, reproducibility, on-demand-consumption, and its 'hidden' structures of the algorithms and Search Engine Optimizations that govern users' consumption and production of information on the internet.

Broadly speaking, I explore the task of working with digital archives, and 'living' archives (Stoler 2002) and speak to some welcome provocations that Serageldin (2011) makes about the curiously changing nature of

the structure of knowledge from the codex/manuscript structures to hyperlinked/fractal/rhisomatic/network structures of sharing and using knowledge. What does this imply for the place, and pace, of pilgrimage - to journey across space and time, to labour, in order to meet a sacred thing, be it a person, a site, a ruin, a learning? From the digital dimension - which has vastly, and grotesquely, distorted the human being's ability to control and manipulate time and space (by controlling one's access to information consumption, absorption and stimulation) - what are the implications for doing ethical precolonial, decolonial and healing/educational work?

How do we do research with the ancestors, and with their 'consent'? What rights do the dead have, in stories about them? How to perform critical ancestry?

How do we do this (research) work as acts of healing our ancestors and ancestry, instead of being the ones who sell our ancestors' graves ?

The Five Hundred Year Archive: Building a Digital Archive for the Southern African Past before Colonialism

Dr Grant McNulty,

Archive and Public Culture Research Initiative, UCT | Grant.mcnulty@uct.ac.za

The southern African past before the advent of European colonialism remains one of the most under-researched aspects of the history of the region. There are several reasons for this, of which two stand out. Firstly, while some of the relevant resources are text-based, many exist in other forms, the archival potential of which is not readily apprehended. The second reason is the way in which the materials pertinent to the remote past have been shaped by disciplinary conventions (such as museology, archaeology, anthropology etc.) and colonial and apartheid knowledge practices, to be treated as timeless, traditional and tribal materials. An initial move in the Five Hundred Year Archive (FHYA) project is the creation of a digital exemplar in the form of a website, which is capable of bringing together digitally, textual, visual and sonic materials pertinent to these periods. The exemplar aims to be a conceptually innovative intervention geared to engaging, in a critical manner, inherited forms of knowledge organisation. It is being constructed to work across multiple institutions and disciplines, to include multimedia (digital text, images and audio) and to provide context, by taking into account the provenance of the various materials, as well as their multiple histories, and how they have changed over time. This paper presents some of the challenges involved in translating the conceptual thinking behind the FHYA into a practical project. It proposes a standardised framework for the FHYA Exemplar that can accommodate the variety of materials emanating from different partner institutions and disciplines.

Translation of San Orality into African Poetry

Luan Staphorst, NMMU | luanstaphorst@gmail.com

The oral tradition of the San-people has largely been extinguished alongside their 28 different languages and dialects – except for two small archives which house fragments of their indigenous knowledge, myths and beliefs. Two translation projects have, however, been underway to restore this knowledge and literary base into Afrikaans – firstly, by the renowned poet Antjie Krog, and secondly, by myself. Through this translation, along with the already rich history of San-inspired mythology and verse-forms found in Afrikaans, the pre-colonial culture and philosophy of the San can be restored to being a prominent and important part of South African literature, and the larger South African discourse on identity.

The story of Qhumanco

Mr M.P.Giyose, CALUSA | mpg@telkomsa.net

This paper focuses on Qhumanco and the use of oral evidence collected to begin to reconstruct the life of the people of Qhumanco at the point of contact with colonialists. I try to show how we can go back and re-imagine life before the arrival of colonialists in that area.

Reflections On Methodologies Used In Investigating The Lives Of Rural Residents In The Former Xhalanga Magisterial District

Dr Fani Ncapayi, Honorary Research Associate (UCT & Director of CALUSA) and Mlingani Mayongo (CALUSA)

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This paper reflects on methodologies used in an investigation of family histories and the lives of people in three villages of the former Xhalanga magisterial district. The residents of the villages – Cala Reserve, Mnxé and Tsengiwe – work with CALUSA on issues of governance. Being qualitative, the study uses a variety of techniques ranging from focus group discussions, in-depth interviews, drawing of maps to depict sites of historical significance, the investigation of rock paintings, as well as usage of workshops. The study raised questions about certain issues that need further investigation. The use of focus group discussions helped the participants to complement each other in identifying the early families of Cala Reserve and Tsengiwe. A follow-up workshop, that involved participants and respondents in the focus group discussions and in-depth interviews, respectively, validated the evidence gathered. The workshop also deepened the study through the questions participants raised during discussions of the reports. The paper, thus, shows that a combination of a variety of research techniques helps to deepen the study.

Of Definitions and naming: “ I am the earth itself. God made me a chief on the very first day of creation...” (Williams, The Journal and Selected Writings of The Reverend Tiyo Soga, 121).

Dr Nomathamsanqa Tisani, Rhodes University | Thami.tisani@gmail.com

In this paper, the presenter will pursue research questions on how Africans defined and named themselves in the face of creeping colonialism and incipient Christian religion. Naming and othering of the colonised are questions that have been raised by researchers. For example, Mudimbe and Said have presented their arguments under the concept of invention. The take off point in this paper is a discussion of how an African defined himself as an example of self-definition, self-framing which should be one of the undergirding approaches in researching the African world in the past and present. At a broader level Africans cannot frame and shape themselves in line with the charts of the coloniser.

Rubusana and the Missing Idiom of African Historiography

Dr Nomalanga Mkhize (NMMU) and Dr Sakhumzi Mfecane (UWC)

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In this paper we argue that South African historiography has largely used African versions of history as source material rather than recognising it as historiography itself. South African historiography, we argue, has been a white record of black actions. What is missing is the recognition of the many scattered writings by Black South Africans themselves. In this paper, we explore some historical puzzles through the clan genealogies compiled by Walter Rubusana in his collection Zemk'inkomo Magwalandini. We argue that African versions of history have yet to be acknowledged formally as South African historiography even though it is through African accounts that much precolonial narratives can be excavated. We argue that the idiomatic layers of African language are central to the reconstruction of the missing African historiography in South Africa's history scholarship.

IsiXhosa does not do gender: Contesting assumptions and re-imagining women identities in Xhosa society

Professor Pamela Maseko, Rhodes University, School of Languages and Literatures | p.maseko@ru.ac.za

In studies on gender relations in South Africa, one of the widely-held assumptions about Xhosa society is that women are invibilised and are perpetually subservient to menfolk. Scholars maintaining this assumption use the western conceptualisation of gender relations where the physical body is always linked to social positions. Amongst amaXhosa gender is not used to explain social relations. Instead, social relations are organised around age, rank, social eminence gained by ability or achievement and kinship, not around body-type. A term like inkosi, for example, in isiXhosa means “chief” while inkosikazi means “chieftainess”. Kropf (1899:194) in his dictionary correctly glosses this as “chieftainess, female ruler or queen;” but adds

that “nowadays a husband calls his wife inkosikazi; this was introduced by missionaries”. –Kazi is a nominal suffix in isiXhosa with a meaning which reinforces the intensity of the idea of the root word not only in size but also in attribute. It carries meaning of “prominence” and “grandeur”. Words with these endings commonly refer to womenfolk, implying the appreciation of women in Xhosa society. The contemporary English equivalent “wife” brought by the missionaries is a representation of Western life and experience. As it is, it misrepresents Xhosa society experiences and realities, and instead wrongly imposes western conceptualisation about the wife-husband relationship. Using linguistic evidence from the literary archives written in the 19th century by early isiXhosa literates who used newspapers to tell an African experience from an indigenous perspective, this contribution examines how equity and equality between women and men is captured in the lexicon of the language. I show that isiXhosa is a non-gendered language and that if language is a social institution, then it should be considered in making sense of the past, and providing counter-arguments to contemporary dominant narratives about woman in Xhosa society.

Repositioning uMakhulu as an Institution of Knowledge: Learning about Leadership from uMakhulu (Grandmother)

Dr Babalwa Magoqwana, Nelson Mandela Metropolitan University, Port Elizabeth

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This paper seeks to challenge some of the narrow conceptions that seem to define uMakhulu (grandmother) purely in economic and seniority terms in African households. It goes beyond the normal narrative of uMakhulu as a “safety net”, “care-giver” under harsh socio-economic conditions in the rural households or “narrators of oral history”. The paper seeks to position uMakhulu as an institution of knowledge that transfers not only ‘history’ through “iintsomi” (folktales) but also an institution that we can learn about leadership values. The paper builds on Kondiwe Khondlo’s (2015) notion of “isazela” (conscience) as part of public leadership. This paper argues that this institution of learning about values and leadership can help us not only produce public leaders with “isazela” but also who have learnt about values of “ukuzimela” (self-sufficiency) and “ukuhlonipha” (loosely translated as respect) as part of the leadership skills embodied by uMakhulu. The concept of “ukuhlonipha” is used beyond the ‘gendered’ notion of ‘respect’ which is normally misunderstood by Western thinking to mean submissive and ‘traditional’ womanhood. In using uMakhulu as the institution of knowledge we then move beyond the gendered and binary nature of institutions of learning (public versus private spaces of learning) but we integrate language and values carried by our grandmothers in dealing with social, political and economic challenges our societies.

The Long Southern African Past: Enfolded Time and the Challenges of Archive

Professor Carolyn Hamilton, Archive and Public Culture Research Initiative, UCT | Carolyn.hamilton@uct.ac.za

The long southern African past before the advent of European colonialism remains resolutely neglected despite powerful post-apartheid impulses of various kinds for its recovery and celebration. In the last twenty years

or so, outside of the specialist discipline of archaeology, there has been relatively little research undertaken to support those impulses. In this paper I offer my understanding of some of the things that have given distinctive shape to this field, and more particularly to enquiry into the late independent periods, attempt to account for its stalled aspect, identify the challenges as I see them, and indicate some of the directions of new research currently being inaugurated. Amongst other things, I offer critiques of the prevalent forms of periodization, the entrenched and limiting effects of persistent thinking in terms of forms of ethnos, as well as of the portmanteau notion of oral traditions which operates in this field and its consignment out of the realm of political discourse. I make an argument for urgently needed intellectual histories of how this area of history became the preserve of certain disciplines and not others, and of how concepts migrated across these disciplines to become entrenched as the foundational elements in the history of the region. I go on to deal with the making and reshaping of the available archive for these periods and the methodological implications of how that making and reshaping is understood.

The Home of Legends Project: The Potential and Challenges of Using Heritage Sites to Tell the Stories of the Eastern Cape

Dr Denver A. Webb, NMMU and Professor Mcebisi Ndletyana, University of Johannesburg

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The Home of Legends is an Eastern Cape branding and marketing campaign launched in 2012 at Mqekezweni, near Mthatha that has enjoyed mixed results. It included promoting certain heritage sites; a series of imposing billboards and posters placed on prominent landmarks throughout the province; and a public call inviting ordinary citizens to suggest names of individuals whom they believed had achieved legendary status. The campaign soon ran into a number of problems. The two main ones were that the Home of Legends conceptualisation was insufficiently clear on the categories of possible legends and the criteria for what might constitute a legend; and that the campaign was not based on a solid foundation of academic research to back up the choices of legends and provide narrative context. The Eastern Cape Office of the Premier and the National Heritage Council subsequently entered into an agreement to commission research that would provide a firm academic foundation for The Home of Legends campaign. One of the key questions posed was how heritage sites in the Eastern Cape could be identified and used to tell the narratives(s) of the province, beginning with the geological and paleontological past, through the pre-colonial and colonial periods to the recent past. Amongst the underpinning principles was the idea that neglected and marginalised aspects of Eastern Cape history, especially in the pre-colonial period, should be included in the project. The main objective was to produce a book spanning this broad time frame. Over and above the intention to provide a reference work to guide tourism product development, marketing and heritage conservation; the project also aimed to provide an accessible, updated account of Eastern Cape history and prehistory for communities and schools. The planned process included a range of community consultations at local and district level to identify sites and people around which the narrative(s) could be woven. The National Heritage Council assembled a team of researchers to produce the envisaged book. The project is nearing completion, but some conceptual and operational challenges have been experienced. This presentation outlines the intention and process issues around The Home of Legends and then explores the challenges and opportunities that have been experienced, especially around pre-colonial history.

COMING HOME

Arch. Ernst Struwig, Architecture, NMMU | Ernst.Struwig@nmmu.ac.za

If the University is a place of higher learning - and therefore also the School of Architecture - then it is possible to ask what role pre-colonial knowledge has in the Schools of Architecture? The progressive loss of aesthetic quality and the social consequences on the environment, territory, landscape and the city impose to interrogate on the knowledge that belongs to architecture. Certainly, but is it clear what is intended with architecture, with education and what is the character of our contemporary culture? Knowledge, and with this is intended also research, is the real treasure through which the School has to renew itself continuously. Knowledge is the remote principle of everything and is not owned by anyone. This presentation of the research project of the first year architecture students, which is a cross-disciplinary reading of the past as a compass for the future, intends to take a specific position as a critique with respect to the nature of and results produced by our contemporary culture.

The relation between secret places and stories / myths of the Khoikhoi people

Dr Magda Minguzzi, Architecture, NMMU | Magda.Minguzzi@nmmu.ac.za

How it is possible to find an African identity if we are not engaged with the African people? With the African elements in the territory? With the traces that are still present and that have been ignored by the Modern and Contemporary city? The research that I started last year aims to reveal the "layer" of the historical identity and the layers of the first indigenous people of South Africa in the Eastern Cape through: The identification of physical signs/traces and their relations; the traces in the oral tradition of myths and legends. Representative people from the KhoiKhoi community are part of the research group. In this way, the final output will be a point of view shared and not an external observation.

The Khoi Revivalist Movement (pre-colonial methodologies and challenges in the Western Cape)

Bradley van Sitters (Khoi Revivalist Movement) and Dr June Bam (African Studies, UCT)

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This paper reflects on work we have done intermittently together in Cape Town since 2015 in trying to reimagine and construct the 'pre-colonial' in the Cape. Van Sitters teaches Khoi languages at the Cape of Good Hope Castle (built in 1666) and provides alternative public narratives of various 'sites of memory' in Cape Town, including the recent Prestwich Memorial. These methodologies do not go uncontested and while they may illuminate community knowledge and interpretations on the 'pre-colonial' Cape, they also provoke new research questions about the institutionalisation of the 'pre-colonial' as it is 'managed' and exists in contemporary public heritage spaces in Cape Town.

Using Paulo Freire's Pedagogy of the Oppressed in pre-colonial epistemology

John Sanni, University of Stellenbosch | sodjohnsan@gmail.com

The year 2015 saw the emergence of predominantly black South African students question the economic, social, political and educational status quo. Much more than a mere banter about personal gains, in its currently passive but inherently active outlook, the struggle is real in its persistence and search for collective meaning and recognition. The outcry has brought about a number of hashtags like #FeeMustFall, #DecolonisingofEducation, among others. Some have referred to the struggle as the 'Fallism' syndrome. 'Fallism' is often used in a stereotypical sense to undermine the significance of the struggle. This labelling, however, has not obstructed the intended message. With the above background in mind, I seek to critically engage the problem of education in South Africa. There are many deductions that can be made about the protests, but I show how they point to a search for meaning. This is because education has failed to provide meaning in the way it has been used to address the historical narrative of the people. In South Africa's search for meaning, education has to engage the tripartite (past, present and future) realities of the people in their struggle for true emancipation. To advance my argument, I will draw extensively on the Brazilian philosopher's, Paulo Freire's, work whose Pedagogy of the Oppressed speaks directly to the situation.

Strengthening roots: Possible arts-based pedagogical explorations of past history, origin and culture with young children

Dr Kathija Yassim | Kathija.Yassim@nmmu.ac.za

A compelling statement made by Fredua-Agyeman (2008) is that "growing up and learning about the art of story-telling from my father and teachers ... I was never told that Africa has its unique story." In this paper, I attempt to explore the use of arts-based pedagogies in creation of children's literature and story-telling as a possible mechanism to explore our unique pre-colonial history. The arts and their forms are as ancient as human existence, yet the emergence of artistic paradigms and their use in educational inquiry has been relatively recent. Such approaches have the potential to create new epiphanies and an opportunity to explore the liminal spaces in ways that some traditional research approaches cannot access. Weaving artworks, photographs, artefacts and pre-existing images drawn from society can be used creatively through the act of storying, oral storytelling and performance to provide a creative space to bring to the fore our past history, origins and culture.

Teaching Egypt as pre-colonial: African advanced civilisation and responses to a quest for a decolonised and Afrocentric education

Professor Simphiwe Sesanti, UNISA | sesanso@unisa.ac.za

Students in institutions of higher learning, led by the Rhodes and Fees Must Fall Movements, have not only

called for a decolonised but an Afrocentric education. What this means is that the students have recognised that while protest is good as a form of struggle, in itself it is inadequate. Theirs is a manifestation of a quest that says that revolutionary struggles must not just oppose but propose. It is in this context that this author proposes that the academic world must heed and take seriously the call made by the Senegalese pan-Africanist scholar, Cheikh Anta Diop, who argued that until African scholarship and academia reclaim the history of Africa the African liberation project will be incomplete. In this paper I retrace the conditions that led to Diop's thesis and argue that heeding his call will be an appropriate response to an appropriate demand by the South African students.

Considerations for epistemological methodologies and possibilities in producing materials on the pre-colonial

Dr June Bam, African Studies, UCT | june.bam-hutchison@uct.ac.za

Using the interdisciplinary UNESCO General History of Africa Volumes 1 and 2, respectively titled Methodology and African Prehistory (edited by J Ki-Zerbo) and Ancient Civilisations of Africa (edited by G.Mokhtar), as departure point, this paper critically considers methodologies, limitations and possibilities for the development of 'pre-colonial' knowledge materials for use in education. What can be done with existing resources and how? How can knowledge partnerships assist with the process? This paper is work in progress towards the development of a research proposal to be taken forward in collaboration with the NRF Chair on Land Reform and Democracy.

Mapungubwe in the South African School History Curriculum

Himal Ramji | himalramji@gmail.com

This piece brings together some thoughts towards my master's thesis. My MA project looks at the aims of the Curriculum and Assessment Policy Statement (CAPS), and how these are manifest (or not) in the content prescribed in the document with focus on the 'pre-colonial' sections of CAPS. For the purposes of this paper, I look specifically at the topic of Mapungubwe, as prescribed in grade 5, and compare the interpretations provided in CAPS and textbooks to the interpretations of the novel, in this case Zakes Mda's The Sculptors of Mapungubwe. Essentially, for this paper, I want to ask: What might the creative interpretation of the distant past offer to improve or expand our history education?

Chair of the Conference: Professor Lungisile Ntsebeza

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