HeritageMatters
An aerial view of KwaMuhle Museum with the Durban skyline. 2016 marks the 20th anniversary of the opening of KwaMuhle Museum.
Heritage Matters

Nationwide student protests witnessed during 2015, which ultimately encompassed a wide range of issues, initially began at the University of Cape Town on 9 March 2015 as a denunciation of the C.J. Rhodes statue in front of Jameson Hall on UCT’s upper campus. This localised student movement was transformed into a more widespread phenomenon under the title of #StatuesMustFall on 26 March 2015 when a statue of King George V was defaced at the University of KwaZulu-Natal’s Howard College campus. The bronze memorial was splattered with white paint and wrapped in a black cloth with the words “end white privilege” written on it. King George V was a grandson of Queen Victoria and is the grandfather of Queen Elizabeth II. He was king of the United Kingdom and the British Dominions, and Emperor of India, from 6 May 1910 until his death in January 1936 and visited South Africa in 1901, including a short stay in Durban, on 13 August 1901.
After a quiet start, 2015 suddenly emerged as a turbulent year of vigorous debate within the heritage sector, characterised by public engagement on the function of museums and monuments, as well as the extent of their transformation. Seen from the perspective of historians, consideration of topics such as these is a good thing and the sign of a society that cares deeply about the past and the nature of change. The outcome of such debates has a direct impact on the work of heritage professionals, and some suggestions from the public caused a certain amount of concern in such circles, in particular the frequently heard proposal that specific colonial and apartheid-era statues or monuments should be placed in museums. Curators all across South Africa wondered where they would find space for the dozens of sculptures they might soon find on their doorsteps.

After a rolling campaign of pitching paint onto statues sparked an outburst of public consultations on the matter, facilitated by both the national and provincial Arts and Culture departments, civic interest in the subject of heritage transformation appeared to decline as quickly as it surfaced. Although the issue first arose due to the #RhodesMustFall campaign at the University of Cape Town, and was taken up by students and citizens all over South Africa, the debate it generated should not be seen as a quirky expression of short-lived campus debate. While the students who raised it have since shifted the focus of their anger to economic issues, specifically the cost of tertiary education and lack of financial support for low-income families, it is wrong to assume the debate is over.

At the annual LLAM (Library, Language, Archives & Museum Services) conference hosted by the KZN Department of Arts and Culture, Annie van de Venter-Radford of Amaca KwaZulu-Natal spoke about the wonderful opportunity the heritage sector has been given to re-examine policies and practices that influence public perceptions of how representative our museums, monuments and memorials are, or are not, depending on your personal point of view. There was widespread agreement by those present at the conference session that the responsibility for assessing both the state of transformation and the success of the process so far within the heritage sector lies firmly in the hands of the sector itself. As custodians of the national cultural assets, both tangible and intangible, it is up to the professional corps of dedicated museum staff to make sure that the useful momentum that has been gained in this regard is not wasted.

The current edition of Umlando conveys the relevance of this subject, which is touched upon by many writers and forms the subject of several articles. It is, in fact, reassuring to see that the Local History Museums are at the forefront of heritage transformation, not only in the debate but in practical terms too. Exciting projects such as the museum of education at Loram House, the Mpumalanga Heritage Centre and the Liberation Heritage Route all form part of a strategy by eThekwini Municipality to highlight heritage that relates to the struggle for democracy. Cultural integration and social cohesion are at the centre of numerous projects run by the museums, like our speech contests, the cultural diversity festival and the notable annual lectures in honour of struggle icons such as Victoria Mxenge and J.T. Gumede. These pages of Umlando therefore serve as a useful record of the restless state of heritage in South Africa during 2015, not only documenting the debates that are so crucial to improvement, but also demonstrating progress where it has taken place.

Steven Kotze
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From the Editor’s Desk

we would love to hear from you

The Local History Museums of eThekwini Municipality invites the submission of articles about the heritage of Durban and its people for the 2016/2017 edition of Umlando. If your community is hosting an anniversary this year of if you know an interesting piece of history, write an article and let us know the details. Submissions will be published at the discretion of the editorial board.

steven.kotze@durban.gov.za
Message from the Director

SINOTHI THABETHE

Through all its public and educational programmes, Local History Museums has demonstrated its commitment and unquenchable desire to create a socially cohesive, non-racist, non-sexist, democratic and prosperous society where all individuals live together in harmony.

During the state of the nation address, which saw much drama concerning the saga of “pay back the money”, President Jacob Zuma proclaimed 2015 as the year of the Freedom Charter. Subsequently he called on all South Africans to embrace the Charter, as it contained the guiding principle that would transform South Africa and pull the masses of people out of the dungeons of poverty, lessen the gap between rich and poor, haves and have-nots, and ultimately lead to the creation of an equitable society where everyone would thrive. Such proclamation came at a time when the rand was tumbling low compared with other currencies, unemployment was high and public confidence in state institutions very low among South Africans.

The proclamation was soon followed by a radical programme of action by government, working tirelessly to implement the principles laid down in the Freedom Charter. As campaigns by government highlighted the adoption of the Freedom Charter as the government’s “Holy Bible”, this increased expectations from the general public for a speedy magic to deliver them from the harsh economic and social realities of life. It was during this time that many people vigorously questioned and interrogated the Charter and soon realised that what this Charter had prophesied and advocated was nowhere nearer, 60 years after it was adopted in Kliptown in 1955.

Many communities started to question the leadership of the day in different spheres of local government and viewed them as being inept and lacking the necessary leadership qualities and acumen to implement the Freedom Charter.
This stark realisation eventually led to a time when the “tempo” quickened and communities embarked on protests over lack of delivery of basic services by local authorities. Community protests grew steadily and suddenly became violent, often leading to the destruction of state property such as schools, libraries, clinics, etc.

As the “tempo” quickened further and became as unstoppable as a tsunami, it gave rise to the Rhodes Must Fall movement. The young lion roared and its thunder soon reverberated throughout South Africa. Such thunder eventually led to the sudden fall of the Rhodes statue, which had stood on the University of Cape Town grounds for over 100 years. The Rhodes Must Fall movement led to a massive attack on many historical symbols associated with previous colonial and apartheid regimes. Many statues of apartheid and colonial stalwarts were defamed, devalued and painted with various sorts of paint. Even statues of those suspected of collaborating with the oppressive regimes, such as Gandhi and others, became collateral victims of that time. The meaning and relevance of historical symbols and the lack of transformation of the heritage landscape in South Africa were scrutinised and questioned by the public at large. Some were calling for their total removal from public spaces to museums or hidden valleys and special parks dedicated to them, while others felt they were part and parcel of South Africa’s history, thus calling for their protection, conservation and preservation for posterity.

The suggestion that historical symbols be removed from where they were and placed in museums sent shocking waves to the entire heritage fraternity, especially our museums, partly because it demonstrated a lack of knowledge amongst the public of the evolving role of museums in society. It was emblematic of the need for advocacy programmes aimed at teaching the public about the social, economic and political responsibility museums serve in different societies within which they exist. It further showed vividly that many people think museums are just “warehouses” where undesired, unwanted and unused artefacts and ornaments of the past can be kept, preserved and ultimately gather dust. Little did they know that museums are now centres of creativity and innovation; platforms for vibrant debates and robust ideological engagement; bastions for ideas, repositories where political ideas are hatched, fermented and crystallised, as well as centres of knowledge production. They are agents of social change and play a role in the promotion of national identity. Over and above they play a meaningful role in economic development. It is therefore crystal clear that the advocates and exponents of the notion that such monuments and statues be kept in museums seem to have forgotten that museums themselves are public institutions which cater for a wider public. So removing Rhodes or any other statues from wherever they are to museums could not solve the actual problem of transforming the heritage sector which we inherited from the past in South Africa. Be as it may, our cardinal duty as museum professionals still remains that we preserve, conserve and promote our collections for the benefit of the public.

In the wake of these developments, the Local history Museums created various platforms for the public to debate the relevance and meaning of historical monuments through a seminar titled “To Dismantle or To Keep”. The seminar drew speakers from various spheres of the society such as academia, heritage fraternity and public in general. Even some representatives from the National Department of Arts and Culture were present. The growing wave of public debate about historical symbols ultimately led to the creation of a National Task Team by the Minister of Arts and Culture, the Honourable Nathi Mthethwa, to conduct an audit of all historical symbols and re-examine their meaning and relevance in the new democratic dispensation.

After the statue saga and Rhodes Must Fall campaign, xenophobic violence against foreign nationals, especially of African descent, broke out in Durban and soon spread like veld fires to other parts of the country. The uncontrollable spread of such attacks on foreign nationals compelled the government to declare the month of May as “Africa Month”, with various programmes designed to deepen our understanding of Africa and the African diaspora and promote sound co-existence amongst South Africans and foreign nations. It was also during this time that the Local History Museums initiated a series of seminars entitled “Being Afrikan” with the sole aim of
enhancing social cohesion and deepening understanding of Africans themselves about who they are and what it meant to be African. In the apex of these seminars was the promotion of the value of Ubuntu (humanity), which is the oldest human value from time immemorial to the present. The first “Being Afrikan” seminar saw Professor Somadoda Fikeni, Ashantewaa Ngidi and Dr Mathole Motshekga sharing their views on African identity. The second series of such seminars took place in November with Dr Umar Johnson, a clinical psychologist from USA.

In the wake of such adversities the Local History Museums continued undeterred, amidst financial constraints, to create platforms for youth development and empowerment, especially in June with knowledgeable speakers sharing their expertise on youth entrepreneurship. The Durban Chamber of Commerce and Industries CEO, Ms Dumile Cele, embraced the occasion and shared the Chamber’s vision on youth empowerment. Other platforms for engagement and debate created by Local History Museums were various lectures in honour of Victoria Mxenge, Dorothy Nyembe and Harry Gwala, which were staged in different parts of the city in order to ensure accessibility for a large audience. The Harry Gwala lecture was delivered by one of Harry Gwala’s friends, Mr George Mashamba from Limpopo, who first got to know Gwala during the time they were both incarcerated on Robben Island in the 1970s.

Through the Passbook competition, Nelson Mandela Day seminar, cultural diversity programmes, “Being Afrikan” seminars and speech contests, the Local History Museums encouraged youth activism and exchange of ideas amongst young people within the eThekwini Municipality. Some of our youth were even given the opportunity to travel abroad, as the top participants in the Passbook competition were once again granted the chance to visit the German City of Bremen. Through all its public and educational programmes, Local History Museums has demonstrated its commitment and unquenchable desire to create a socially cohesive, non-racist, non-sexist, democratic and prosperous society where all individuals live together in harmony. This is the duty and the mandate we shall all strive for as we build our beloved country, continent and the universe as a whole, and ultimately a better world in which all shall live peacefully and harmoniously.
bergtheil museum

Museum hours:
Monday to Friday  08h00 to 16h00
Saturdays 08h00 to 12h00
Closed: Sundays and Public Holidays
Admission: Free

www.durbanhistorymuseums.org.za
This year marks the 60th anniversary of the Freedom Charter in South Africa, a document that created a change of ideas about the democratic rights of black South Africans and their protection under the law. The Freedom Charter was a statement of core principles of the South African Congress Alliance, which consisted of the African National Congress (ANC) and its Alliance partners, the South African Indian Congress, the South African Congress of Democrats and the Colored People’s Congress. The Freedom Charter developed from a suggestion first proposed by Z.K. Mathews and was then adopted at the Congress of the People in Kliptown near Johannesburg on 26 June 1955.

That year the African National Congress had sent 50,000 volunteers into townships and the rural countryside to collect what were called “FREEDOM DEMANDS” from the people of South Africa. This was designed to give all South Africans an equal say in what their rights should be. In late June roughly 3,000 delegates attended the Congress of the People, although the meeting was broken up by the police. The Freedom Charter had already been drafted in full at that stage, and according to Gottschart (2005) was ratified, as “the crowd had shouted its approval of each section with cries of ‘AFRICA’ and ‘MAYIBUYE’”.

The Freedom Charter is a unique document, because for the first time in South Africa the people of South Africa were actively involved in formulating their own vision of an alternative society. In addition, the system of state oppression and exploitation that was prevalent in the apartheid era was rejected by all. On 11 February 1990 Nelson Mandela was finally freed and when the ANC came to power in May 1994 it later introduced the new constitution of South Africa, which included many of the demands of the Freedom Charter. No reference was made to nationalisation of industry or redistribution of land, however, which were outlined in the Freedom Charter. Despite this, the document is notable for its demands and commitments to a non-racial South Africa and has remained the platform of the ANC from the end of apartheid until today.

The Freedom Charter contained 10 clauses:

- The people shall govern and have the right to vote, regardless of race, colour, or sex.
- All national groups shall have equal rights before the law, in the instrument of government and in schools, and racial insults are forbidden.
- The people shall share in the country’s wealth.
- Nationalisation of mines was called for, while banks and industrial monopolies for trade and industry shall be controlled for the benefit of the people and for all the people to have equal economic rights and jobs.
- The land shall be shared among those who work in it, and the Charter demanded the redistribution of land and state assistance for the peasantry, as well as the abolition of any restrictions on movements of people and access to land and stock holdings.
- All shall be equal before the law, a clause to abolish detentions or banning without trial, as well as all discriminatory laws.
- All shall enjoy human rights, guaranteed freedom of speech, worship and association and unfettered freedom of movement.
- The doors of learning and culture shall be opened, setting out principles of free, universal, compulsory and equal education. A promise to wipe out illiteracy and undertaking to remove all cultural, sporting and educational colour bars is included.
- There shall be houses, security and comfort, promised decent housing for all as well as care for the aged, the disabled and orphans.
- There shall be peace and friendship, South Africa will respect the rights of other states and will strive for peace.

The Freedom Charter is a unique document, because for the first time in South Africa the people of South Africa were actively involved in formulating their own vision of an alternative society.

ZANELE NDLOZI

The Congress of the People gathered at Kliptown, outside Johannesburg on June 25 and 26, 1955. Photo: ethos.colgate.edu

*Zanele Ndlozi worked as an intern at the Durban Local History Museums from January 2014 - January 2016*
In March 2015, the country experienced a wave of protests against the apartheid or colonial monuments and symbols. Protests ensued at the University of Cape Town, where the students called for the removal of the Cecil John Rhodes statue and the total institutional transformation of Rhodes University. The statue was defaced, and eventually removed. This then escalated to the whole country. The statues of figures such as Paul Kruger, Mahatma Gandhi, Queen Victoria, J.G. Strijdom, Louis Botha and J.B.M. Hertzog were targeted, and in KwaZulu-Natal the statue of King George V at the University of KwaZulu-Natal, Dick King, Louis Botha and that of Fernando Pessoa in Durban were defaced. The protests were condemned by the government and other heritage agents such as the South African Heritage Resources Agency (SAHRA), which is mandated to protect and promote heritage resources in South Africa according to the National Heritage Resources Act 25 of 1999 (NHRA), and the National Heritage Council (NHC), whose mandate is to promote and develop South African heritage as a strategic resource to nation building and national identity. It is important to note that the vandalism and/or defacing of statues was a contravention of the NHRA, which recognises the controversial apartheid statues as part of the South African heritage, and therefore protected.

The Minister of Arts and Culture then conducted a consultative meeting in Pretoria to discuss the issue of colonial monuments, which came up with 20 resolutions (which can be viewed at the following website: https://www.westerncape.gov.za/assets/departments/cultural-affairs-sport/resolutions_20_april_2015_national_department_of_arts_and_culture.pdf). One of the most important resolutions was that the existing heritage laws should be reviewed to see if they are relevant, but in the interim, the existing laws and channels for raising objections must be adhered to when dealing with heritage. This meant that the vandalism should be condemned and the perpetrators prosecuted. The resolutions also left room to consider various options on what to do with the colonial statues. Many called for the statues to be removed from public spaces and put into museums, but the resolutions are clear that this should not happen. It would portray our museums as dumping sites, having no significant role in the grand project of the democratic South Africa.

Some argued that the monuments should be put in a theme park, as in the German example when statues from the Nazi era were put in a memorial park. In Guinea Bissau, the old statues commemorating Portuguese colonialism and the subsequent post-independence Marxist government were removed and stored in Cacheu Fort. It is important to note that this model was proposed soon after South Africa assumed its democracy, when the issues of statues and apartheid symbols were initially debated. Despite this initial debate, “the ANC spokespeople involved in outlining cultural policy for the democratic government were adamant that most of the Afrikaner monuments should remain, including the Voortrekker Monument” (Coombes, A. 2004. History After Apartheid: Visual Culture and Public Memory in a Democratic South Africa).
Johannesburg: Wits University Press. p. 20.). Nevertheless, the 2015 protests once more cast the spotlight on this option, and it was hailed by some commentators as the most apt one to apply in the South African context.

Numerous platforms were created all over the country to address the issue of protests and pave the way forward. The eThekwini Municipality’s Local History Museums organised a dialogue entitled “Historical Statues and Monuments: To Dismantle or to Keep?” which was meant to ply the road ahead, with substantial input from all concerned stakeholders. Footage of this dialogue is available on DVD from the Museum Officer at Old Court House Museum. This forum gave a clear indication of the delicacy of the issue of statues and other apartheid symbols, and the degree of caution with which it needs to be handled.

This dialogue, which was facilitated by Dr Bheki Mngomezulu, a political commentator and lecturer at the University of KwaZulu-Natal, consisted of a panel of Adv. Sonwabile Mancotywa, CEO of NHC, Professor Sabine Marschall, a heritage expert and lecturer at the University of KwaZulu-Natal, Mr Gregory Otong from SAHRA, Professor Ashwin Desai, a political commentator and lecturer at the University of Johannesburg, and Mr Dithobe Mosana, the SRC President of the University of KwaZulu-Natal. The dialogue was vibrant.

Mr Dithobe Mosana emphasised the symbolism of statues, and that their symbolism is no longer relevant in a democratic state. He argued that the statues must be kept, but in political museums that show people how far we have traversed as a country. The public spaces, he argued, need to bear symbols that are aligned with the ideals of a democratic country.

Prof Sabine Marschall traced the issue of statues back to 1994 when a policy influenced by Nelson Mandela’s approach to reconciliation and nation building was developed. This policy rejected a blanket iconoclasm of simply removing statues, but opted to consider each statue or monument on its own merit. This was to be complemented with stakeholder consultation, and a legal process that needs to be followed when one has an objection to a statue or monument, which still exists today. As a matter of principle, the government decided to keep most of the statues, but recontextualise them by pairing them off with another statue that represents the African perspective of the same historical event, e.g. the statue of King Dinizulu which faces the Louis Botha statue in Durban.

Prof Marschall mentioned that in Durban, no statue has been completely removed, except the Bartholomew Diaz statue that has been temporarily put in storage. The City has tried to recontextualise existing monuments by investing in new monuments, but this has failed because there are at least 10 monuments and commemorative projects pursued by the City in the past 15 years that have either never been completed, have completely failed or are now standing vandalised and neglected. The six major reasons for this are:

• Poor planning and incomplete stakeholder consultation e.g Museums and other Heritage Bodies
• Lack of meaningful community participation
• Lack of public sense of ownership and appreciation of importance of monuments
• The glaring contrast of expensive monuments in poverty stricken communities
• Lack of a tourist attraction and failure to draw tourists
• Lack of consensus over the meaning of these statues.

(continued on page 15...)
Cato Manor Heritage Centre

Museum hours:
Monday to Friday 08h30 to 16h00
Closed: Saturdays, Sundays and Public Holidays
Admission: Free

www.durbanhistorymuseums.org.za
On 27 May 2015 the Libraries & Heritage Department of eThekwini Municipality hosted the first of a dialogue series entitled “Being Afrikan”, aimed at ensuring that Africans are able to coexist in communities in harmony as citizens and as members of the global community. (Note that a “k” is preferred in the spelling of “Afrika”, rather than a “c”, as Afrika is preferred by Afrocentric activists who insist that before colonisation, the original name of our continent was “Afrika”. Thus dropping a “c” is tantamount to our finding ourselves as Afrikans and going back to the roots of who we really are). This dialogue came at an appropriate time; South Africa was recovering from the scourge of xenophobia that swept across the country, killing at least seven people, displacing about 5 000, tarnishing the global image of South Africa and leaving the government nursing its marred relationship with the world.

This also ironically happened to the backdrop of a country commemorating the 60th anniversary of the Freedom Charter that underlines that South Africa belongs to all who live in it, black and white. The rampant attacks in Durban further posed a threat to the City’s vision of becoming Africa’s most caring and liveable city by 2030. The xenophobic attacks were decreed by the majority of South Africans, especially the government and civil society, and numerous measures were taken to address this tenacious disease that first swept through South Africa back in 2008, leaving about 60 people dead. Its repetition in 2015, albeit this time referred to as Afrophobia, for only African foreign nationals were being targeted, portrayed South Africa as a sick nation that is in dire need of healing. Measures were thus taken all over the country, especially in Durban and Johannesburg where this scourge was atrocious.

After the attacks, it became apparent that there was a need to relook at the concept of “Being Afrikan”, in as far as South Africans and their relationship to the continent was concerned. The dialogue was based on a book by Professor Mandivamba Rukuni which is philosophically anchored in the notion of Ubuntu. This philosophy propels us as Afrikans to go back to our roots, salvage what is wholesome and best, and use it as the basis for our way forward. Among the speakers were Ms Yaa Ashantewaa Archer-Ngidi, the Director of the Afrikology Institute, Professor Somadoda Fikeni, Honorary Professor at the University of South Africa and Dr Mathole Motshekga, founder of Kara Heritage Institute. Their contributions are summarised as follows:

**DR MATHOLE MOTSHEKGA**

In his Regeneration of Africa speech at Columbia University in 1904, Dr Pixley ka Isaka Seme stated that Africa cannot be compared to Europe or any other continent, because different peoples have different challenges. Seme unambiguously reclaimed the sphinx and pyramids of Egypt and Sudan and said these were products of African genius. Europeans have spent and are still spending a lot of reserves trying to explain the sphinx and the pyramids. Despite their scientific knowledge, they still do not understand how these structures were built.

No one but we ourselves can explain who we are as Africans. The first King of Africa was Pharaoh, symbolised by the sphinx of Egypt. The sphinx is the oldest
The history of Africa will never be complete until we connect the history of the rest of the continent with that of Egypt. Unless we re-establish our relationship with our ancestors, we will not have established our relationship with our ancestors.

The Egyptians come from the source of the River Nile. At the source of the Nile, there is an island called uKara, which means the spirit of the Sun or simply the land of the Sun. uKara in the Nguni language is uLanga, or uRanga in Swahili, which also means the sun. The Nguni people say they come from eNgonini, a place in central Africa. This place is also called uKara. In Lake Victoria, there is an island called uKara, and the people of that island are called BaKara. From the rest of the continent you find BaKara, bakaRanga, bakaLanga and beLanga. In short, to be an African, simply means to be a child of the sun, a child of light, and a child of God. There is nobody on the continent who is by nature Shona, Ndebele, Swati, Zulu, Chewa or any other ethnic identity. These are mere decorations that developed over time. We are Africans, the children of light.

Education about our origins must be compulsory. In the same way that we know the Jewish prophets, we need to know ourselves. For as long as we do not know ourselves, outsiders will tell us who we are and that is why today we doubt that we are Africans whereas we are nothing else but Africans.

**DR SOMADODA FIKENI**

Africa is currently not where it was in 1963 when the African leaders met in Addis Ababa to form the African Union. It is, however, not where it is supposed to be today. We are in a place between places, and in a time between times. Seretse Khama, the founding leader of Botswana, urged us in 1917 to write our own history, because a people without a past is a lost people, and a people without a history is a people without a soul. It is for that reason that Jewish people, so few in number, have such an impact across the world because they have made sure that in the Christian religion, we quote their ancestors without fail.

In 1970 Amílcar Cabral, delivering the Eduardo Mondlane Memorial Lecture, talked of history as a weapon. He said that you can conquer people, but if you want to conquer them permanently, you must make sure you destroy their culture, which is their base. The destruction of African civilisation has denied us the knowledge of what Africa contributed to human civilisation. Today Nigeria, the largest producer of oil, has no fuel. The paradox of a continent so rich, but its largest producer of oil, has no fuel. The history of the rest of the continent to human civilisation. Today Nigeria, the largest producer of oil, has no fuel. The paradox of a continent so rich, but its people devastated by poverty!

The cradle of humankind in South Africa, Maropeng, teaches us that humanity has a source of common origin. We also know that agro-pastoralists migrated to southern Africa from central and eastern Africa. Now that we have settled in southern Africa, we should never ever forget the links that bind us. The mfecane wars led to reverse migration, hence there are Ndebeles in Zimbabwe, the Ngonis in Zambia, Malawi and southern parts of Uganda, and the Nxumalos in Mozambique. In South Africa, there are more Tswanas than in Botswana, more Sothos than in Lesotho and more Swatis than in Swaziland. This is because those who drew up the map did not care where the family was. When the Berlin conference took place in 1883, rulers and lines of latitude and longitude were used; it did not matter whether the line cut through one’s garden. That is why there is a very straight line between Namibia and Botswana.

The reason we have so many cities is because we had migrant workers from the villages and other countries to build our cities. The history of labour migration and the history of urbanisation have always linked us up as Africans.

It is generally acknowledged that our liberation struggle was supported by countries with very few resources. Because of the principle of ubuntu, they hosted us. What is most puzzling today is the fact that South Africans have a sense that they are not really Africans, they are in Africa but not exactly African. Some even say they are going to Africa when they are in Africa. It is because of this condition of alienation from ourselves that we forget who we are, and perpetuate xenophobia.

**YAA ASHANTEEWA ACHER-NGIDI**

Kwame Nkrumah declared that Ghana’s liberation is meaningless unless linked up with the total liberation of Africa. In Nkrumah’s view, liberation was not only political but cultural and philosophical. If we are to answer what it means to
be Afrikan, we ought to define what an Afrikan personality looks like. The collective of African personality speaks to the pan-African national culture. This concept is not a race-based but a race-conscious one. It is ideologically and culturally based on identity.

Nkrumah once said: “We shall then begin with a triumphant march to the kingdom of the African personality and to a continent of prosperity and progress, of equality of destiny and of worth and happiness”. The African Renaissance was infused into the Harlem Renaissance by the African-American writers and it helped them to discover the African personality. I have introduced what I call the composite African, which in its basis emanates from being Afrikological in one’s enquiry.

We need to link ourselves with the cosmos; we can’t be just Africans in our outfits and language. We belong to a cosmos that we have forgotten to tap into. We need to do away with ethnic identification such as Zulu, Shona, and Ndebele, for example, and adopt a pan-African identity and the individual identity of an African personality. We should be unapologetically pan-Africanists, which is synonymous with African personality, the African genius and the African community as described by Nkrumah.

This dialogue revealed that for human beings, there should be no one tribe or race that is better than another as we share a common origin. It showed that the differences among people that bring about xenophobia, racism and tribalism are products of ignorance, and should be challenged through proper education which emphasises our oneness.

To dismantle or to keep?

(...continued from page 11)

Prof Marschall concluded by arguing that a viable option on dealing with statues is to put them in a dedicated park.

Advocate Mancotywa made it clear that the colonial monuments symbolise power relations in our society, and that the socio-economic and political issues like unemployment, the state of the economy, transformation of our society, poverty and inequality cannot be sidetracked from discussions about colonial monuments. He highlighted that although in 1993 the ANC had developed policy that sought to promote monumentisation and memorialisation to stimulate national building and development, the policy and legislation enacted immediately after democracy was not entirely aligned to what the ANC envisaged in 1993. This was because of the political settlement that led that led to democracy, which was hell-bent on trying to promote reconciliation and nation building.

Adv. Mancotywa concluded by saying the NHC feels there needs to be an audit of statues and memorials. Those in prominent places, that are not reflective of the national values, need to be removed to special sites and re-contextualised, following due legal process. Prof Desai suggested that these controversial statues remain in their current public contexts. He argued that they need to be seen in context, not in a museum where they will be hidden and be out of context. He argued that we should not hide from our history but confront it and learn from it. Mr Gregory emphasised on the need to engage SAHRA and to follow the guidelines as set on the NHRA when dealing with our heritage resources.

The discussion on this topic showed the people’s frustration at the slow pace of the transformative agenda in South Africa. It became apparent that heritage can play an important role in building social cohesion and national identity in South Africa. But the transformation of our heritage landscape needs to be complemented with substantive socio-economic transformation of our society. There was also a common view that a viable option to deal with statues is to put them in a dedicated park like the Botanic Garden in Durban, where there is a proper historical narrative accompanying the statues. This needs to be complemented by recontextualizing some statues, not necessarily by adding new ones to old, but by affixing panels that explain how we see the person portrayed by the statue today.
South Africa still has a long way to go...

As the struggle for freedom reached a new intensity in the early 1950s, the African National Congress (ANC) saw the need for a clear statement on the future of South Africa, and the idea of a Freedom Charter was born. The ANC and its allies invited the whole of South Africa to record their demands so that these could be incorporated in a common document. Thousands of people participated in this campaign and sent their demands for the kind of South Africa they wished to live in. This common document was accepted at what had become the Congress of the People, the demands having found expression in what was now known as the Freedom Charter.

Speech contests offer profound and lasting benefits for individuals, for society and for the global community as a whole. With emphasis on critical thinking, effective communication, independent research and teamwork between learners and teachers, the contests teach skills that serve learners well in school, in the workplace, in political life and in fulfilling their responsibilities as citizens of democratic societies.

As South Africa celebrated the 60th anniversary of the signing of the Freedom Charter on 26 June 2015, one of its authors said, “The country should be proud that it’s established a democratic state, as the Freedom Charter was the statement of core principles of the South African Congress Alliance, which consisted of the African National Congress and its allies the South African Indian Congress, the South African Congress of Democrats and the Coloured People’s Congress”. The charter was signed after it was adopted by 3 000 congress delegates, following consultation with around 50 000 people by the African National Congress and other groups in 1955.

Speech contests offer profound and lasting benefits for individuals, for society and for the global community as a whole. With emphasis on critical thinking, effective communication, independent research and teamwork between learners and teachers, the contests teach skills that serve learners well in school, in the workplace, in political life and in fulfilling their responsibilities as citizens of democratic societies. Once learners have grasped how to express their views in public, they are better able to critically examine the pronouncements of their political representatives and to make informed judgments about crucial issues.

The most important skills developed by speech contests through literacy are...
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reading, writing, speaking, and listening. Utilising these skills inside and outside of the classroom teaches students the value of critical thinking, the ability to clearly articulate thoughts and ideas, to answer questions logically, with clarity, and to think on their feet. Additionally, students develop interpersonal skills such as conflict resolution, assertiveness and the ability to listen to peers. These important life skills empower youth to become engaged citizens, skilled professionals, and honorable leaders in our society.

To celebrate the Freedom Charter’s 60th anniversary, Local History Museums hosted a speech contest in which high schools from Durban and surrounding areas participated. This speech contest has been on-going since 2006 and follows themes prescribed by the Department of Art and Culture. This year’s contest was held on the 27 August 2015 at Umlazi V hall, and six schools participated under the topic “South Africa still has a long way to go before we can have peace and friendship as enshrined in the Freedom Charter”. The winner of the contest was Lonwabo Godlimpi from Makhumbuzza High School, who began his speech by explaining the Freedom Charter and the aims of this document. He pointed out that “to achieve on what the Freedom Charter demands, South Africa needs good leadership on health, education and social development of the country at large”. Saying “There is a big inequality between the rich and poor, a growing gap that is caused by corruption and nepotism in South Africa”, he warned that “such inequality is the threat to economic growth and it’s putting the country behind”, meaning political freedom without economic freedom is no freedom at all, since economic freedom is the foundation of all freedoms.

Taking second place was Umbelebele High School and in third place was Lamontville High School. The three adjudicators for the day were Mr Mvubu, Mr Gcashe and Miss Shembe, who did a splendid job in judging the speech contest. The winning school received a trophy, medal and certificate and all other participating schools received certificates and medals. The entertainment of the day was provided by learners from participating schools who displayed great talent in poetry. The event was considered a success by all who participated.

This speech contest has been on-going since 2006 and follows themes prescribed by the Department of Arts and Culture.

Left: The 2015 LHM Speech Contest winner, Lonwabo Godlimpi (holding trophy), alongside his peers and teachers from Makhumbuzza High School.
Right: Local History Museums staff members Khanya Ndlovu (far left) and Hlengiwe Mzolo (far right) with the adjudicators of the day.

*Sinenhlanhla Malinga worked as an intern at the Durban Local History Museums from January 2014 - January 2016*
On 1 August 1985, anti-apartheid struggle icon Victoria Nonyamezelo Mxenge was brutally executed by the racist regime’s death squads at her home in Umlazi. She was in the company of fellow UDF leader, Rev. Mcebisi Xundu, who had come to drop her at home after a meeting. The callous murderers pumped a hail of bullets into her body and when the bullets failed to end her life, the murderers viciously attacked her with an axe, in front of her children, to make sure that she was dead. The eldest of the Mxenge children, Mbasa, rushed his mother to the hospital, where she was declared dead on arrival.

All this happened to a woman who, when addressing the funeral of the Cradock Three, Matthews Goniwe, Sparrow Mkhonto and Fort Calata, less than two months earlier, had ominously asked: “I wonder who is next?” This same woman who, barely a week after her husband had been laid to rest, was at work in her husband’s office when she bravely declared: “If by killing my husband they thought that his work would come to an end, they have made a serious mistake. I am going to continue from where he left off, even if it means I must die”. Such was the bravery of the hero Victoria Mxenge.

After qualifying as a lawyer, Victoria Mxenge had quit her job as a nurse to join her husband, Griffiths Mxenge in his legal firm. On 20 August 2015 the Local History Museums organised the 3rd Victoria Mxenge Annual Lecture to commemorate 30 years since this barbaric assassination took place and to celebrate the heroic life of Victoria Mxenge.

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Khuzwayo commended Mxenge for the many children she “adopted” and raised in her home; it became difficult to distinguish who was a Mxenge and who was not. In making this point Khuzwayo challenged those in attendance to take a leaf from Mxenge’s book in this regard, especially in the light of the high mortality rate which has left thousands of children without parents. Khuzwayo reminded us that in African society there is no word for “orphanage”, and of the fact that it takes the whole village to raise a child. Khuzwayo challenged all present to make a meaningful contribution in our small corners to assist those who are less fortunate, especially orphans and vulnerable children. Buying a pair of school shoes, sanitary towels and stationery for one child, for example, is the least each and every one of us can afford and should strive to do, especially those in formal employment.

Khuzwayo bemoaned the fact that Mxenge’s distinguished role in the fight against apartheid has not been accorded the respect due to it. On this point she quoted the example of one gallant Umkhonto weSizwe veteran, Gordon Webster, who is now living a miserable and lonely life in the new dispensation in spite of the heroic role he had played. Khuzwayo posed a challenge to the eThekwini Municipality to expedite the process of establishing the Mxenge Museum at V section. She reminded the Municipality that heroes in other parts of the country were given due recognition and asked why the same could not be done in honour of Victoria Mxenge. Why was there no statue or museum to honour a life whose end was so brutal and momentous that it attracted official denunciation from US President Ronald Reagan, ANC president Oliver Tambo and Nelson Mandela; a life whose end transformed the history of KwaZulu and Natal from a passive province to a radical one, resulting in banning of leaders, class boycotts and detention of scores of activists?

Viwe Mxenge, one of Mxenge’s three children also gave his input, addressing
those present about the memories he has of his mother. He painted a picture of a loving mother who inculcated strong values in her children. Central to these values was ubuntu and the importance of education. His description of how Victoria Mxenge emphasised the importance of education to her children and the youth can best be summarised in the words of Nelson Mandela when he said: “Education is a great engine of personal development. It is through education that a daughter of a peasant can become a doctor, that a son of a mineworker can become the head of a mine, that a child of a farmworker can become the president of a great nation. It is what we make out of what we have, not what we are given that separates one person from another”. True to this quote, despite having lost both parents through assassination, the Mxenge children are all graduates. Viwe Mxenge, who is a specialist anaesthetist, made this point to encourage the girl children to persevere through life’s adversities and strive to become successful despite being orphans or facing all manner of challenges.

It must be said though, that even after the Truth and Reconciliation Commission and the passing of 30 years since she was killed, no one has been arrested for the brutal execution of Victoria Mxenge. This woman holds a special place in the history of South Africa’s anti-apartheid struggle, particularly because she paid with her own life for the benefit of future generations.

It is encouraging that our history has great heroes like Victoria Mxenge who played their role to ensure that South Africa becomes a non-racial, non-sexist, unitary and democratic country. Unfortunately, history throughout the world is written by men about their adventures and their conquests, while the role played by women always remains invisible. The time to end the patriarchal approach to history has to come and it must start with recognising the roles of icons such as Victoria Mxenge. It can never be correct that the only museums we come across are the likes of the Bo-Kaap Museum,

Taal Museum, Voortrekkerhoogte and Paul Kruger House. Statues we see throughout the length and breadth of our country are those of the Paul Krugers, Louis Bothas, Cecil Rhodeses and De la Reys of this world, while great women such as Victoria Nonyamezelo Mxenge, who paid the ultimate price, remain largely unrecognised. As Thembi Khuzwayo asserted, the creation of a museum and a precinct to celebrate and preserve the legacy of Victoria Mxenge can no longer be delayed. 
The history of social protests in South Africa and its repercussions after 21 years of Freedom and Democracy

The Local History Museum has held the J.T. Gumede Lecture and Dialogue for the last three years in an attempt to review and revive the role of civil society in our country. As a Heritage department we saw it as vital to probe, debate and raise issues that challenge and undermine the efforts and successes of our democracy, and to encourage society at large to acknowledge, applaud and value the strides the government has made, and also to be open enough to speak the truth.

In 2012 the Local History Museum held an exhibition showcasing J.T. Gumede, co-founder of the ANC and champion of the tripartite alliance, whose legacy still lives on. His ideology of people from different backgrounds working together towards a free democratic society is still relevant today. The Josiah Gumede exhibition depicted a historical period – the 100 years of the African National Congress. The 2012 exhibition marked the inaugural lecture, and this has now become an annual event. The first lecture focused on the “birth of socialism and the political alliance in South Africa”. The second lecture concentrated on the “role of civil societies in the 21st century, post-apartheid era”, and the third lecture looked at the history of social protests in South Africa and their ramifications after 20 years of freedom and democracy, with a view to transforming the mindset or approach of the masses with regard to protests.

Our society is engulfed by social protests, which the media label as “service delivery” protests. The violent abuse of infants, children and women; corrupt officials; the syndrome of “I don’t care” and “mind your business” within communities; the total breakdown of values; moral disintegration and the power struggle within organisations or communities all result in total collapse of service delivery. The protests after 21 years of democracy are growing more violent and destructive, including criminal elements of arson, vandalism and looting. The most aggrieved in these social protests are poor people and the working class; the lawbreakers take advantage of these protests to pursue criminal acts.

These social protests destroy the limited infrastructure the country has accumulated over the years. While these protests take the country two or three steps forward, burning of infrastructure always takes the country 10 years back. The questions that are left unanswered are: who is to blame, where to start reconstruction, how do we turn the situation around, what legacy do we want to leave behind, and how do we instil a culture of peaceful protest as opposed to acts of vandalism? Protests take place across the spectrum of society, including trade unions’ or workers’ strikes over salaries, university students striking over demands for lower fees, political parties and municipal elections, members of civil society demanding sanitation, informal trading, housing, water, electricity, infrastructure, service delivery. Demands for justice involve protesting about criminals, rapists, where communities tend to punish those individuals themselves if they are not apprehended or captured by law enforcement. Xenophobia is normally accompanied by looting and destruction of property.

This forum intended looking at the role of civil society in the new dispensation and to develop strategies which will begin to address societal degeneration through leadership; federations, associations, political structures, street committees; religious groupings and traditional leaders, while also encouraging dialogue through peaceful means or protest and political toleration. The big argument is how members of civil society can begin to restore order without taking away the rights of people to protest (without vandalising the infrastructure); how do we become catalysts of change in our political, social and economical order within the context of a divided past?
The literature says there are many reasons for these protests, so we cannot rule out or single out service delivery; people group themselves in communities to loot and burn private and public facilities, all in the name of service delivery. Hatred and personal vendettas use the groups to attack other people. Some people believe that if they don’t engage in violent protest they will never get the attention of the authorities or officials and those who stand in the way may experience physical assault. Studies quoted by the Institute of Security Studies in 2009 say: “If the situation is allowed to continue over a prolonged period it has the potential to spread and develop into a fully-fledged revolt, making the country ungovernable a method used in the 1980s” (Dr Johan Burger, Senior Researcher: Crime, Justice and Politics Programme, ISS Tshwane).

In conclusion, civil society groups have in the past played a remarkable role in stabilising the communities. J.T. Gumede’s philosophy of different people with different ideologies working together to address the plight of the people is still relevant today. Public protests are enshrined in the constitution, but destroying infrastructure is not a solution. While the country has inherited a violent, divided past, there is a need to develop new ways of dealing with our grievances or concerns, because directly or indirectly, the whole nation is affected by the protests.
Before officially creating International Museum Day, the International Council of Museums (ICOM) gathered the international museum community in 1951 for a meeting called “Crusade for Museums”, to discuss the theme “Museums and Education.” International Museum Day was officially established in 1977 during the ICOM General Assembly in Moscow, Russia with the adoption of a resolution to create an annual event “with the aim of further unifying the creative aspirations and efforts of museums and drawing the attention of the world public to their activity”.

As the event attracted more and more museums, and increasingly favoured diversity in unity, in 1992 ICOM suggested a theme for the first time: “Museums and Environment”. In 1997, the Council launched the first official poster for an event, on the theme of “Fighting illicit traffic in cultural goods”. The poster was adopted by 28 countries.

The objective of International Museum Day is to raise awareness that “Museums are an important means of cultural exchange, enrichment of cultures and development of mutual understanding, cooperation and peace among peoples”.

One of the most important contemporary challenges shared by people all over the world is to adapt new ways of living and developing within the limits of nature. This transition towards a sustainable society requires inventing new methods of thinking and acting. Museums play a key role in this transition, promoting sustainable development and serving as real laboratories for best practices.

The Durban Local History Museums (LHM) hosted the 2015 International Museum Day at the Old Court House Museum under the theme “Museums for a sustainable society”. Education officer Mrs Hlengiwe Mzolo, the programme director for this event, welcomed the learners and the teachers and thanked them all for availing themselves. She mentioned that as the Local History Museums, they had decided to celebrate the 2015 International Museums Day with LSEN schools.
Mrs Mzolo then introduced Mr Thevan Harry, who is also an Education Officer at the Local History Museum stationed at KwaMuhle Museum (LHM). Mr Harry gave a talk about what a museum is, what can be found inside a museum, and also how many sites there are under the umbrella term Local History Museums. He emphasised to the learners the importance of education. Entertainment was provided by a group from one of the LSEN schools, and a poet named Sindi Mabaso from Ilovu shared her poetry with the audience.

The keynote speaker of the day was Mr Musa E. Zulu, who is a published author, artist, poet and motivational speaker who gained an Honour’s degree from the University of KwaZulu-Natal in 1993. He talked about the role museums might play in challenging disabilism, by informing the ways in which people think about disability and by understanding disabled peoples’ lives. In his talk he stressed the fact that museums are not doing enough to accommodate people with special needs or people with disabilities, but also that those who are disabled are also guilty of not availing or taking more part in what the museums are doing. In fact, they also need to take an initiative. He presented his books as a gift to the museum and also gave each school a copy of the book titled Tributes, The Story.

As stated above, this year’s theme for the event was “Museums for a sustainable society”. It highlighted the role of museums in raising public awareness about the need for a society that is less wasteful, more cooperative, and that uses resources in a way that respects living systems. During the press launch of International Museums Day ICOM President, Prof. Dr Hans-Martin Hinz added:

“Museums, as educators and cultural mediators, are adopting an increasingly vital role in contributing to the definition and implementation of sustainable development and practices. Museums must be able to guarantee their role in safeguarding cultural heritage, given the increasing precariousness of ecosystems, situations of political instability, and the associated natural and man-made challenges that may arise. Museum work, through education and exhibitions for example, should strive to create a sustainable society. We must do everything we can to ensure that museums are part of the cultural driving force for the sustainable development of the world.”

The Local History Museum represented by the Director, Mr Sinothi Thabe, presented the guest speaker with a picture of King Dinuzulu. The vote of thanks was given by the Curator of Old Court House Museum, Ms Khanya Ndlovu, who thanked everyone for their contribution in making the event a great success.

One of the most important contemporary challenges shared by people all over the world is to adapt new ways of living and developing within the limits of nature. This transition towards a sustainable society requires inventing new methods of thinking and acting. Museums play a key role in this transition, promoting sustainable development and serving as real laboratories for best practices. Modern museums must take a strong position in this context and make their voices heard.
On 25 June 2015, the Local History Museums of eThekwini Municipality hosted the Youth Month Dialogue and Seminar, which reflected on the issues of Youth and Leadership, Youth Empowerment and Youth Development.

This dialogue unpacked the issues of youth leadership historically, and juxtaposed this with youth leadership in contemporary South Africa. Youth leadership in this context did not imply political prowess, it basically meant the excellence of youth in different aspects of life – socio-political, economic, arts, cultural and other spheres – that contributed to the evolution of South Africa to what it is today. The dialogue looked at historic youth leadership, as exhibited by such as the young Nelson Mandela, Walter Sisulu, Nat Nakasa, Moses Kotane, Steve Biko, Pixley kaIsaka Seme and others, who have clearly shown the need for active youth in our country to shape South Africa’s future. It was the efforts of these former youth leaders that facilitated the drive of South Africa to what it is today.

While the history of South Africa testifies to the role and dedication that the youth played in challenging the policies tailor-made to subordinate non-white South Africans during the colonial era, the struggles of the young today are completely different when compared with the youth who were active before the dawn of democracy. While it was easy to identify the “enemy” during the colonial era, the “enemy” today is not so clear-cut.

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18- to 25-year-olds in South Africa are unemployed. He highlighted that some commentators have called this a ticking time bomb that will explode into violent protests championed by these disgruntled young people. He further mentioned that some commentators have linked the attack on foreign nationals, which happened in early 2015, and attack on statues that also happened in early 2015, with the staggering youth unemployment and poverty in our communities. In light of this, he underlined that the NYDA has put measures in place to ensure the empowerment of the young through a variety of opportunities, whether through education, employment or entrepreneurship.

The Durban Chamber of Commerce (DCC) was represented by the CEO, Ms Dumile Cele. Cele emphasised that Durban Chamber of Commerce is the backbone of youth development and leadership. She explained that since its inception the Chamber has been very vibrant in terms of addressing the youth-related challenges in South Africa. She urged the young folk to create their own jobs, as the market is not big enough to absorb them. Unlike those of 1976 who brought about political emancipation, today’s young people have to chase economic freedom. She also urged the youth to be innovative in this digital age, as that is where we are headed as a country.

She highlighted that it is advisable for those with businesses to join the DCC so that they can learn from other businesses in the same network. It helps with access to information, mentorship, markets locally and internationally and finance.

This dialogue highlighted that there is still a need for strong, functional youth leadership in South Africa. Although the youth of 1976 managed to change the political landscape of South Africa, the challenges did not end back then. It remains necessary for the young to take a stand in dealing with their problems today. A classic example is the Fees Must Fall campaign that swept across all the universities of South Africa, in which the youth denounced the increment of tertiary fees. This is in line with their call for free quality tertiary education in South Africa. This campaign resulted in the President of South Africa declaring a 0% fee increment for South African universities in 2016, which was a victory for the young students of South Africa.

This dialogue revealed some of the opportunities and challenges that are faced by the youth of South Africa, and the strategies that are needed to address some of their challenges.

For a DVD recording of this dialogue, please contact our museum officer at Old Court House Museum.
Nelson Mandela stated that “Education is the most important weapon which you can use to change the world.” Education is a portal to wisdom, offering solutions to the challenges facing individuals and society. It is the foundation on which stable democracies are built. Thomas Jefferson, author of the American Declaration of Independence, stated that the cornerstone of democracy rests on the foundation of an educated electorate.

On 25 April 2015 the Local History Museums, in partnership with the Municipal Institute of Learning (MiLE), Media in Education Trust (MiET) and Umbele Wolwazi Education Trust, hosted a seminar entitled “Learning Cities Are Growing Cities” at Durban’s Botanic Gardens. The purpose of the seminar was to begin a process of dialogue around how municipal line departments can better integrate and align with the efforts of national and provincial departments to deliver high quality education. Inspired by the book When the Chalk is Down by Dr B.P. Singh, the seminar is the first in a series on education issues. The book is Dr Singh’s personal account of the struggles of the Buffelsdale Community and his experience as a teacher. Personal accounts of the transition from an apartheid to a post-apartheid educational system are rare, and the novel provided a useful starting point for the seminar.

The seminar coincided with the Global Education Leaders’ Partnership (GELP) Conference held in Durban. GELP is a community of system leaders, policy-makers and thought leaders collaborating to transform education at local, national and international levels. Their aim is to equip every learner with the knowledge and skills to thrive in the 21st century. Delegates visited a range of sites that included the proposed new Centrum Library, KwaMuhle Museum, Botanic Gardens, the e-learning kiosks at KwaMashu Education Centres, the Science Cart at Rietvallei Senior Secondary School, the Ecological Centre at Hammarsdale Education Centre, Passenger Rail Agency of South Africa and the Open Air School. The visit helped to contextualise both the present state of education in South Africa and the seminar content.

Speakers at the seminar included: Dr B.P. Singh; sociologist Dr Mariam Seedat-Khan; Jody Fuchs, educational officer Botanic Gardens; Dr Sishi (Head of Department: Education); David Albury and David Jackson (Global Educational Leadership Program delegates).

Dr Singh set the context for the seminar. He spoke about his experiences as an educator who witnessed the South African transition from apartheid. He was one of the first educators to teach English second language. He also witnessed and experienced the great divide between rural and urban education when he acted as principal at Mzingezwi Secondary School in Ndwe. eThekwini Municipality is only one of three municipalities with an urban-rural divide. Educational attainment varies widely between townships and rural areas on the one hand and the well-developed core of the Municipality on the other.

Twenty-two years into democracy South Africans are still grappling with the legacy of apartheid. Dr Seedat-Khan
spoke on Desegregation, Integration and Social Cohesion, which she analysed from a sociological perspective. She stated that temporary solutions will not make the situation easier with regard to integration and social cohesion. What is required is a lot of hard work that would breach the divide between rich and poor, privileged and underprivileged. Dr Seedat-Khan spoke of the ramifications of apartheid socialisation and the self-fulfilling prophesy, the remnants of which are still prevalent in South African society. She also explored the link between poverty and learning, citing evidence linking nutrition to learning and emphasised how levels of poverty need to be addressed.

Dr Seedat-Khan linked the levels of personal confidence felt by individuals to apartheid, primary socialisation, secondary socialisation and re-socialisation. Few people from previously disadvantaged groups have access to social networks. If parents have difficulty integrating at socio-economic levels and political levels in neighbourhoods, it follows that children would have problem integrating in schools. These challenges need to be addressed. For social cohesion to be effective, the playing fields must be levelled.

One programme which attempts to bridge the divide of apartheid is the Botanic Garden’s “Citizenship Education Programme”. The programme aims to: (1) promote social cohesion and (2) teach children to love their country and nature. Jody Fuchs, an education officer with Botanic Gardens, located this programme within the Integrated Development Plan (IDP) framework of eThekwini Municipality. Critical to the programme is developing a sense of citizenship. Botanic Gardens has developed a partnership with Inanda, Ntuzuma and KwaMashu (INK) Area Based Management (ABM). INK ABM facilitated the transport of intermediate phase learners to the Botanic Gardens. Learners are made aware of what climate change is, through a Climate Change game. Biodiversity walks focus on the idea of adaptability. Children are given a talk on why some plants have flowers and others have cones. Survival is dependent on adaptability. Jody Fuch’s envisions the project growing to other areas in the next couple of years.

eThekwini Municipality and South Africa fall within the GELP jurisdiction. The Head of Department (HOD) for Education, Dr Sishi, was charged with introducing two of the GELP delegates, David Albury and David Jackson. Dr Sishi encouraged eThekwini Municipality to continue with such dialogues. Empathy and sensitivity are required in understanding the South African story – Dr Sishi stated that he was interested in the book When the Chalk is Down and could identify with some of the issues expressed in the book.

David Albury is a director on the board of Innovation Unit, which collaborates with the public, private and charity sector in the United Kingdom to capacitate employees to deliver a better service. David Albury contextualised his observations during their four-day visit, by stating that South Africa has two huge challenges: a historical legacy challenge and wanting to be a nation in the modern world. Both challenges need to be addressed. He had four important observations. Firstly one must think how education and employment fit together. Secondly, liberate the children and involve them in processes around education. Thirdly, form networks with people who want to transform education. Fourthly, the world outside is a laboratory. Use it.

David Jackson is a partner at the Innovation Unit and the founding Director of the National College for School Leadership. He has also taught at Cambridge University in the International MPhil programme in Educational Reform and Teacher Development. He supported the comments made by David Albury and added that South Africans should look at optimising resources. Greater access to equipment must be given to children at school. Partnerships are important and should act as agents of change, and those who have capacity to implement change in education should spend more time on the ground.

David Jackson also mentioned the challenges around teacher development. Two intriguing points which caught his attention at the GELP Conference were challenges around integrating private schools with the government schools and the idea of a private school for the poor. Mr Jackson encouraged South Africans to nurture and foster an example for the future.

In conclusion, South Africa faces a number of challenges with regard to education in schools. Through public engagement programmes like the seminar and forming partnerships, solutions to some of the challenges may be found.

“Education is the most important weapon which you can use to change the world. Education is a portal to wisdom, offering solutions to the challenges facing individuals and society. It is the foundation on which stable democracies are built”
Africa Day is celebrated throughout the African continent and abroad by the African diaspora. It commemorates the founding of the Organization of African Unity (OAU) by 30 leaders of 33 independent African states, who signed the founding charter at Addis Ababa in Ethiopia on 25 May 1963. Africa Day is a celebration of African Unity.

KwaMuhle Museum is an institution that promotes and encourages education in local history. The Museum has embarked on an initiative to engage local schools from Inanda, Ntuzuma and Kwamashu area (INK) to participate in a week-long programme from 25 to 29 May 2015, spearheaded by education officer Maypher Mngomezulu. This programme was designed for interaction between high schools, which were given topics to research and present in front of their class in KwaMuhle’s lecture hall; the class would then judge the presentations. The topic was: “Who is an African, the purpose of Africa Day, xenophobia and Afrophobia”. Participating schools were Zeph Dhlomo High School, Khethokuhle High School, Ziphembeleni Secondary School, Ohlange High School and Dumehlezi Secondary School. With the support of INK Area Based Management under the leadership of Mr Linda Mbonambi learners were transported from school premises to KwaMuhle and back.

In April 2015 KwaZulu-Natal experienced xenophobic attacks and destruction of property against foreign nationals, which spread throughout the country. Angry people demanded that foreigners go back to their own countries. The Mayor of eThekwini Municipality responded in a press release and participated in a march against these attacks. The Zulu King, King Goodwill Zwelithini, spoke out and condemned these actions against foreigners. In response to these interventions, people finally listened to the messages, as the world watched how xenophobia could affect the economy if it did not end.

The Local History Museums initiated a programme to teach scholars about the importance of accepting one another irrespective of where we come from. It was viewed as vitally important to educate the youngsters, as they will one day be leaders themselves. The programme lasted from 10am to 1pm since it was a normal school day for both learners and educators.

Local History Museums researcher Bonginkosi Zuma was engaged in this programme. He presented on the topic, “What is Africa Day?” His sense of humour and intellect made learners keen to listen and grasp what was being said. He spoke about African intellectuals like Pixley kaIsaka Seme who made a profound speech about “Regeneration of Africa” at Colombia University. For learners to better comprehend what was said in the lecture Zuma made them write down words that he later explained, including terms such as colonialism, decolonisation, imperialism, pan-Africanism and African diaspora. Learners were also intrigued to learn of the “Casablanca block”, which was named by Kwame Nkrumah, and the “Monrovian block”, which were moments that led to the signing of a charter sent to European nations demanding the decolonisation of other African countries. A quote he used by the Ghanaian president Kwame Nkrumah stated, “I am not an African because I was born in Africa but because Africa was born in me”, which struck a chord among learners and educators in that we are all Africans and should respect and accept each other.

Maypher Mngomezulu presented on museums and their functions. According to the International Council of Museums (ICOM), a museum is a non-profit, education program

EDUCATION PROGRAM

Who is an African? The purpose of Africa Day, Xenophobia & “Afrophobia”

In April 2015 KwaZulu-Natal experienced xenophobic attacks and destruction of property against foreign nationals, which spread throughout the country.

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permanent institution in the service of society and its development, open to the public, which acquires, conserves, researches, communicates and exhibits the tangible and intangible heritage of humanity and its environment for the purposes of education, study and enjoyment. She introduced our local history museums in Durban – KwaMuhle Museum, Old House Museum, Old Court House Museum, Port Natal Maritime Museum, Pinetown Museum, Cato Manor Heritage Centre and Bergtheil Museum.

Ayanda Ngcobo’s presentation centred on the Natives Land Act of 1913. She highlighted the significance of forced removals that took place in Mkhumbane, resulting in people being moved to KwaMashu township, created in 1958, as well as Umlazi township. People of great stature like Dr John Langalibalele Dube and Sol Plaatjie were among a few delegates from South Africa who went to Europe to petition against the Natives Land Act, while another important aspect of history contributed by the government was the Land Restitution process. The Land Commission has once again opened an opportunity for land claims, so people can be compensated for land they lost.

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Andrew Zondo in particular was a speech made at the Truth and Reconciliation Commission by a father whose son died during the bombing. He said he regarded his son as a freedom fighter because the boy died in the hands of the oppressed.

Nhlanhla Nkobi introduced the various careers history students can venture into and the various positions held at museums by those who have studied history. Modules that students could take at university include paleontology, anthropology, sociology and archaeology. The amazing careers found within the museums sector are: curator, education officer, museum officer, photographer and researcher, as well as administration posts such as director, and a variety of other positions. Learners were allowed to form groups to discuss the topics provided and presented their discussions to everyone. After their respective presentations they were judged by the learners and educators. Winners received certificates and prizes and a full-length class photograph.

Education programmes such as these help to promote and encourage museum visits and the education of learners. History as a subject is often seen as “tedious” by learners. Museums are a hub for education where interaction among learners, educators and staff members at Local History Museums is facilitated within our communities. Special thanks for the success of the programme are due to the coordinator Maypher Mgomezulu, colleagues who assisted Bonginkosi Zuma, Nhlanhla Nkobi, Ayanda Ngcobo, and Mlungisi Shangase who took photographs of the event, while not forgetting our Director Mr Sinothi Thabethe, who took his time to ensure that all learners were welcomed to KwaMuhle. Most importantly, thanks to Mr Linda Mbonambi, Head of INK Area Based Management, who assisted in many ways to ensure that the learners and educators were transported to the event. Our deepest gratitude to the participating principals, educators and learners for taking part on dates allocated to them.

The Local History Museums initiated a programme to teach scholars about the importance of accepting one another irrespective of where we come from.

*Thandeka Khanyile worked as an intern at the Durban Local History Museums from January 2014 - January 2016.*
kwamuhle museum

Museum Hours:
Monday to Friday 08h30 to 16h00
Saturdays 08h30 to 12h30
Closed: Sundays and Public Holidays

Admission: Free

www.durbanhistorymuseums.org.za

KwaMuhle Museum 130 Bram Fischer Road, Durban Tel: 031 311 2237 Email: thevan.harry@durban.gov.za
Durban in World War One

Centenary events to commemorate the First World War have been under way across the globe since June 2014, which marked 100 years since the outbreak of that terrible conflict in Europe. To demonstrate the impact World War One had in Durban, the Local History Museums designed an exhibition depicting the involvement of local South Africans in the war effort, as well as how it affected life in the city. Entitled “Durban in World War One”, the exhibition was officially opened on 16 July 2015 by Major Mark Levin of the South African National Defence Force’s 15 Maintenance Unit. This date not only marked the anniversary of Delville Wood, the brutal battle fought by our troops in France in 1916, but was also in honour of the South African victory over German imperial forces in Namibia during 1915.

Guests at the exhibition opening included a large number of current and retired officials from Durban regiments, military history enthusiasts and members of the public with links to the war. The evening opened in fitting style with a rousing performance by the 1 Medical Battalion Pipe Band organised by Thomas Fuller, after which Major Levin spoke about the significance of the First World War centenary.

On 9 July 2015 our National Defence Force also marked the centenary of a great South African military victory. One hundred years ago, at a place called Khorab in the remote and arid wilderness of northern Namibia, General Louis Botha accepted the surrender of Imperial German forces in the German colony of South-West Africa. The victory and campaign were remarkable in a number of ways.

Firstly, while serving as the head of government at the same time, General Botha commanded most of the campaign himself, frequently in forward positions and very close to enemy fire. Secondly, only 13 years earlier, he had been fighting the British Army in South Africa, but in 1915 he fulfilled what he called “urgent Imperial service” as an officer of the highest rank in the British Army. Thirdly, the campaign was the first victory of Allied forces since the war began in 1914, a fact which is very often forgotten. Finally, and most significantly, the whole campaign in German South West Africa was
accomplished quickly and successfully with only limited casualties on either side. While the killing fields of northern France and Flanders were distinguished by huge numbers of deaths and awful circumstances, the South African effort in the Namibian deserts was a success rarely given its due. Regiments from KwaZulu-Natal and Durban participated in that success and this exhibition tells part of their story.

The Local History Museums was fortunate to collaborate with the regimental museums of local military units that fought in Namibia and in the East African campaign that followed, and displayed a number of artefacts from the period of the war. Among these is a fully restored half-ton transport wagon used by the Natal Mounted Rifles. The exhibition also included details of the battle at Delville Wood, fought in France during July 1916. Young men from Durban fought during the four days of carnage when a tiny number of South African soldiers held a crucial part of the Allied line against sustained and bloody attacks by the cream of the German army, and their names are on monuments in front of the city hall.

Another aspect of the conflict commemorated was the contribution made by African men of the Labour Contingent, who also served in the First World War. While many people are familiar with the tragic story of SS Mendi, which was sunk on 21 February 1917 with the loss of 616 lives, a majority of people today are not aware of sacrifices made by other men of the South African Native Labour Contingent. The exhibition included the largely untold story of thousands of men from the Labour Contingent; in many ways this is the well-known South African narrative of racial discrimination and segregation. What is really incredible is the way in which the South African government tried to enforce a system of fenced compounds and racist discrimination on the battlefields of France.

Living conditions of the labour contingent in closed compounds were similar to those of mine workers in South Africa. Men were imprisoned in their living quarters once their working shift was over. Compared to accommodation of other labourers, barracks of the SANLC were more like those of prisoners of war, despite the absolutely vital contribution these men made to the Allied war effort. All the compound exits were guarded; men were not allowed to leave them without a “pass”. Even one of the South African officers recognised the injustice of the system the African men of the Labour Contingent were subjected to: …

The camps occupied by our men are identical in every respect [to prisoners-of-war], except that as regards locality those occupied by the prisoners are in the majority of cases more favourably situated … Lt-Col. Godley, second-in-command of SANLC

Even though the campaigns of World War One were fought far from Durban in Namibia, East Africa and France, the reality of that conflict was brought directly into the city in the form of xenophobic attacks against the German-speaking community. Sadly, even 100 years later, the people of eThekwini understand how quickly outbursts of violence against foreigners can occur. During the First World War, in May 1915, usually law-abiding citizens of Durban formed themselves into armed mobs that burned down the homes and businesses of their German-speaking neighbours. The immediate cause of the violence was the controversial sinking of an ocean liner named the Lusitania by a German submarine, but that fact does not provide
an easy answer to the question of why neighbours turned upon neighbours.

A unique perspective on the British troops that passed through Durban has been afforded by Mrs Maureen Stoute, who kindly made available the Heywood family album of World War One recollections, assembled by her grandmother. This small autograph album belonged to Mrs Lucy Hannah Heywood, who was born into the well-known Sparks family of Durban. She married Benjamin Heywood in the late 1890s and lived at Essendene, a large Victorian family home at 219 Davenport Road, opposite Bulwer Park. The Heywoods were prominent in Durban society, and when their son Harold volunteered for service in the trenches of France during the First World War, the Heywoods joined the war effort too.

Durban’s status as a naval base is clear from the entries made in the Heywood album. When soldiers and sailors from across the British Empire arrived in the port, Durban families provided accommodation as there was not enough space for all the men in military facilities. The large Heywood house in Davenport Road became a boarding establishment, as well as a nursing home for sick and injured troops. Lucy Heywood collected poems, artwork and personal recollections from many of the soldiers who stayed at Essendene from 5 June 1917, when she began the album, until the end of World War One. The Heywood album offers valuable insights into the lives of many of the ordinary troops who were stationed in Durban during that time.

The Local History Museums would like to thank the following institutions and individuals, who assisted in making the exhibition possible: Lieutenant Colonel Mike Rowe, Officer Commanding the Natal Mounted Rifles, and Captain Nigel Lewis-Walker of the NMR Regimental Museum, as well as the late Lieutenant Colonel C.M.B. Molefe, former Officer Commanding the Natal Carbineers, and Sergeant Major Izabel Gerhardt of the Carbineers Regimental Museum. Both of these famous military regiments of KwaZulu-Natal not only participated in all three campaigns depicted in this exhibition, they also kindly allowed the display of their private collections of artefacts from that period. We are very grateful for this collaboration, which allowed us to expand the scope of what the public was able to see in the exhibition. Finally, the exhibition would certainly not have been the success it was without the urging and useful contributions of Major Mark Levin of 15 Maintenance Unit, whose regiment also played a vital part in this conflict.

The exhibition provided a perspective on some of the terrible events of World War One, and allowed visitors to gain a new perspective on our lives in Durban today. The various displays were prepared with a great sense of honour for the loss of lives, and appreciation of the sacrifices made by ordinary men and women of all races and cultures on different sides of the First World War.

The “Durban in World War One” exhibition is currently open to the public at Old Court House Museum in Samora Machel Street.
Development of the Mpumalanga Heritage Centre

In collaboration with the Economic Development Unit (EDU) of eThekwini Municipality and the community of Mpumalanga, the Local History Museums (LHM) have been engaged in a five-year process to develop a new heritage centre and memorial to commemorate the period of politically motivated violence that engulfed this township during the 1980s and early 1990s. A Townships Regeneration Study compiled by the EDU recommended tourism as an important aspect of Mpumalanga’s economic potential, and it was hoped that the remarkable history of how the people of this township not only survived a time of warfare, but also made peace with one another, could draw visitors to a specially built museum.

The Mpumalanga Peace and Development Trust is an organisation founded as part of the peace process, which has the specific aim of bringing economic prosperity and social cohesion to the far western part of eThekwini Municipality through job creation. The Peace and Development Trust conceived the Mpumalanga and Hammarsdale Tourism Gateway project dedicated to the local history of resistance to apartheid, biographies of local political and cultural legends, along with the artistic expression of township lifestyle and creativity. In addition, eThekwini Municipality planned other developments around the project, such as a proposed life sciences building and extensions to the existing municipal library, in order to make sure the heritage project has sufficient numbers of visitors to make it a sustainable venture.

Funding for this project was made available from all tiers of government, including the national Department of Tourism, KwaZulu-Natal Department of Arts and Culture, as well as the Libraries and Heritage Department of eThekwini Municipality. Once the planning for the site was finalised landscaping and construction commenced during 2013, with a significant number of the workforce drawn from the Mpumalanga community. The completed structure was handed over to the care of Durban’s LHM in early 2015, which initiated a new phase of work to produce an exhibition, based on research and community consultations previously conducted by eThekwini Municipality staff. As a result of discussions with survivors of the conflict and families of those who died during that time, the LHM proposed two important guidelines for the exhibition design.

Firstly, although one of the main reasons for the establishment of this museum site is economic development through tourism, the people of Mpumalanga repeatedly stated that the exhibition should also serve as an educational tool for the youth of the township, many of whom were only vaguely aware of historical details concerning the political violence. For this reason a decision was made that the exhibition would be entirely bilingual, with all texts, footage and image captions presented in Zulu and English. Secondly, as far as possible the exhibition would tell the story of war and peace from the perspectives of people who had participated in or experienced those events. The LHM had already collected a series of oral history interviews from a wide range of people, representing many different political organisations and ideological views as possible. Unfortunately certain individuals and organisations declined the invitation to offer their views in filmed interviews, but these were a small minority and all were offered the same opportunities to place their comments on record.

eThekwini Municipality appointed the specialist design team of Totem Media to provide technical assistance with translating the complex narrative into a powerful exhibition on how the violence first broke out and then rose to a bitter peak in the final years of the apartheid era. Frequent consultations with a community steering committee co-ordinated by the Mpumalanga Peace and Development Trust gave assurance that the final displays reflect the memories and views of participants, incorporated with the secondary and archival research initially drawn together by LHM researchers. The designers from Totem Media used these
various sources and concepts as the basis for an exhibition proposal, which was later expanded into the final content installed at the Mpumalanga Heritage Centre.

The new permanent displays are divided into three sections, each of which describes a different part of the history relating to political violence in Mpumalanga. A broad introduction at the entrance of the small museum provides vital historical background on the community, which was first established as a Methodist mission station in 1862, as well as the political context that resulted in a brutal chapter of killings after 1985. This first section identified the denial of access to land for Africans and rising demands of workers for equitable treatment in the late 1970s as important factors behind militant political views of young activists who belonged to organisations in the Black Consciousness Movement. At the same time, some older community leaders begrudged what they perceived as insufficient respect for traditional Zulu values, and were drawn in turn towards the nationalist ideology of the Inkatha movement led by Chief Mangosuthu Buthelezi. The final part of this introduction explains how widespread protests erupted in townships around Durban following the killing of UDF activist Victoria Mxenge on 1 August 1985.

Along with the later assassination of a young leader of the Hammarsdale Youth Congress named Stembiso Mgadi in February 1987, Mxenge’s death at the hands of apartheid operatives launched Mpumalanga into a spiral of arson and politically motivated murder that lasted until mid-1990. It is this period of conflict that forms the focus of the second part of the exhibition, entitled Udlame (meaning conflict in Zulu). As it is a near impossible task to document every single violent event or killing over a period of almost four years, the display created by Totem Media carefully selected 12 sites that represent the widest range of incidents that occurred over the whole area comprising Mpumalanga. The final choices of which incidents and sites were included in the exhibition were made by the community steering committee and approved at a larger consultation meeting.

A Township Regeneration Study compiled by the EDU recommended tourism as an important aspect of Mpumalanga’s economic potential, and it was hoped that the remarkable history of how the people of this township not only survived a time of warfare, but also made peace with one another, could draw visitors to a specially built museum.

The final section of the exhibit presented at Mpumalanga is titled Uxolo (meaning peace), and concerns the process to peace negotiations between the warring factions that was cautiously engaged after attacks and reprisals reached a peak in the first half of 1990. Over a period of two years leaders from within the community first established a truce and finally concluded an agreement that brought an end to open hostilities. Large panels commemorate certain influential personalities who were instrumental in concluding a lasting peace agreement, along with factors that guided their belief in the need for peace. These include concepts such as “community”, “trust”, “new beginnings” and “hope”, along with “dialogue” and “forgiveness”, that resulted in Mpumalanga’s enduring harmony and the achievement of the inaugural Africa Peace Award, which was bestowed on the community collectively by the African Centre for the Constructive Resolution of Disputes (ACCORD) in 1993.

In addition to extended quotations from people who participated in peace negotiations, which add their voices to the historical narrative, Totem Media created a 10-minute Zulu-language film (with English subtitles) that introduced an element of oral history into the exhibition. This short documentary originated in oral history interviews conducted by LHM staff, edited together with dramatic original footage of the violence from the 1980s in order to create a powerful visual summary of the whole exhibition. The most important feature of the film is the fact that the narrative is told by some of the people who experienced this painful history and who also assisted in crafting the content of the displays.

The Mpumalanga Peace and Development Trust was created as part of the final peace agreement, and has been instrumental in its motivation to build a heritage centre that commemorates (continued on page 39...).
Take a trip down memory lane to look at Durban’s public transport system over the last 100 years and you’ll find a colorful era of horse-drawn tramcars, electric trams, rickshaws and trolley buses. Durban’s transport history is a stimulating experience expertly archived by the Local History Museums in photographs and documents.

To commemorate Transport Month, the Local History Museums collaborated with Zainul Aberdeen, researcher and writer on the topic of “Indian Buses”, together with Research Of Curries and Surroundings (ROCS), initiative at Durban University of Technology, to present an exhibition “Pioneers of the ‘Non-Whites’ Public Transport in Colonial and Apartheid Durban: 1920s to 1990s.”

The exhibition at the MaDhlamini room at KwaMuhle Museum. The exhibition features depictions of and documentation on private bus owners within the eThekwini Municipality. It touches on the history, trials and tribulations of pioneer bus owners, the bus termini’s (rank), design of the buses and how they have evolved since 1919.

Zainul Aberdeen’s motivation to pursue research on the history of “Private Owned Bus Owners” was inspired by his passion to recreate his childhood rides on public buses.

“As a little boy travelling on these buses, I grew fond of buses. It was always a feature on Durban’s road and buses were always in our suburbs. It was the only form of transport to former Indian areas.”

The city’s first public transport began with the introduction of a privately-owned horse-drawn service between Grey Street and the Point, known as the Durban Tramway Company. The firm operated four double-decker tramcars, each pulled by four horses. On October 19, 1885 a second private tramway company called Suburban Tramway Company Limited started operating from the Berea to St Thomas Road. They operated four single-decker horse cars. Then on September 12, 1891 an electric tramline from Field Street to Marriot Road was completed. Subsequently, the rickshaw, which became a popular mode of transport, emerged.

Soon a new era of transport appeared, with the electrically powered tram that came on the scene on 1 May 1902. By then the Indian community had pioneered motorised transport by introducing open-backed trucks to carry passengers. This mode of transport was so popular that the Durban Council decided to purchase its first bus in 1925. Later, in 1935, the electrically powered double-decker trolley buses or trackless trams originated. These were known by the locals as “silent deaths”, because compared to the clanging trams, the trolley buses travelled quietly and many people were knocked over.

Motorised bus travel was now proving to be the most popular means of public transport. Unlike the trolley buses or trams which were confined to tracks and overhead cables, buses could go anywhere!

In May 1955 Durban Transport formalised a racially segregated public bus service by introducing the “green line”, known as the green mambas, which served black residential areas, and the “blue line” to serve the white population. Only in special circumstances, such as a domestic worker accompanying her employee, or the employee’s children to school, were black people allowed on the blue line buses. When apartheid on Durban’s buses was abolished in 1994, the blue and green lines were consolidated into the Aqualine service. It is within this context that Indian, and later African, entrepreneurs started an alternative public transport system comprised of privately owned buses providing transport into the city and to outlying suburbs.

From these humble beginnings, Indian and African omnibus services
developed and pioneered transport over rough and sometimes unmade roads into undeveloped suburban housing settlements. The fare policies were low in order to assist the lesser-paid traveller. At the end of 1945 there were 142 private bus owners and 177 buses, and by 1977 there were 206 owners and 460 buses carrying an estimated 200,000 passengers daily. By 2015 there were fewer than 60 private, non-subsidised buses owners in Durban. Despite many difficulties the enterprising non-subsidised private bus owners continue to render a valuable service. They have contributed greatly towards the industrial development of KwaZulu-Natal since 1919.

What Durban has achieved

- Minibus vehicles were introduced on 1 June 1987, collecting people from residential areas and transporting them to their preferred destinations.
- On 28 November 1987 Durban Transport introduced its Mynah Bus service with 72 Mercedes Benz 21-seater buses.
- Today, the construction of dedicated public transport lanes gives priority to public transport vehicles consisting of taxis, buses and meter taxis.
- The city’s focus is to integrate a rapid public transport plan to ensure that residents receive a world-class transport system.

This article documents the historical evolution of the public transport system in Durban, from animal- and-human-drawn modes to mechanical forms. It highlights the strides made within a short space of time in engineering mechanical modes of transport to meet the economic and social needs of the city. The historical account brings to the fore that in the early development of transport in the city, the municipality had to depend on the private sector for essential infrastructure to be made available.

Mpumalanga Heritage Centre

(continued from page 37)

LHM determined what aspects of the broad history should form focal points for the content in the heritage centre. By means of this engagement, and the use of Zulu and English in all the displays, it is hoped the museum site will take pride of place in Mpumalanga, as a celebration of hope that the community achieved by making peace with itself and a lesson to young people who did not experience the violence directly.

Visitors from further afield who make the journey to learn more about this extraordinary story will contribute to the ongoing healing of Mpumalanga, as tourism fosters much needed economic improvement, which will be the most notable and lasting triumph of the peace process. The exhibition and museum will be officially opened at an event that is planned to take place during the course of 2016.
The history of forced urban removals throughout South Africa is a fascination of both human degradation and the triumph of the human spirit over adversity. It involves paternalism and exploitation such that when the forced removals were effected, a whole community died.

As a result, to many people of Durban and KwaZulu-Natal, Umkhumbane holds the same symbolism as Sophiatown and District Six. Available evidence shows that the area called Umkhumbane was settled by African communities during the pre-colonial era. During the early years of the 19th century European settlers began to occupy the Port of Natal, concentrating on the harbour and Berea area. In the early 1840s the British annexed Natal, took control after the Boer’s brief occupation, and the beachfront was reserved for use by the military. The emergence of Umkhumbane as a growing shack settlement began in the 1920s and was accelerated by rapid African urbanisation and the growth of manufacturing industry. The area became a melting pot of cultural and political activity.

A new kind of populist culture emerged in Umkhumbane and the population of Cato Manor swelled over weekends. Workers from nearby compounds and hostels came to the vibrant spots. The area was inhabited by many people who were both “legal” and “illegal” in Durban, people from diverse political, religious and racial backgrounds. Umkhumbane shebeens were places of fun and laughter.

On 13 January 1949 the tension that had partly been caused by discrimination and segregationist policies culminated in violent clashes between Africans and Indians. Despite all the hardships, the Umkhumbane community remained strong in their refusal to bow down to municipal and national government laws – until the forced removals, a situation described by many as the “end of a community spirit and the birth of spiritless township culture”. Due to the forced removals, about 100 000 Africans and 40 000 Indian families were moved to areas such as KwaMashu, Umlazi, Chatsworth, and later to Phoenix.

As indicated above, Cato Manor has a long and rich history that has shaped and defined the development of Durban as a city. Indeed, the political and cultural growth and development of Durban cannot be separated from the heritage of Cato Manor. It is on this premise that a programme of cultural diversity and social cohesion was born as a collaborative effort between Cato Manor ABM, Local History Museums, which are both departments of the eThekwini Municipalty, and various stakeholder organisations including community-based structures within the two zones in Cato Manor, Gedleyihlekisa Zuma and Victoria Mxenge.

(continued on page 45...)

Umkhumbane Wethu
Heritage & Long Term Social Cohesion Programme

To many people of Durban and KwaZulu-Natal, Umkhumbane holds the same symbolism as Sophiatown and District Six.

KHANYA NDLOVU

Available evidence shows that the area called Umkhumbane was settled by African communities during the pre-colonial era. During the early years of the 19th century European settlers began to occupy the Port of Natal, concentrating on the harbour and Berea area.
Passbook Competition grows in leaps and bounds

The Local History Museums’ three-phased annual Passbook Competition was rounded off on 18 September when the 2015 winners were announced at a prize-giving ceremony at Bergtheil Museum. During the first phase of the competition, educators from 45 schools participated in a workshop focusing on the competition and their feedback was successfully incorporated in the way this year’s competition was run. Challenges that were experienced in the first two years, such as transportation, were addressed thanks to the generosity of the Area Based Managers of eThekwini Municipality who arranged buses for schools to various participating sites. This new partnership, together with existing partners and sponsors, saw the 2015 edition of this competition attract 2 589 pupils from 42 schools within the eThekwini Municipality. This translates to a growth of 72% from last year’s 1 500 contestants.

In order to enhance the learners’ experience and also to reinforce the educational element of the competition, worksheets in line with the Curriculum Assessment Policy Statement (CAPS) were designed to incorporate both the Human Social Science and the Arts and Culture curricula. Grade 4 learners submitted a poster, Grade 5 learners made a recreation of a 3D artefact, and Grades 6 and 7 were required to make a collage. Learners in Grades 8 and 9 had to compose a poem and Grades 10 and 11 wrote an essay. Learners with Special Education Needs also participated in the competition. Submissions were of the highest quality and some were exhibited at the prize-giving ceremony. The entire collection of recreated artefacts will be exhibited in different Local History Museums throughout the year.

Amid mounting excitement the winners and runners-up of the 2015 competition were announced to the delight of more than 250 stakeholders who braved the cold weather to witness the occasion at Bergtheil. The H.P Ngwenya Primary School won a voucher of R10 000 to buy IT equipment of their choice and two lucky winners each won R250 for their blog posts on the LHM Passbook Competition Facebook page, sponsored by DWCTO and Toni Kruger Media. Prizes for learners and teachers, ranging from books to tablets, were funded by the LHM Trust and ARROW-SA. Ten teachers were awarded Outstanding Educator Awards. The highlight of the competition, for two years running, was the announcement of six learners and an educator who won a trip to Bremen in Germany. These lucky winners represented eThekwini Municipality at the annual “Night of the Youth Festival” in November 2015.

Sponsorship of these fabulous prizes was courtesy of eThekwini Municipality and our partnerships with the Consulate of the Federal Republic of Germany, Sportgarten, the City of Bremen, KZN Department of Education, Local History Museums Trust, Durban West Community Tourism Organisation, ARROW-SA, Toni Media and the ABMs of Cato Manor, INK and South Basin. We are very grateful for the support of these organisations in making the 2015 edition of the LHM Passbook Competition bigger and better. Guests at the prize-giving included: German Honorary Consul, Mr Horst Achtzehn; ABM Head, Mr Linda Mbonambi; former Vice Chancellor of the University of Durban-Westville, Professor Jairam Reddy; Ms Sue Barrows of the LHM Trust; the Head of the Youth Office, Mr Mkhize; Ms Dlamini, KZN Department of Education, Senior Manager of Curriculum and Ms Dwarika, Deputy Director of Curriculum, also of the KZN Department of Education.

The Passbook Competition is a vehicle to promote a closer working relationship between the cities of Bremen and Durban and to increase awareness among our youth of past atrocities, so that the Holocaust and Apartheid are never repeated.

MOHAU QALAZA
Following discussions held with Mr H. Achtzehn (Honorary Consul for Germany in Durban), Mr H. Barde from Sportgarten and Mr E. Appelgren from Inter-Governmental Relations of eThekwini Municipality, it was agreed that five Durban learners, an educator and a city official would be hosted by the city of Bremen for two weeks in November 2014. This was in order to strengthen existing partnerships between the cities of Durban and Bremen, in line with the sister cities programme, as well as to support and promote the LHM Passbook Competition. This incredible prize was primarily for competition winners to represent Durban at Bremen’s annual “Night of the Youth Festival” for young people between the ages of 13 and 19. During the festival, the youth of Bremen gather at the historic town hall to remember victims of the Third Reich, and the fight against fascism, xenophobia and other social ills are major themes of the festival. Young people engage with these themes through exhibitions, music, dance, song and other art forms.

The Libraries and Heritage Department shares the goal of using the eThekwini Municipality’s “Sister City” programme to promote Durban as a highly respected, culturally diverse and dynamic city for trade and investment. The Passbook Competition is thus a vehicle to promote a closer working relationship between the cities of Bremen and Durban and to increase awareness among our youth of past atrocities, so that the Holocaust and Apartheid are never repeated. The project also gives practical expression to intercultural exchanges and capacity-building initiatives between the sister cities with the view to encouraging meaningful cooperation between partners. Forging shared experiences in educational programmes promotes reconciliation and social cohesion both locally and between the sister cities.

During our stay in the beautiful city of Bremen, the “Passbook” delegation gained valuable insights and learned more about German culture. We participated in educational and intercultural programmes that allowed our learners to share South African heritage with Germans we met, especially the youth. It was a lifetime opportunity for the learners, who expressed their profuse gratitude for the memorable experience afforded them. Based on the fantastic reception received from the audience during the “Night of the Youth Festival” in the magnificent Bremen City Hall, it can safely be concluded that we represented Durban superbly. Our learners performed the “Town Musicians of Bremen” fairy tale by linking the four animals in the famous play to various cultural aspects of South Africa such as Zulu culture, history of migrant labourers, Indian culture, sporting achievements and many more. The learners had the following to say about their stay in Bremen:

Neha Sepersard (Grade 7), who played the Cat, cited the “Night of the Youth Festival” as her most memorable experience. She was nervous about delivering her performance in German but was delighted at the response she received from the audience. She was also amazed at the amount of artistic talent evident in Bremen. She also enjoyed interacting with her peers at a cultural and educational level and will definitely go back some day.

Caleb Mackett (Grade 8), who played the Donkey, stated that the people he met and the places he visited have drastically changed his perspective on life. Some of his highlights include the dance collaboration with the young performers from the stepext dance project, watching a Bundesliga soccer match between Bremen and Stuttgart, playing hockey and learning to play ice hockey. He also appreciated visiting various museums where he learned more about German culture, but nothing surpassed the experience of the “Night of the Youth Festival” and he was in awe of the talent displayed in Bremen.

Asande Shezi (Grade 9), who played the Dog, stated that it was her first experience outside of Durban, as well as on a plane and staying in an apartment. Her most memorable moment was her performance at the “Night of the Youth Festival” where she received positive feedback about her singing voice (which she had not realised she had) as well as delivering her performance in German. She also enjoyed visiting various museums where she learned more about German history.

Nontokozo Dubazane (Grade 10), the narrator, rated her experience at the “Night of the Youth Festival” as the best ever and she enjoyed interacting with her peers at schools visited, as well as having an opportunity to share their culture with Germans.
Local Heritage

Passbook Competition
1. School visits during the second phase of the 2015 Passbook Competition:
   Bongikosi Christian Academy at Bergtheil Museum

2. School visits during the second phase of the 2015 Passbook Competition:
   Gokul Primary School at Bergtheil Museum

3. Guest speaker at the 2015 Prize Giving Ceremony held at Bergtheil Museum on 18th September:
   Mrs Thembile Dlamini: General Manager of Curriculum of KZN Department of Education

4. School visits during the second phase of the 2015 Passbook Competition:
   Albini Girls High School at Bergtheil Museum

5. School visits during the second phase of the 2015 Passbook Competition:
   Uthando Public Primary School at Bergtheil Museum

6. LHM Passbook Competition Prize Giving Ceremony:
   Mr M Mkhize, the head of the Youth Office from the Mayor’s Office presenting an award to one of the winning learners

7. LHM Passbook Competition Prize Giving Ceremony:
   Mrs G Bradfield of DWCTO presenting a voucher of R10 000 to HP Ngwenya Primary School to buy IT equipment of their choice.

8. LHM Passbook Competition Prize Giving Ceremony:
   ABM Head, Mr L Mbonambi presenting an award to one of the participating schools.

9. School visits during the second phase of the 2015 Passbook Competition:
   Dr. J.L Dube High School at Pinetown Museum

10. School visits during the second phase of the Passbook Competition:
    R.P Moodley (LSEN) at Bergtheil Museum

11. LHM Passbook Competition Prize Giving Ceremony:
    Mrs S Burrows of the Local History Museums Trust presenting an award to one of the outstanding Educators.

12. School visits during the second phase of the 2015 Passbook Competition:
    Pinetown Senior Primary School at Bergtheil Museum

13. School visits during the second phase of the 2015 Passbook Competition:
    Golden Hours Special School at Cato Manor Museum

14. LHM Passbook Competition Prize Giving Ceremony:
    Mrs M Lange of ARROW-SA and Mrs J Senegal of Palmiet Nature Reserve addressing the audience.

15. LHM Passbook Competition Prize Giving Ceremony:
    Mrs Dwarka, Deputy Director of Curriculum of the KZN Department of Education presenting a prize to one of the winning learners.
Without democracy, these incredible experiences would never have been possible.

as rehearsing and performing with the young dancers from stepext dance project (Obervieiland Culture Centre). She never dreamed she would learn German and be able to use it flawlessly in her performance as a narrator. She will definitely go back when she is older.

Mandisa Mavundla (Grade 11), who played the Rooster, described the entire experience as life changing. She was not aware that she could perform in front of so many people in English and German, and credited her success to the educator who wrote their performance script. She also managed to make friends with her peers from the Obervieiland Culture Centre and schools that we visited. She concluded by saying that she could not wait for Durban to have a phenomenal programme like the “Night of the Youth Festival”.

Mr Axel Batsch (Educator from Sherwood Primary School), worked tirelessly with the learners during the rehearsals as they memorised their scripts and helped fine-tune their pronunciation in German. He deserves all credit for the manner in which they performed at the Festival. Mr Batsch, who is also German-speaking, made it easy for everyone in the group as he translated German and English whenever necessary when we toured the city and met designated people and organisations.

Without democracy, these incredible experiences would never have been possible. In 2014 we celebrated the 20th anniversary of democracy in South Africa and Germany celebrated the 25th anniversary of the Berlin Wall coming down, both historically significant events. The Passbook Competition delegation highlighted this fact throughout their performance and it was well received by the audience. Indeed, we celebrated how social cohesion was not limited to growing within our own society, but across the world as well.

This incredible opportunity was made possible by generous support and sponsorship from eThekwini Municipality, the Bremen-Durban Partnership, City of Bremen, the Federal Republic of Germany’s Honorary Consul, Mr Horst Achtzehn, Inspiration Travel and the Local History Museums Trust. These sponsors and partners collectively provided the young learners with a life-changing opportunity they will never forget. Added to that, they helped us to achieve our main aim, which is to give back to the communities we serve as well as shaping the views of our youth on issues of tolerance, democracy, reconciliation, freedom, respect, human rights and social cohesion.

It was extremely insightful for us to learn that Germany, although to a different degree from South Africa, was struggling with the same issues. This was an eye-opener for us and we truly believed that Bremen City has made tremendous strides in their efforts to tackle such issues. It is safe to conclude that the “Night of the Youth Festival” was a highlight for the “Passbook” delegation. It was well organised and the programme, attendance as well as the audience participation was fantastic. Our city would benefit immensely if we could learn more from Bremen’s 17 years’ experience running such a phenomenal programme specifically designed for the youth to deal with matters that directly affect them. It would benefit not only the Durban youth but would also further strengthen the Durban-Bremen partnership as it has the potential to transcend cultural and national barriers. It would be great for Durban to host a group of Bremen youth, along with delegations from other sister cities, at a similar festival in the future.

Our stay was made really memorable by the people that we met and the organisations and institutions that we visited. Our sincere gratitude goes to Mr Hans Ulrich Barde from Sportgarten and his professional and dedicated team, as well as other members of the Bremen-Durban Partnership for making our stay in Bremen so enjoyable – the overall programmes planned for us were educational, informative, interactive, fun and relevant. I am grateful for the opportunity to meet and network with different institutions and professionals in order to share our experiences, discuss issues that are common to us, as well as to forge future initiatives that will benefit both cities in the long run.

Umkhumbane Wethu

(…continued from page 41)

This year’s heritage month celebration was aimed at involving learners in schools within Cato Manor as the basis for encouraging a socially cohesive society. It took place on 29 September 2015 in Umkhumbane Hall. The programme started with the singing of the African Union (AU) anthem, whereafter Mr Mr Mzwandile Hadebe, the programme director for the day, gave a brief history of the AU, initially known as the Organisation for African Unity (OAU) when it was formed in Addis Ababa, Ethiopia, in 1963. He then made reference to issues of social cohesion, xenophobia and what the AU stands for. It was only at the end of the programme that the South African anthem, Nkosie Skikel’Afrika was sung.

Local schools are known for their dedicated involvement in cultural activities and some have won prizes at both district and provincial levels. The schools that took part in rendering cultural items were: Umkhumbane Secondary School, Chesterville High School, Bonela Secondary School, Wiggins Secondary School, Mayville Secondary School and Cato Crest Primary School. Among many cultural items that were performed were umshado, isicathamiya, maskandi, amahubo, indlamu, poetry, Indian dance, hip hop and other dance forms.

To instil a culture of tolerance and social cohesion among the youth, a guest speaker was invited to address the learners on the subject. Mr Ntuthukoyabo Nkuzwayo, a heritage practitioner who sits on various heritage boards, gave a talk and encouraged the learners to use social media for their self-advancement, to promote cultural awareness and highlight the wealth of diversity in Cato Manor, and also to foster constructive inter-generational dialogues.

In conclusion, the success of the Umkhumbane Wethu Heritage and Long Term Social Cohesion Programme will result in numerous positive spin-offs that will contribute to the socio-economic upliftment of the wider Cato Manor area. It is also envisaged that the full commitment of all stakeholders will ensure sustainability of the programme, thus realising the goals and objectives this initiative set out to achieve.
The eThekwini Living Legends Awards has, since 2008, become by far one of the biggest highlights on the City of Durban calendar. This is the occasion when the city commemorates the lives and contributions of those who have made a significant contribution to the city with no regard for personal gain or reward. These citizens are honoured for outstanding achievements in various fields of expertise, and for demonstrating a sustained and extraordinary contribution to our legacy. In 2015, through the awards ceremony, the city also remembered eight former Legends who passed away in 2014 and 2015, the highest number to have been lost in a single year. These Legends are Felix Mshololo, Greta Schoeman, Cecil “Roddy” Ward, Sam Draai, Prof Patricia “Pat’ Berjak”, Abednego “Shaka” Ngcobo, David Masando, and Roland Mqwebu.

Talking about these great late citizens of our city at the Living Legends Awards, the Chairperson for the Community and Emergency Services Committee, Cllr Zandile Gumede said:

… as we bid farewell to these past legends and cherishing the extraordinary contribution they made to the City, Province, the nation and the global village, let’s also make sure that their fundamental principles, the gist of what they lived for, do not go with them but live forever in this City. Let’s continue where they left off and make sure that, just like them, we strive to push the City, and ultimately South Africa, forward.

The main aim of the Living Legends award is not only to celebrate the exemplary citizens of the city, but to zoom into the core of what they live for and thus challenge all citizens to be inspired to foster the values of the legends. These values, including democracy, freedom, tolerance, compassion and respect, are in sync with those of the municipality, and by curating these through the Living Legends awards the municipality urges its citizens to embrace them. The concept of Ubuntu epitomised by all the award recipients is the backbone and culture of eThekwini Municipality. The Living Legends award therefore is one of the many initiatives of the municipality that seeks to build the city towards a socially inclusive democratic society that fights exclusion and marginalisation.

In the eThekwini Living Legends initiative, the citizens of eThekwini identified some of their fellow citizens whom they believe have made a sterling contribution to the City and therefore deserve to be referred to as legend. The
2015 award recipients were Maxwell Thabethe, Thulkana Palan, Don Macleod, Moses Tembe, Edmund Mhlongo, Bheki Mkhwane, Bishop Mike Vorster, Judge Khayelihle “KK” Mthiyane, Prof Philda Nzimande, Prof Quarraisha Abdool Karim and Dr Nkosazana Dlamini-Zuma. These individuals are citizens who hail from within our communities, but their determination to uplift humanity in the city and beyond makes them a special kind. It is their determination to assist their communities and beyond, and their astonishing acts of valour in standing up for those in need, even in adverse circumstances, that testify that the soul of their forerunners such as Robert Sobukwe, Moses Mabhida, Griffiths Mxenge, Florence Mkhize, Dr Nelson Mandela, Nokutela Dube, among many others who stood firm against the brutal colonial era, is truly found within them.

Maxwell Thabethe is a champion of the rights of people with albinism and living with disabilities in KwaZulu-Natal. He is the Chairperson of the Albinism Society of South Africa in KwaZulu-Natal (ASSA-KZN) and he is at the forefront of the struggle to integrate ASSA into municipality and government structures. Like Thabethe, Thulkana Palan is also at the core of community work. He is the founding member of the Havenside Civic Association, which deals decisively with issues of poor service delivery in Chatsworth. Bishop Michael Vorster was honoured for enabling the churches to be involved in local government issues, while training unemployed people to start their own microenterprise businesses and training people in HIV/AIDS prevention and care. Moses Tembe was awarded for his extraordinary work in supporting educational, environmental and community initiatives in KwaZulu-Natal through his business, which is guided by his 70/30 principle that sees him invest 30% of his holistic efforts into improving the environment and community in which he operates.

Dr Nkosazana Dlamini-Zuma is a struggle stalwart who has served South Africa as the Health Minister, Minister of Foreign Affairs and Minister of Home Affairs. In 2012, the African Union Commission elected Dlamini-Zuma as Chairperson, making her the first woman and southern region candidate to lead the organisation. Despite the legendary work that Dlamini-Zuma has done for South Africa and Africa at large, she continues to work tirelessly to foster peace and development all over Africa. Judge Khayelihle Kenneth “KK” Mthiyane also played a role in the struggle. Before South Africa’s first democratic elections, Judge KK actively participated in rendering legal assistance and providing voter education to the then voiceless and disadvantaged masses. As an advocate, he chaired two commissions of enquiry in 1995, investigating racism at the University of Zululand and the then University of Durban Westville. He chaired what became the Mthiyane Commission, investigating corruption and racism in 22 KwaZulu-Natal provincial hospitals. The commission’s report and recommendations saw an abatement of the chaos threatening to destabilise the province’s health service delivery.

Bheki Mkhwane is a seasoned director, producer, writer and actor who is best known to viewers for his starring role as Samson in the Mzansi Magic telenovela-turned-soap-opera Isibaya. Edmund Mhlongo was awarded for promoting arts in Durban through his Arts School, KwaMashu Community Advancement Projects (K-CAP), a youth integrated arts and multimedia empowerment organisation whose aim is to foster arts education and cultural advancement. In 2003, he built Ekhaya Multi Arts Centre, a multi-purpose space that offers the KwaMashu community access to the Ekhaya Imagination Computer Lab, including internet access, recording studios, theatre hall, dance studio, workshop space, and multi-media editing suites and facilities.

Don Macleod was awarded for his legendary work of planning and...
constructing Durban’s first four sewerage treatment works. Until then, there was no organised programme to handle waste water in Durban. Prof Philda Nzimande was honoured for advancing nursing skills across Durban and KwaZulu-Natal and for improving the working conditions of black nurses during apartheid by promoting professional unity. Prof Quarraisha Abdool Karim was honoured for her outstanding research that has led to the discovery that 1% Tenofovir gel can prevent HIV infection and genital herpes in women. Her research has served as the basis for the World Health Organisation’s international policies and guidelines on TB and HIV co-treatment. She currently serves as the Director of the Columbia University-Southern African Fogarty AIDS International Training and Research Programme, which has trained over 100 postgraduate South African scientists in HIV and TB research.

The awards ceremony concluded with two appreciation awards to the National Sea Rescue Institute and Gambit, the dolphin. The NSRI is a voluntary non-profit organisation that saves lives on South African waters. The institute is run by over 900 highly skilled, unpaid volunteers who are on standby day and night, and has an education arm, called Water Wise Academy, that was launched in 2006. The Academy teaches disadvantaged children about basic water safety and gives them the confidence to initiate basic bystander CPR while they wait for emergency services to arrive. Gambit is a dolphin with an incredible energy and playful magical spirit that has, for over 40 years under the care of the South African Association for Marine Biological Research (SAAMBR), inspired millions of people to care for our marine environment and not to pollute the oceans. He is an ocean ambassador and a pride of Durban who has helped SAAMBR to relay their message of marine conservation through education.
The Local History Museums hosted the annual “Tribute to Nelson Mandela” on 9 July 2015 at the Pinetown Museum. This event honours the life, leadership and humanitarian legacy of the father of our nation. It is an attempt to make a difference in the lives of people and change them for the better; to inspire the nation as Mandela did, even in death, so that people can take charge of their destinies, change their circumstances and in turn inspire others whose lives they touch. The main guests at the event were learners with special educational needs (LSEN) and their educators. Staff and invited visitors were given an opportunity to interact with and assist the children, in accordance with the Nelson Mandela International Day call to serve. This event unveiled deep layers of compassion and empathy among participants and empowered many with varied degrees of skills.

In July 2001, the then Minister of Education Kader Asmal proposed in the Education White paper that an inclusive education and training system specifically related to Special Needs Education should be developed.

“It is, therefore, another post-apartheid landmark policy paper that cuts our ties with the past and recognises the vital contribution that our people with disabilities are making and must continue to make, but as part of and not isolated from the flowering of our nation.

“I hold out great hope that through the measures that we put forward in this White Paper we will also be able to convince the thousands of mothers and fathers of some 280 000 disabled children — who are younger than 18 years and are not in schools or colleges — that the place of these children is not one of isolation in dark backrooms and sheds. It is with their peers, in schools, on the playgrounds, on the streets and in places of worship where they can become part of the local community and cultural life, and part of the reconstruction and development of our country. It is only when these ones among us are a natural and ordinary part of us that we can truly lay claim to the status of cherishing all our children equally. Race and exclusion were the decadent and immoral factors that determined the place of our innocent and vulnerable children.

This event honours the life, leadership and humanitarian legacy of the father of our nation.

ANTHEE RAMLUCKEN

Love in Action: Aiding and learning from Children with Special Educational Needs

Bottom left: Staff member, Elizabeth Mthembu (Pinetown Museum) and volunteer assists learners create a pyramid. Bottom right: Dr Sathe Moodley motivating the audience to “Listen to their inner voice.”
The Local History Museums take pride in being inclusive and sustainable by giving additional support to the school system and encouraging schools to use museums as places of learning.

Through this White Paper, the government is determined to create special needs education as a non-racial and integrated component of our education system. I wish to take this opportunity to invite all our social partners, members of the public and interested organisations to join us in this important and vital task that faces us: of building an inclusive education system. Let us work together to nurture our people with disabilities so that they also experience the full excitement and the joy of learning, and to provide them, and our nation, with a solid foundation for lifelong learning and development. I acknowledge that building an inclusive education and training system will not be easy. What will be required of us all is persistence, commitment, coordination, support, monitoring, evaluation, follow-up and leadership.”

The Local History Museums take pride in being inclusive and sustainable by giving additional support to the school system and encouraging schools to use museums as places of learning. Special provisions for learners with or without special needs are made within eThekwini Local History Museums. On this day special efforts were made to draw the children’s notice to artefacts that speak of the historical past. A staff member explained the significance of each object in a befitting manner, as some learners were wheelchair bound and others mentally challenged. Other colleagues assisted by placing artefacts before the learners in order to allow them to use all their senses of touch, sight, smell and sound. The group was captivated by this first-hand experience and delighted to learn in this fashion.

The children were then taught to make pyramids and cubes and decorate these with inspirational quotes and pictures of our hero. Even though it was a physical and mental challenge for them to create these shapes, it proved to be therapeutic and produced a great sense of accomplishment for all involved. Visitors who wished to be of assistance at a

Mandela Day Project came on board and interacted with the children as well, talking to them and helping them to create the artworks. For many it was the first time they had had an opportunity to experience the love that emanates from these children. Their sense of joy, gratitude, trust and innocence is something that all humans should aspire to emulate in making this a better land; to live in a just and happy society.

Key-note speaker Sharmin Siraramen held the audience captive with her

heartbreaking personal tragedy when she met with an accident 11 years ago and lost the ability ever to walk again. Being a single young mother of two very young children, she knew she could not give up, for they needed her. Her determination and perseverance pulled her away from wallowing in sorrow and hopelessness. Her courage made her an independent and self-supporting individual, earning a living as a manager in a top chain store. She drives her own car and does her own ironing, cleaning and cooking from her wheelchair at home.

The children were inspired by seeing and hearing her. It made them feel confident and encouraged to see how life can be lived joyfully and with independence in spite of being confined to a wheelchair. Ms Siraramen maintains that God and her family sustain her, and she encouraged all to have the faith she does. She says that at every turn she feels the presence of God, and even strangers that come to her aid in the parking lot are the angels that are sent to her. She says her mother is another angel, with whom she jokes and laughs away her tears, for it is not always easy. There are many pitfalls along this journey that they face together.

Dr Sathie Moodley rounded off the talks with further motivation that touched hearts. His humour lent an atmosphere of light-heartedness amid some very serious notes. As a founding member of the Ubuntu and Human Values Advocacy Group (HVAG), talking about value-based living comes easily to him and he expresses himself in a relaxed and profound manner. Ubuntu is an African word meaning “humanity to others” and is at the heart of our culture. It translates loosely as “I am what I am because of who we all are”. He reiterated that all core

goodness and confidence come from faith in God, listening to one’s inner voice and being true to one’s inner self. The self he speaks of knows only good and seeks to love and be loved, an attribute which all human beings possess as it comes from Divinity. He advocated sitting in silent meditation to hear this inner voice and to get to know oneself. Dr Nelson Mandela was true to his beliefs, and no doubt reached his humanitarian heights by being in tune with his core self.

The children’s resilience is a tribute to their educators and families, and the learners from Inanda Special School ended the day with a dance item in celebration of themselves, the occasion and life in general. Educators from all the participating schools that were present displayed the utmost care and understanding towards their learners; verily love in action.
Human Rights Day is celebrated every year on 21 March in South Africa. This is a significant day in South African history, when we celebrate the rights achieved after a long and bitter struggle against the oppression and inequalities that existed in the 20th century. Many people died to free our country from segregation laws, especially pass laws that forced African people to carry the hated “Dompass”, a notorious document which classified people according to racial groups. About 60 people were gunned down by police in 1960 during a peaceful protest to fight these inequalities and racial oppression. This day left a mark on our society that will never be forgotten in the history of South Africa. As evident in the media, some people have forgotten the pain our forefathers went through; when people inflict pain on other members of society, burn, stone or kill people who are suspected of practising witchcraft and political intolerance.

On 20 March 2015, Local History Museums (LHM) hosted a Human Rights Seminar at KwaMuhle Museum. Schools from around the Cato Manor Area, representatives from Cato Manor Police Station and the South African Human Rights Commission (SAHRC) were a part of this event. A researcher from Local History Museums started the day by contextualising the historical background of Human Rights Day with a talk entitled “The Sharpeville massacre of 1960”.

The main objective of this programme was to link and engage the museums with educational institutions through formal programmes to promote critical thinking among the youth and enable them to face challenges in our country like destructive protests, burning of schools and libraries and xenophobia, which result in looting of shops owned by foreign nationals and killing people suspected of witchcraft. Great emphasis was placed on educating people within our communities, as well as in higher primary and secondary pupils, about human rights and the kinds of actions that violate the rights of others. These are daily realities for some of the people living around Cato Manor and neighbouring areas. The presentation on the Human Rights Day background was ideal in that the timeline of our history was clearly laid out, providing a better understanding about the history of human rights in this country. Benjamin Ntombela, a representative of SAHRC, explained about the Constitution, its

Human Rights, Responsibilities & Social Protests

Many people died to free our country from segregation laws, especially pass laws that forced African people to carry the hated “Dompass”.

MAYPHER MNGOMEZULU
importance in South African law, and the responsibilities of the different parties (the government and the people). He also engaged well with the audience and talked about the consequences of illegal protests and the manner in which protests should take place.

A police officer from Cato Manor also spoke about important factors regarding the law, duties of the police and interactions between the police and the community. Human Rights Seminar 2015 objectives were to reach out to schools and communities so that the schools could be part of society’s solution, while reinforcing human rights as part of historical events. The seminar provided an avenue for informed input from various perspectives on the subject of human rights, with a particular focus on current social protests and mob justice as a violation of a basic right to a fair trial and a right to life. Schools and different educational institutions are encouraged to report back on these topics and the event to their schools, while sharing this information with their school family in future debates and discussions.

One of the principals raised the subject of witchcraft that prevails within the communities. After the seminar one of the school principals and a member of the Cato Manor police station requested our department to visit the community of Cato Manor, since the area is known for crimes such as mob injustice. This dialogue gave an indication that there is a need for educational intervention in this community to counteract social illnesses. A specialist will be invited to the next forum to address dementia and Alzheimers as one of the topics of discussion in the community.

Part of the purpose of the seminar was also to ensure that South Africans are aware of their human rights to avoid the repeat of the Sharpeville massacre. This forum is also intended to instill good values and social responsibility in our communities. The road to democracy was not easy and was achieved because of the sacrifice our people endured. Human Rights Day is not only a celebration of over 20 years of democracy but also a moment of reflection on the accomplishment of a free, united, non-racial, non-sexist country, respect for other people’s rights and rising above challenges our country is facing.

As evident in the media, some people have forgotten the pain our forefathers went through; when people inflict pain on other members of society; burn, stone or kill people who are suspected of practising witchcraft and political intolerance.
On 27 April 2015 South Africa marked 21 years since its first democratic elections. As a result of the national elections that took place on 27 April 1994, which allowed every South African regardless of race to vote, the day was named Freedom Day and designated in the South African Holidays Bill as a national holiday. “… ‘freedom’ should mean emancipation from poverty, unemployment, racism, sexism and other forms of discrimination.” (“Freedom Day is celebrated in South Africa” available at http://www.sahistory.org.za/dated-event/freedom-day-celebrated-south-africa). On that day, 27 April 1994, Nelson Mandela cast his first democratic vote at eThekwini’s township of Inanda. He voted at Ohlange, the school and home of John Langalibalele Dube, first president of the South African Native National Congress (renamed the African National Congress in 1923).

After voting, Madiba walked to John Dube’s grave and said, “Mr President, I have come to report to you that South Africa is free today.”

AYANDA NGCOBO

“… ‘freedom’ should mean emancipation from poverty, unemployment, racism, sexism and other forms of discrimination.”

After voting, Madiba walked to John Dube’s grave and said, “Mr President, I have come to report to you that South Africa is free today.” It was of great significance for him to vote at Inanda; Inanda is not only home of the ANC’s first president, but also home of another founding member of the party, Dr Pixley kalsa Seme. A number of politically active black South Africans, especially women, received their education here.

Led by Mandela, the ANC received a majority of votes, making him the first democratically elected president of the country. His term in office from 1994 to 1999 was focused on bringing about reconciliation, as well as the reconstruction of the nation. The country joined the Organisation of African Unity (replaced by the African Union in 2001), which aimed to articulate aspirations of African people and their struggle against oppression. In 1996, a new Constitution was adopted on the basis of freedom, justice and peace, and the Constitution is the supreme law of South Africa. The Truth and Reconciliation Commission was introduced to help heal a troubled nation, while the Reconstruction and Development Programme mobilised national resources to benefit all South Africans. The heritage sector was not excluded from this process of reconstruction; a number of policies were created to recognise neglected parts of our heritage. Together with other sites of historical significance, by 1999 Ohlange was transformed into a heritage institution commemorating the last part of Mandela’s long walk to freedom.

Thabo Mbeki’s administration from 1999 to 2008 moved the focus of government from reconciliation and reconstruction to transformation, mainly at an economic level. Without neglecting unfulfilled promises made in Mandela’s term, policies such as Black Economic Empowerment and Affirmative Action were introduced to address past imbalances. Between 2003 and 2006 South Africa had the longest stretch of economic growth on record, taking in the triple boom of the stock market, property and consumer spending (“What Democracy has Brought SA Business”, Sunday Times 24 April 2014). However, such policies were criticised for creating a black elite and increased economic inequality – the rich getting richer and the poor getting poorer.

New social grants were also introduced during this period. According to commentator Wessel Visser, “Political economists concur that growing unemployment and poverty, the lack of job security and inadequate safety nets as a form of social assistance to reduce the vulnerability stemming from unemployment are South Africa’s greatest social challenges …” (2009 “From RDP to Gear to Post-Polokwane: The ANC and the provision of social security for post-apartheid South Africa” Social Work, 45 (3): 225-240).
This period also saw major infrastructural development projects. In 2008 Mbeki was forced to step down by the National Executive Committee of the ANC, and he resigned as president after being recalled from office. Kgalema Motlanthe was appointed as president temporarily until the ANC won the 2009 elections and Jacob Zuma was inaugurated.

Jacob Zuma’s period from 2009 to the present has sought to focus on government planning and effectiveness, but has been the most controversial. In this period, South Africa has seen an increasing number of officials suspected of corruption, and either investigated or suspended. Zuma’s administration has, however, also seen greater increases in infrastructural development and overall government expenditure on public services.

Just a few weeks before Freedom Day in 2015, violence termed as xenophobic attacks shook the world. This violence sadly increased around Durban, and resulted in numbers of foreign nationals being killed, as well as many others injured, along with a few locals. Violence aimed at foreign nationals in the democratic dispensation was not a new phenomenon, but started in 1994. During March and April 2015, however, South Africa experienced the worst outbreak of this social crisis. Working class and poor South Africans complained that foreign nationals compete against them for low paying jobs and in the informal economy; the increase of tuckshops opened by foreign nationals in townships has resulted in fewer tuckshops owned by black South Africans. Some of these South Africans have expressed a belief that increased numbers of foreign nationals have worsened what are already limited opportunities to earn a living, and believe that foreigners are responsible for bringing into drugs in the country. This sector of the population is also unsatisfied with the large number of undocumented immigrant communities in South Africa. Poverty, poor law enforcement and employment insecurity are seen as the main issues behind this violence.

Another issue that is becoming an increasing challenge is student protests in South African universities. Students are dissatisfied with the slow pace of transformation, as well as access to funding for poor students, who are mostly black. Students have expressed their opinion that there is a need for greater transformation in the education sector, as they feel there is still racial inequality at tertiary level, and that university fees should not increase while student funding should be accessible to all needy students. The steady steep increase in student fees prevents black South Africans from receiving tertiary education, as they are more affected by poverty.

I asked grade 12 learners at Inanda Seminary about what freedom means to them, Mbali Matsena replied “Freedom, in my perspective, is the ability to own personal liberty. It includes having the power to be self-determined and the ability to be independent of fate. I believe that I am free to reach my full extent, as freedom lies in my thoughts. It is my thoughts that determine how free I am, or am yet to be. Nothing, including poverty, discrimination and the corruption of today’s South Africa may restrict me from being the person that I am destined to be.”

*Ayanda Ngcobo works as an intern at the Durban Local History Museums.*
Workers Day

South Africa celebrates Workers Day on 1 May as a public holiday. Worker’s Day is also known as May Day, based on the historical struggle of workers, trade unions and the labour movement in the struggle against apartheid. In order for workers to achieve fair standards of employment, which includes a culture of human rights that respects employees, these rights are written into the international laws of various countries, including South Africa.

May Day is observed in many other countries as a workers holiday; throughout the world, workers in many countries celebrate labourers’ rights on May Day. In 1889 a resolution by international workers called for a demonstration on 01 May and that day became an annual event. It was observed for the first time in Brazil and Ireland in 1891. In 1904 the Second International meeting held in Paris called on all socialists and trade unionists in every country to demonstrate energetically on 1 May annually for legislation to ensure an eight-hour working day. May Day was celebrated unofficially in South Africa before the 1990s, but only officially became a public holiday after the democratic elections of 1994.

Modern working conditions have evolved since the development of agriculture thousands of years ago. For a very long time there was no concept of fair treatment of workers. Indeed, slaves and other people were forced to turn over the fruits of their labours to an exploitative class who owned land and resources. When the wage system was introduced during the Industrial Revolution, the working class was forced to work long hours in miserable living conditions. Such abuses were only limited by active campaigns by worker movements and unions, which are also commemorated on Workers Day.

On May Day in 1950, the Communist Party of South Africa called for a May Day strike to protect workers and union leaders against the regulations of the Communism Act. As a direct result of this strike, police violence caused the deaths of 18 people in Soweto. Two months later, the apartheid government forced the Communist Party of South Africa to dissolve and the African National Congress took over the planning for a day of mourning for those who died during the May Day strike. They called for the day to be commemorated as “Freedom Day” in future.

President Nelson Mandela was the first democratically elected president of South Africa in 1994. He committed the government to ensuring that the welfare of workers is protected and that good conditions of service are provided. In order for the government to achieve this commitment, Mandela created progressive labour legislation in line with the new constitution.

In previous times the majority of South Africans workers were forced to unilaterally declare May Day as a public holiday, and stay away from work. The Premier Foods Company became the first large employer to declare 1 May as a paid holiday and all other companies later followed suit.

*Morakane Fulumane worked as an intern at the Durban Local History Museums from January 2014 - January 2016.
The student campaigns of #RhodesMustFall and #StatuesMustFall in April and May 2015 reflect the continuing debate on the relevance of certain statues and monuments found in South Africa. For many South Africans, these statues and monuments are the embodiments of a racist, oppressive past. Dismantling such statues is seen as part of the process of dealing with troubling aspects of the nation’s past and present.

2016 marks the 20th anniversary of the opening of KwaMuhle Museum. The building was originally occupied by the Municipal Native Affairs Department, which was established in 1916, with John Sydney Marwick appointed as the first manager. Owing to his successful repatriation of 7 000 Zulu migrant workers to the Colony of Natal before the outbreak of the South African War in 1899, Marwick was given the sobriquet umuhle (“the good one”). Marwick served as manager for four years, coming into conflict with John Langalibelele Dube who named Marwick umube (“the bad one”). John L. Dube was fined 100 pounds.

The Municipal Native Affairs Department was responsible for administration of the Durban System, which was funded through the municipal monopoly on the production and sale of traditional beer known as umqombothi. Victims of the system felt a sense of powerlessness. Male migrants were subjected to humiliating medical examinations. The sculpture “Shadows of the Past” portrays the emasculation of African male migrant workers. Questions thus arose: Why convert the building into a museum? Does the museum contribute to reconciliation and social cohesion? Why save a building which the City Council of Durban wanted to demolish in the late 1980s?

The answer to these questions are to be found in the proposal, written by some of South Africa’s leading academics, to convert the building into a museum. At the entrance to the KwaMuhle Museum is a plaque with the inscription:

Below left: Workers queuing and using the rear entrance to the Department of Bantu Administration (formerly called the Municipal Native Affairs Department). Below right: KwaMuhle Museum opened in December 1996 by Premier Frank Mdlalose.
“This is a museum about power and powerlessness and the struggle of ordinary people. Let this never be forgotten. Let us be mindful of abuses of the past and celebrate the human capacity, in all its diversity and richness to overcome.”

In telling the story of an oppressive system, the impact it had on ordinary people and the violation of human rights, KwaMuhle Museum takes a major step in restoring the dignity of African migrants, as well as promoting healing and reconciliation. The first step towards healing and reconciliation is recognition of past injustices. A nation hoping to form a new non-racial identity cannot escape its history, but at the same time it must not be imprisoned by the past. This is one of the basic tenets on which KwaMuhle Museum was built. In order to heal and reconcile, we have to recognise memories of past.

Exhibitions such as The Durban System and Andrew Zondo: Why I did It, as well as public artworks like “The Shadows of the Past” and the community mural in the courtyard speak of civil strife. On 27 November 2008 vandals spray painted the word “murder” on the outer walls of the museum in response to the Andrew Zondo exhibition. A decision was made to leave the word on the walls as part of the public engagement with the exhibition.

KwaMuhle Museum has an interesting narrative. It incorporates the story of the past into the present narrative of reconciliation. Rooms are named after officials who worked at the Municipal Native Affairs Department and those who opposed the Durban System. For instance, rooms named S.B. Bourquin (after a Director of the Department of Bantu Administration from 1954-1973) and Ndlovukayipendulwa (Mr H.A. “Tings” Robson, Chief Superintendent of Locations) are juxtaposed against those named Mafukuzela (in honour of John Langalibalele Dube, first President of the South African Native National Congress) and Mahlathi (Allison Wessels George, Champion of the ICU). The courtyard shows South Africa’s transition from the period of segregation and apartheid to democracy. The sculpture “Shadows of the Past” and the mural are associated with the period of segregation and apartheid, while the medicine garden is symbolic of recognition, healing and reconciliation. Former Archbishop Desmond Tutu best summed up the importance of reconciliation when he stated:

“Forgetting and being reconciled to our enemies or our loved ones are not about pretending that things are other than they are. It is not about putting one another on the back and turning a blind eye to the wrong. True reconciliation exposes the awfulness, the abuse, the hurt, the truth. It could even sometimes make things worse. It is a risky undertaking but in the end it is worthwhile, because in the end only an honest confrontation with reality can bring real healing. Superficial reconciliation can bring only superficial healing.”

By adopting the narrative of healing and reconciliation, KwaMuhle Museum becomes relevant to a post-apartheid and global audience.

To conclude, 2015 marked the 60th anniversary of the Congress of the People and the adoption of the Freedom Charter. The vision expressed by the 2 844 delegates is still to be achieved in South Africa. However, it is important to note that South Africa is a young democracy. South Africans are still coming to terms with our past. Authors Robert Heinlein and Steve Maraboli articulate views that may seem relevant to South Africa. Robert Heinlein wrote:

“A generation which ignores history has no past: and no future …”

Steve Maraboli wrote:

“I am not a victim. No matter what I have been through, I’m still here. I have a history of victory.”

South Africa cannot ignore its history. The fact that many South Africans survived the abuses of the past is a victory, a testament to the human capacity to survive. As the authors of the proposal for converting the building into the KwaMuhle Museum stated, it is important to “celebrate the human capacity in all its diversity and richness to overcome”. The KwaMuhle Museum provides an opportunity for South Africans to reconcile the past, contextualise the present and envision a better future.
port natal maritime museum

Museum Hours:

Monday to Saturdays
08h30 to 16h00
(last ticket issued at 15h30)

Sundays & Public Holidays
11h00 to 16h00
(last ticket issued at 15h30)
Closed: Christmas & Good

Admission: Adults R5 & Children R3

www.durbanhistorymuseums.org.za

Bay end of Samora Machel Street, next to BAT centre. Durban Tel: 031 322 9598 Email: sipho.majola@durban.gov.za
Navigating freedom: GPS technology, smartphones and the Liberation Heritage Route of Durban

The National Liberation Heritage Route is an ongoing and far-reaching project of the South African National Heritage Council (NHC), designed to develop and manage the legacy of the liberation struggle throughout all nine provinces. While a small number of high profile sites form part of a UNESCO programme, implementation of the national route is effectively an undertaking of either provincial or local government within a framework established by the NHC. In 2013 eThekwini Municipality initiated a process to identify, document and commemorate local sites and icons of our struggle for freedom and democracy in South Africa. At heart, this city-oriented liberation route pays homage to individuals representing a wide range of organisations, who gave their lives in pursuit of freedom.

South Africa’s struggle for liberation effectively began with wars of resistance against colonial invasions and was followed by a coordinated fight against racist discrimination and apartheid by national political movements. In October 2005 the Commission for Culture at the 33rd General Conference of UNESCO adopted a Draft Resolution 33C/29 entitled Roads to Independence: African Liberation Heritage, to recognise the universal value and significance of this heritage. At the broadest perspective, this UNESCO programme draws together the common experience of African nations in their fight against colonial occupation, racism and the struggle for human rights.

The National Liberation Heritage Route seeks to ensure that our young people today, as well as those of future generations, fully appreciate the great sacrifices made by ordinary women and men, from all walks of life, to achieve the rights all South Africans now enjoy. The head of the NHC, Advocate Sonwabile Mancotywa, has described the Liberation Heritage Route as “an embodiment of our collective experiences, our ideals, values and principles which unified a people who were subjected to national oppression through a repressive system. We seek to honour the freedom fighters that swelled the ranks of the liberation movement, the progressive movement, the clandestine structures, the guerrilla (military) formations [and] those who carried high the banner through unprecedented international solidarity” (Northwest LHR provincial summit, 5 March 2011).

Following a two-day consultation with community and heritage stakeholders within eThekwini Municipality in July 2013, the Durban Local History Museum was tasked with the responsibility of coordinating with stakeholders to gather information on sites of significance and creating a system to implement a format for the Liberation Heritage Route in Durban. Although several sites on the Inanda heritage route are already well known and qualify as locations of international significance, such as the Gandhi settlement at Phoenix and Ohlange Institute, together with John Dube house, a pilot project was undertaken to establish a cultural landscape or precinct linked to sites around the inner-city area of Durban.

A consultation process was conducted with community stakeholder groups, including representatives of Currie’s Fountain Development Trust, Denis Hurley Centre, Diakonia, Durban University of Technology, Early Morning Market, Gandhi Memorial Trust, Grey Street Mosque, Monty Naicker Commemoration Committee, Surat Hindu Association and Victoria Street Market, as well as the City Architects department. Through monthly meetings and site visits a list of 30 sites were identified as the core of the Liberation Heritage Route for the inner city of Durban. A pilot phase of this route in eThekwini Municipality will be launched using these sites, after which the route will be extended using the same techniques.
consultative process. The Local History Museums sourced funding for the design of unique branding and signage for the route, as well as a dedicated website that includes a digital map allowing users to navigate easily between the various sites. The group name chosen for this project is "Amandla: The Liberation Heritage of Durban", with a distinctive raised-fist logo in red.

The City Architects department advised on construction requirements for site markers, described as "wayfinder pylons", that are durable enough to withstand street traffic, as these will be placed in pavements as close as possible to the relevant site. These site markers are based on a format previously used in eThekwini Municipality for the 2010 World Cup and serve a variety of functions. Firstly, the marker allows users to recognise the site both by name and as part of the route, as some of the institutions no longer function in their original locations. Secondly, a panel of texts in English and Zulu on the marker briefly explains the historical significance of the site and any significant figures associated with that place, along with a black and white photograph to provide additional context. Finally, a map on the reverse side of the marker panel contains a map of inner-city Durban showing other sites of the Liberation Heritage Route nearby.

The installation of these "wayfinder" route markers, including textual and photographic information, at the physical locations of Liberation Heritage sites marks the first attempt by Durban Local History Museums to curate a cultural landscape. Locating 30 large-format displays across a fairly discrete area covering approximately three km² of the inner-city essentially produces an outdoor museum exhibition on the history of South Africa’s struggle for political freedom, as it occurred in the city of Durban. The project presents aspects of city history that are obscure in some cases, and have vanished entirely from their original contexts in others. By creating a network of sites, linked both virtually online and with physical markers at street level, attention is not only drawn to the historical background of the selected sites, but the question is also raised of other potentially hidden histories as well.

Since text on individual route markers is provided in both English and Zulu, together with an image, the space for contextual information is limited to roughly 250 words on each panel. In order to provide additional details on each site, a decision was made to link the information on route markers with the website by means of QR codes for web-enabled smartphones (along with the URL address). Users are thereby given the opportunity of gaining immediate access to more background if needed. The online website map is GPS-enabled, with technology available on most phones showing the proximity of other sites on the route, which allows users to navigate between them using a smartphone. In this way the phones are seen not only as a channel of communication, to gain access to additional background information if necessary, but as a supplementary tool to find nearby sites on the route and assist users in planning which sites they would like to visit.

Although five of the sites are located outside the compact three km² area at the core of the inner-city route, the remaining 25 sites are all within one km of each other and the linear distance between these 25 sites is just over six km. While visitors exploring the liberation sites determine their own route based on the selection of sites they want to see, the Local History Museums have numbered the markers in a sequence starting at KwaMuhle Museum, using the shortest distance to connect all the sites. Due to financial constraints only 18 Liberation Heritage Route markers will be installed during the current financial year, and the remaining 12 will be completed next year. Upon completion, this route will commemorate a series of organisations, leaders and events that range from those of international significance to the very local. What follows is a description of all 30 sites intended to comprise the first phase of the Liberation Heritage Route in Durban, in sequence from the starting point at KwaMuhle Museum.

**KWAMUHLE MUSEUM:**
130 Bram Fischer Road (formerly Ordnance Road)

KwaMuhle Museum commemorates the struggle for dignity by ordinary people during apartheid. Constructed in 1927, this building was the office of the notorious Department of Native Affairs, which administered policies that discriminated against black South Africans and enforced laws of racial segregation. The Department of Native Affairs was responsible for documenting all African workers in Durban, and issued the hated passbook (or "dompas") that controlled an African person’s ability to work. Applications were processed at KwaMuhle and the process was degrading and humiliating for those subjected to it. As a result these offices were frequently the site of protests, and the building was selected as a target for bombing by Umkhonto weSizwe in 1961. A small group of ANC guerrillas led by Billy Nair were trained in bomb-making by Harold Strachan and detonated an explosive device at KwaMuhle on 16 December 1961. The former apartheid institution now houses displays that provide an insight into the way a majority of South Africans were treated as “second class citizens” until 1994. The misery and absurdity forced upon African people through legislation such as the pass laws, influx control, forced removals and the beerhall system are portrayed and explained. A permanent exhibition of photographs documents the history of Cato Manor, an
area of informal settlement behind the Berea from which residents were forcibly removed during the 1960s. In addition to the permanent exhibits, gallery space for displays and temporary exhibitions reflect the constant process of transformation in South African society.

CARTWRIGHT FLATS: Next to Cartwright taxi rank, facing Johannes Nkosi Street (formerly Alice Street)

Cartwright Flats was a popular meeting place for members of the Industrial and Commercial Workers Union (ICU). In 1925 A.W.G. Champion became Provincial Secretary of the ICU in Natal and established offices in the Natal Workers Club nearby at 11 Leopold Street. Large crowds of workers often gathered here for meetings on the open ground, which was then on the outskirts of Durban. Among leaders who addressed workers at this site was Johannes Nkosi, who was an activist for the Communist Party of South Africa (CPSA). Originally from Johannesburg, Nkosi was appointed as an organiser for the ICU in February 1929. After the Durban beerhall riots of June 1929, circumstances became more favourable for the CPSA due to growing African militancy. Johannes Nkosi promoted the CPSA political programme that called for a “South African native republic” and the burning of passbooks. In meetings at Cartwright Flats he openly called upon Africans to fight for their freedom, and his fiery speeches drew large crowds that led to considerable growth in membership of both the ICU and CPSA. In late 1929 Nkosi announced a campaign to burn passbooks on 16 December, which resulted in a bloody clash between African workers and Durban city police. During the fighting at Cartwright Flats several protestors were seriously injured, including Johannes Nkosi. Following emergency brain surgery, he later died from injuries sustained to his head and abdomen, thus becoming the first member of the Communist Party in South Africa killed for his beliefs.

BEATRICE STREET YMCA / BANTU SOCIAL CENTRE: 29 Charlotte Maxeke Street (formerly Beatrice Street)

The Durban Bantu Social Centre was originally opened in Victoria Street on 21 October 1933, and later moved to this site in Beatrice Street (renamed Charlotte Maxeke Street) near the popular American Board Congregational Church. The centre opened after a period of massive black urbanisation. The Durban Municipality established a structure to control African people in the city, built on revenue generated from the municipal beer monopoly. Profits from beerhalls funded the Municipal Native Affairs Department, which was founded in 1916. Before 1933 the only places for African people to socialise were in hostels, beerhalls, the Industrial Commercial Workers’ Union Club and in a handful of churches. In order to keep African men occupied and under “suitable control” when not at work, city officials decided to establish the Durban Bantu Social Centre. It was meant to be a social, educational, recreational and entertainment venue for Africans – a place where, according to its founding aims, “… worthy character may be encouraged and developed. Bantu men may spend leisure time instead of roaming the streets”. Contrary to the hopes of its white founders, the centre was used by an educated black African elite to interact with working-class people and it became a platform for political meetings, giving impetus to the political objectives of the educated black political elite. In this way the Durban Bantu Social Centre played a vital role in political developments that occurred in Durban and KwaZulu-Natal for several decades. The YMCA later took over the Centre.

UNITED CONGREGATIONAL CHURCH OF SOUTH AFRICA / SASO OFFICES: 86 Charlotte Maxeke Street (formerly Beatrice Street)

The American Board of Commissioners for Foreign Missions sent their first missionaries to the British colony of Natal in 1835 to work among the African people of this region. Their mission stations at Amanzimtoti and Groutville were established in 1836 and named after two missionaries, Dr Newton Adams and Dr Aldin Grout. The early missionaries were not only interested in founding new churches. From the start, they fought for the rights of the indigenous peoples and established educational institutions. Many future leaders of the South African liberation struggle came from families who lived on these missions, or were educated at Adams College. During the first 150 years of their work in southern Africa, the American Board, London Missionary Society and churches of the Congregational Union of South Africa worked closely together and had a very clear stance against racism and the evil system of apartheid.

In 1968 medical students under the leadership of Steve Biko broke away from the National Union of South African Students (NUSAS) to form a new organisation, the South African Students Organisation (SASO). Biko and SASO were provided with offices in this cluster of buildings adjacent to the American Board church, where the Black Community Programmes was founded in 1970. The ideology of Black Consciousness was developed and promoted by a range of leaders working within this context at the Beatrice Street offices next to the church. A fundamental
concept at the heart of their beliefs was that black pride was necessary to overcome the psychological aspect of racist oppression, an idea that was spread from this site across South Africa.

**ST AIDAN’S MISSION HOSPITAL:**
133 M.L. Sultan Street (formerly Centenary Road)

St Aidan’s hospital was first established as part of the Anglican Church mission, founded at 49 Cross Street in 1883 by Rev. Dr Lancelot Parker Booth. He was appalled at the conditions of hardship that prevailed among parts of the Indian community in Durban, and acted on those concerns. The first Anglican Mission to Indians in Colonial Natal was founded with a focus on education and medical care. Rev. Booth set up a simple dispensary and clinic in the back yard of his Mission House school in Cross Street. In 1887 Saint Aidan’s mission church was built across the road and the Mission Hospital was opened in 1897 with financial assistance from the Natal Indian Congress and Parsee Rustomjee. Rev. Dr Booth operated St Aidan’s mission clinic on that site until he departed from Durban in 1906 when the work he pioneered was taken up by others. St Aidan’s Hospital was later moved to the current site at 33 Centenary Road (renamed M.L. Sultan Road), along with a mission church and separate schools for girls and boys, as well as St Aidan’s Girl’s Home. Through these institutions, St Aidan’s made it possible for the Indian poor to receive health care and basic education, regardless of their religious or caste background. A new hospital was officially opened on 4 July 1935, but under the Group Areas Act the hospital was noted as a “special zone” in 1960, in order to allow continued treatment of all races in a white residential area.

**SASTRI COLLEGE:**
Winterton Walk

This was the first Indian high school and teachers training college built in South Africa, which was opened in October 1929. The double-storey complex was founded by the Honourable V.S. Srinivasa Sastri, who was appointed as Agent of the Indian government to South Africa in 1927, and designed by the architect Hermann Kallenbach, a close friend of Mahatma Gandhi. By agreement with the Smuts administration Srinivasa Sastri was responsible for issues including voluntary repatriation to India of Indians living in South Africa, as well as the advancement of those who chose to remain in the country. In order to prove that Indians were willing to contribute to the cause of education for their children Srinivasa Sastri collected £28 000, and the architect was appointed to build the college in 1928. The institution was officially inaugurated by the Governor-General of South Africa, the Earl of Athlone, and functioned both as a boys-only secondary school and a teachers training college. Access to higher education led to improvements in both the standard of teaching and the number of teachers available for Indian schools. In 1936 the Natal University College agreed to set up a segregated campus for black students, using the facilities of Sastri College. Despite such discriminatory origins, the first degree courses taught to Indians and Africans in Durban on this site had significant implications. A generation of intellectuals from diverse ethnic, language and class backgrounds was united in opposition to racism and segregation. Sastri College was declared a National Monument under the National Monuments Act on 17 March 1989.

**CURRIES FOUNTAIN STADIUM:**
24 Winterton Walk

“Curries”, as the stadium is affectionately known, has a unique status as a site of community activism in Durban, where the ideals of non-racial sports were developed and put into practice. The venue was also used extensively for mass political events. The name Curries Fountain originated from the municipal waterworks, which was established nearby in 1878. Playing fields were first created at the site after 1892 when racist colonial segregation policies prevented black teams from using other grounds reserved exclusively for whites. Curries Fountain was selected as a suitable location and 9.3h of land from the Botanic Gardens were set aside for sports fields, arising from a request by the Natal Indian Football Association. A permanent home for non-racial soccer matches and cricket fixtures was only brought about in 1924. The site hosted a wide variety of sports including soccer, cricket, athletics, tennis, golf and motor racing. The grounds became the premier venue for soccer in Durban, as games were not limited to Indian teams; players and teams of all races participated from the 1950s. Curries quickly became the centre of life in Durban, especially around social issues and political rallies. The first mass gathering was held on the site in 1913 when Thambi Naidoo addressed a crowd of 6 000 people during the national strike. During the apartheid era protesters gathered at the stadium before marching through the city to voice their anger against government policies of segregation and racial discrimination. Curries is also
associated with important political events in its own right, such as the Frelimo Rally in 1974, the initial meetings of Cosatu and other unions in the 1980s and the mass meetings of the United Democratic Front.

WARWICK AVENUE FORCED REMOVALS – THE “DUCHENE”: Winterton Walk to Berea Road
Spanning Old Dutch Road, the main traffic artery from the west, was a residential neighbourhood on the lower slope of the Berea, known as the “Duchene” or “Dutchies”. Settled by former indentured Indians and bordered by the Western Vlei, it was on the outskirts of town yet close to markets and transport routes. After the Vlei was drained and social institutions were established in the area during the 1930s, it flourished. New residents from other groups moved into the network of narrow lanes and the mixture of semi-detached houses, outbuildings, blocks of flats and businesses created a new social character. This racially diverse community of largely working-class families was identified as “black spots” in the country that survived apartheid forced removals.

HIMALAYA HOUSE: 165 Julius Nyerere Avenue (formerly Warwick Avenue)
When the Himalaya House apartment-block was built on this site between Etna Lane and Warwick Avenue (renamed Julius Nyerere Avenue), it was the first large high-rise residence in this part of Durban. The apartments were home to a wide range of leaders in the liberation struggle, but this building played a meaningful role in the historical development of the Black Consciousness Movement. After Steve Biko, Barney Pityana, Strini Moodley and other student leaders broke away from the National Union of South African Students (NUSAS) to form the South African Students Organisation (SASO) in 1968, they occupied offices in nearby Beatrice Street (renamed Charlotte Maxeke Street).

Saths Cooper was a student activist in the SASO movement and lived in Himalaya House with his family at that time. The Cooper family apartment served as a convenient social space for SASO leaders away from their office, and allowed interaction with struggle veterans who lived at Himalaya House, including Billy Nair. During the course of countless discussions over meals and informal gatherings in this building and other places such as the Alan Taylor student residence, in the late 1960s and early 1970s a new political philosophy emerged. This Black Consciousness Movement not only called for resistance to the policy of apartheid, for freedom of speech and more rights for South African blacks oppressed by the apartheid regime, but also for black pride and a readiness to make blackness, rather than simple liberal democracy, the rallying point of unapologetically black organisations.

EARLY MORNING MARKET: corner of David Webster Street and Julius Nyerere Avenue (formerly Warwick Avenue)
The Early Morning Market, built by the colonial Durban Town Council, commenced trading on this site in what is now known as Julius Nyerere Avenue on 1 February 1934, following more than 50 years of struggle for a marketplace by the ex-indentured Indian gardeners. Fifty-eight percent of the indentured Indian labourers who had been brought to the colony of Natal from 1860 onwards chose to remain here. Very few re-indentured. Many rented small plots of land on the outskirts of Durban to earn a livelihood as market gardeners. However, they were prevented from selling their produce in the colonial town market, and when allowed in later years, access was only permitted after hours provided they offered their goods at lower prices. Even this limited concession was subsequently denied, and the Indians then made arrangements to trade at the Grey Street Mosque and from premises in Victoria Street.

In 1910 the Durban Town Council built a market in Victoria Street (renamed Bertha Mkhize Street), which was small and inadequate. Following much agitation and resistance, traders went on to organise a street market in Victoria Street, known as the Early Morning Market or “Squatters’ Market”. Approximately 2,000 stallholders lined up on both sides of the street with 150 carts and animals. The municipal Market Master, in 1929, observed that “hundreds of horse-drawn vehicles” brought produce to the Market.
The pioneering spirit and perseverance of the indentured labourer is commemorated at the Early Morning Market today.

**VICTORIA STREET MARKET:**
**corner of Fishmarket Street and Bertha Mkhize Street**
(formerly Victoria Street)

The Victoria Street Market has a rich history that reflects the struggles of a poor community striving for their own identity alongside a strong need to survive economically. The market was founded by ex-indentured labourers who created their own employment as market garden farmers. Initially the grounds of Grey Street mosque were used to trade, but as the number of traders grew they moved onto the streets. Traders paid a daily rental fee to the Durban Council for their commercial space, and were forced to sleep on the pavements due to the high cost of travelling home. A typical market day started at 4 am and ended at 6 pm, but farmers set up their stalls at 2 am. Trading was done in the open, exposed to the elements, and without access to sanitation or toilets. In 1910 the municipality built a covered market in Victoria Street for Indian traders. It was known as the Top Market or Squatter Market and traders sold a variety of goods including groceries, fish, spices and crafts. Conflict occurred between “squatters”, who traded outside on the pavements, and stall holders, who paid rental inside the building. The community was united in opposition against any attempts to move the market, particularly from 1968 when a new freeway was under construction. The old market was destroyed by a fire that began under mysterious circumstances on 15 March 1973, which many traders regarded as an act of sabotage. The new building was opened on 23 July 1990.

**VICTORIA STREET BEERHALL**
*(EMATSHENI)*:
**corner of Fishmarket Street and Bertha Mkhize Street**
(formerly Victoria Street)

From 1909 until the late 1960s Durban municipality held a monopoly on the production and sale of traditional African beer, called utshwala. Beerhalls were known informally as eMatsheni, or “the place of stones”, a name that originated from the large stones outside Durban railway station that African women sat on while selling beer, before the beer monopoly was introduced in 1908. The Victoria Street beerhall, built in 1909, was the first of many municipal beerhalls and occupied this site adjacent what was then called the “Indian Market”. Revenue from sales of beer in beerhalls funded a repressive system of social control for Africans. According to Act No. 23 of 1908, income from municipal beerhalls was used by the Native Administration Department to defray expenses incurred by the administration of the Act, and supposedly for “native welfare” or other interests of Africans residing in a town. In reality, for more than 70 years, income from the monopoly was spent on the establishment and maintenance of barracks, hostels, beerhalls and breweries, as well as subsiding the cost of policing the town. The area in front of the beerhall at the Victoria Street market was also used by the municipal police as a holding area for people arrested during raids for “pass” law violations, before they were taken to the Central Prison.

As this eMatsheni and others were
seen as central symbols of the Durban system and a means of limiting economic activity by African women, it was attacked during beerhall riots that took place in Durban during 1929 and 1959.

Surat Hindu Association: 129 Bertha Mkhize Street (formerly Victoria Street)

The Surat Hindu Association was founded by the Gujarati-speaking section of the Hindu community in Durban in 1907, and is the oldest registered organisation in KwaZulu-Natal. The aims of the Association were to defend the interests and rights of Indian people, who faced discrimination in colonial-era Natal. Receptions were hosted for community leaders such as M.K. Gandhi, Srinivas Sastri and Sarojini Naidu. The Surat Hindu Educational Society was established to manage the Gujarati school set up by the Association in 1933. Teachers were recruited from India to provide instruction in the Gujarati language, which was an important part of the curriculum. The founders also built a “Dharamashala”, or boarding house, in Victoria Street (renamed Bertha Mkhize Street) to cater for Indians travelling from other parts of the country, or returning from India, as there were no hotels available for Indian people at that time. The Association brought priests to South Africa and fostered the traditional arts of music and drama, as well as establishing a Gujarati Library and Youth League that promoted debating, physical culture and sports, including the Bharat Cricket Club. The Gujarati Mahila Mandal was a part of the Surat Hindu Association that catered specifically for women’s interests, and it started a private English-medium school for Indians in 1949 due to a shortage of space in the government’s segregated schools for Indians. Today the Surat Hindu Association provides a platform for social, cultural, educational and religious activities. It also caters for the needs of indigent families and senior citizens, and offers bursaries for students.

ST AIDAN’S MISSION CLINIC: 49 Cross Street

Dr Lancelot Parker Booth was a surgeon who trained in Scotland, and then joined the Natal Indian Immigration Department as a district surgeon. Following religious training he was appointed as a cleric and later became Anglican Diocesan Superintendent of Indian Missions in Natal. Rev Dr Booth lived at number 49 Cross Street in a large, iron-roofed bungalow with outbuildings, which were surrounded by a rusty corrugated iron fence. He was appalled at the conditions of hardship that prevailed among parts of the Indian community in Durban. Booth was particularly concerned about the levels of poverty, illiteracy, the low standard of living and lack of medical facilities available to formerly indentured workers, and acted on those concerns. The first medical dispensary clinic for impoverished Indians, which later became St Aidan’s mission hospital, was founded in the house that stood on this site in 1883. From the simple clinic thousands of the underprivileged were treated as outpatients. This service was the only one of its kind for the Indian poor of the city, and Mahatma Gandhi assisted in the dispensary clinic on a voluntary basis. St Aidan’s Mission Hospital was opened across the street in 1897 with financial assistance from the Natal Indian Congress and Parsee Rustomjee. Rev. Dr. Booth operated St Aidan’s mission clinic on this site until he departed from Durban in 1906, when the work he pioneered here was taken up by others. St Aidan’s later moved to a new site at 33 Centenary Road (renamed M.L. Sultan Road).

DR MOHAMBRY “MONTY” NAICKER

Throughout his life, Gagathura Mohambry Naicker (1910-1978), known as Monty, was a second-class citizen, denied that which ought to be the birthright of every South African. The air Monty breathed during his infant years was infused with the energy and excitement of mass resistance in the Indian community, in which women played a pivotal role. His medical student days in Edinburgh gave him a world perspective; this is where he forged a lifelong friendship with Dr Yusuf Dadoo and Dr Goonum Naidoo. On his return to South Africa in 1935 he established a medical practice at 22 Short Street, Durban. His patients were mostly poor Indians from Magazine Barracks and Point Barracks. He challenged the moderate leadership of the Indian Congresses, helped to draw thousands of blue-collar workers into the ranks of the NIC and was elected president of the NIC in 1945. One of the first campaigns under his leadership was the 1946 Passive Resistance Campaign. He was among the first to be imprisoned and the last to be released when the campaign ended in 1948. Monty, Dr A.B. Xuma, ANC president, and Dr Yusuf Dadoo, TIC president, worked towards a multi-racial united front against apartheid. They forged an alliance in 1947 known as the Three Doctors’ Pact. Monty was one of the leaders of the 1952 Defiance Campaign, where 8 500 people courted arrest. He was one of the 156 leaders accused in the 1956 Treason Trial. He was served with banning orders between 1953 and 1973, but still continued to lead the South African Indian Congress.
GANDHI MEMORIAL:  
95 Dr Goonam Street  
(formerly Prince Edward Street)  
This memorial commemorates the enduring presence of Mahatma Gandhi in Durban. The historic site was one of two purchased by Gandhi during his stay in the city. Gandhi transferred the properties to the Natal Indian Congress (NIC) in 1896 and 1897, intending that they be used to meet the political objectives of the people. The Mahatma Gandhi Memorial Trust was established in 1960 in order to manage the properties and prevent their expropriation by the apartheid government. After 55 years the site was developed into the current memorial, designed both in remembrance of Gandhi and to address the ongoing need for social, economic and political transformation in South African society.

The modest scale of the structure is visually striking, and is intended to be a vital and dynamic space befitting Gandhi’s legacy. While the urban landscape around the site features a harsh, high-rise built environment, this contrasts dramatically with the inner-city sanctuary of the memorial. The tranquil space is for the use of people and communities across the full spectrum of society, from within the city, the rural areas and townships. The Gandhi Memorial was also conceived as a true public amenity, offering a free experience to all citizens by providing an easily accessible facility in a busy part of Durban. It incorporates training opportunities and innovative educational and social action programmes to promote a culture of human rights, social justice and equity.

KAPITAN’S BALCONY HOTEL:  
corner of Bertha Mkhize Street  
(formerly Victoria Street) and Dr Yusuf Dadoo Street  
(formerly Grey Street)  
Kapitan’s Balcony Hotel on the corner of Grey Street and Victoria Street (renamed Dr Yusuf Dadoo Street and Bertha Mkhize Street respectively) was owned and run by Ranchod Kesur Kapitan from about 1925. Ranchod’s father, Kesur Jivan Kapitan, arrived in Durban from India in 1887 and set up a business here. Kapitan’s Balcony Hotel operated a vegetarian restaurant to cater for Indian immigrants, and was also well known for its sweetmeats. The restaurant occupied the ground floor of 154 Grey Street, as well as the first floor of a building at 189 Grey Street, and became a landmark of the Grey Street area as an extremely popular gathering place. Patrons included celebrities like John Schlesinger, Ken Gampu and Curtis Cokes, in addition to political leaders from a wide variety of organisations who met at Kapitan’s for meals and strategy sessions.

Ranchod Kesur Kapitan also opened a branch of the restaurant in Johannesburg, which was a favourite haunt of Nelson Mandela before he was sent to prison. It is believed that Durban’s world famous Bunny Chow curries were first made in Grey Street, possibly at Kapitan’s Vegetarian Restaurant. Segregation laws prevented African customers from eating inside the hotel, and they were served through a hatch directly onto the street. A hollowed half-loaf filled with curry avoided the need for plates, and resulted in Durban’s staple take-out meal. Indian shopkeepers were known as banias and the phrase Bunny Chow could mean “food from the shopkeepers”. Kapitan’s Balcony Hotel was closed in 1977.

JUMA MASJID:  
corner of Denis Hurley Street  
(formerly Queen Street) and Dr Yusuf Dadoo Street  
(formerly Grey Street)  
In August 1881 Aboobaker Amod Jhaveri and Hajee Mahomed Hajee Dada purchased a site in Grey Street (renamed Dr Yusuf Dadoo Street) from K. Moonsamy for £1 15, for the construction of a mosque. In 1884 the two founders enlarged the existing brick and mortar structure to create the Juma Masjid, which was the first mosque built in the colony of Natal. Adjoining property was subsequently added due to a sharp increase in numbers of worshippers and the first two minarets on the Grey Street mosque were constructed in 1904. The mosque was entirely rebuilt in 1927 and is a unique blend of Islamic decoration and strong Union period vernacular. As this was an important place of worship for a large part of the Islamic community, social and political activists from the mosque congregation fought against racial discrimination. From the time of its establishment the mosque provided space known as the “squatters market” for fruit and vegetable vendors, used by Indian traders who could not legally trade elsewhere in the city. Muslim leaders contested any laws which targeted Indians unfairly and limited any economic and political rights they were entitled to as British subjects. Charitable work supported by the Juma Masjid included the creation of the Madressa for educational purposes, while worshippers contributed generously to the poor, needy and destitute. Grey Street mosque is the largest in the southern hemisphere and accommodates 7 000 worshippers on three levels.
GANDHI LIBRARY:
140 Denis Hurley Street
(formerly Queen Street)

The M.K. Gandhi Library was officially opened on 10 September 1921 at 140 Queen Street (renamed Denis Hurley Street), at a time when public library services for Indians were severely neglected. The library was the vision of Parsee Rustomjee, a retailer and merchant from India who settled in South Africa. The Bai Jerbai Rustomjee Trust, named for his wife, administers the library and the Parsee Rustomjee Hall, which is part of the library. The first librarians were Essop Bapu and A.M. Kotwal. They assembled books and magazines with a focus on history (including of India), politics, religion, language, tradition and culture, as well as a large collection of vernacular newspapers from India. The valuable library archive is now kept at the UKZN Documentation Centre. The motivation for the Gandhi Library was to “enhance the social, moral, intellectual and political upliftment” of the Indian community. The library was used mainly for study as it did not lend out books to users, and time was set aside on Fridays exclusively for women.

Prominent visitors to the library included Srinivasa Sastrı, Sir Radhakrishna, George Bernard Shaw, Professor G.M. Theale and Dr Keppel of the Carnegie Trust. The Parsee Rustomjee Hall was used for meetings, public lectures and social functions by a wide variety of organisations. These included the Indian Teachers Association, the Indian War Memorial Committee, the Hindu Tamil Institute as well as the Natal Indian Congress, Communist Party of South Africa and trade unions. It was rightly “a hub of social and political activity”.

DENIS HURLEY CENTRE:
1 Cathedral Close

The Denis Hurley Centre (DHC) is a living legacy to the life and witness of Archbishop Denis Hurley OMI. For 45 years he led the Catholic Church in Durban, becoming internationally known for his outspoken opposition to apartheid. Archbishop Hurley was also a significant figure in the Second Vatican Council from 1962 to 1965, which brought about profound changes in the Catholic Church. In his opposition to apartheid and his involvement in Church reform he stood for the universal values of justice, freedom, truth, reconciliation and peace. As a social activist Hurley worked passionately to help the Church become a “community serving humanity”. This is the purpose of the Denis Hurley Centre, with three related focuses for building social cohesion: care, education and community – particularly significant in one of the most challenging neighbourhoods of inner-city Durban with a large number of vulnerable people. The Denis Hurley Centre each month supports thousands of South Africans and refugees from many other African countries who are poor, homeless, unemployed and sick. In line with the values and beliefs of Archbishop Hurley the Centre is supported by and works closely with people from a wide range of faith traditions.

RED SQUARE:
corner of Dr Monty Naicker Street
(formerly Pine Street)
and Dr Yusuf Dadoo Street
(formerly Grey Street)

This open-air space is what remains of a large meeting place known as Red Square, which existed until the Nicol Square parking garage was built in 1967. The area became vacant during the 1890s when a railway line that originally occupied the space was relocated. While public facilities soon filled the parts of the former rail corridor closer to the centre of town, the western portion was left undeveloped. Later officially renamed Nicol Square, the public space was convenient for large political gatherings, most notably for rallies held by the South African Communist Party. The SACP offices were across the street in Lakhani Chambers, which made this a convenient space for Communist Party leaders to address crowds of workers. The authorities later regarded any protests here as Communist inspired, which resulted in the name “Red Square”. The 1946 Resistance Campaign against the Asiatic Land Tenure Act in 1946, organised by the Natal Indian Congress, also began on this site. On 13 June 1946 Dr Monty Naicker and Dr Yusuf Dadoo led a march of 15 000 people from Red Square to a municipal park at Umbilo, which was symbolically occupied. The ANC’s Defiance Campaigns, including those against the pass laws and discriminatory by-laws in the 1950s, saw mass gatherings of up to 3 000 people at Red Square. When the Durban strikes broke out in January 1973, large crowds of workers gathered here to consult with union leaders based in offices at Lakhani Chambers.

LAKHANI CHAMBERS:
2 Saville Street

Offices in this building were used by many organisations and individuals engaged in the struggle against apartheid and racism. From the 1940s the regional
offices of both the ANC and South African Communist Party were housed in Lakhani Chambers. The Natal Indian Congress also maintained its administration here during the 1950s, under the leadership of M.P. Naicker. The close proximity of these offices fostered the formal alliance between these organisations and was a factor in the coordination of their efforts to combat racist government policies.

After right wing white unions walked out of a meeting of the South African Trade and Labour Council in Durban during October 1954, the South African Congress of Trade Unions (SACTU) was formed in March 1955. As Red Square was across the road and already a popular meeting place for workers, SACTU also established its base here. The later collaboration between organised labour, nationalists and Communists can be traced to shared office space in the building, which fostered close personal relations between leaders. In addition to running the unions from this site, worker education took place in classes held at Lakhani Chambers; lecturers included Billy Nair and Stephen Dlamini. After the ANC and SACP were banned following Sharpeville in 1960, secret meetings were coordinated in offices of sympathisers such as Mrs Chetty, who owned a sewing factory. When the Durban strikes began in early 1973 much of the planning and organisation among leaders of that action took place in Lakhani Chambers.

DIAKONIA:
20 Diakonia Avenue
(formerly St Andrews Street)

In the 1970s, Archbishop Denis Hurley shared his vision of an ecumenical organisation to work for justice in the greater Durban area. He believed the church should have been doing more in the struggle to end apartheid. Hurley wanted to create an inter-church structure that would concentrate on the distress of ordinary people. “Working together to alleviate suffering and to humanise society is perhaps the most promising and exciting opportunity for ecumenism”, he said. The Archbishop started discussions with other church leaders in Durban, and founded Diakonia on 25 March 1976. The name is a Greek word which means service.

Social action groups were a way for people in the church to organise themselves at a local level against the social ills of racism and injustice. Diakonia trained people to set up and effectively run social action groups in the struggle against apartheid during the 1980s. Although Diakonia was a safe space for those working for a new South Africa, this attracted the attention of the security forces and its offices were raided several times. In 1994 Diakonia was merged with the Durban & District Council of Churches and a new organisation called Diakonia Council of Churches was formed. The important work of transforming society continues in different ways today, because the task is far from complete.

DURBAN CITY HALL:
corner of Church St and Dr Pixley kaSeme Street
(formerly West Street)

Since the Durban City Hall was officially opened on 12 May 1910 the imposing domed building has been the centre of municipal government, housing the Mayor’s Parlour, council chambers and other important offices. During decades of state-sanctioned racial segregation, and apartheid legislation after 1948, the city council and elected officials represented the will of only a small white minority. As a result, until 1994 the City Hall was regarded as a significant symbol of racist government oppression by the majority of Durban residents. This view was reinforced by the colonial heritage of the site surrounding the City Hall, which was renamed Farewell Square in 1924 to commemorate the arrival of Francis Farewell and British settlers who established a permanent trading post at Port Natal in 1824. The walled square dates from 1945 when a Royal visit was planned and included memorials to Queen Victoria, colonial-era military regiments and local dignitaries.

Anti-apartheid protest marches against the discriminatory laws of the Durban government frequently moved along West Street (renamed Dr Pixley kaSeme Street) to the offices of the Mayor. A key event in the final decline of apartheid occurred in the City Hall on 15 August 1985 when President P.W. Botha addressed the National Party Congress held in Durban. Although expected to announce major reforms, including the release of Nelson Mandela, Botha refused to submit to international pressure for change. The event became known as the “Rubicon Speech”, and represented the last stand for advocates of South Africa’s policy of racial segregation and political persecution.

OLD DURBAN CENTRAL PRISON – SENTELE:
corner of Walnut Rd and Dr A.B. Xuma St
(formerly Commercial Road)

Durban Central Prison stood on this site from the early 20th century until it was decommissioned in 1985, when the new Westville Prison was completed. Originally the town jail, it held a combination of convicted criminals, remanded prisoners awaiting trial at the nearby Magistrate’s Courts and

Red Square on 13 June 1946 when the Resistance Campaign against the Asiatic Land Tenure Act was launched at this and Dr Gagathura Mahambry Naicker and Dr Yusuf Dadoo led a march of 15 000 people from Red Square to a municipal park in Umbilo.
political detainees being held without trial. It was commonly referred to by prisoners as Sentele, derived from the Zulu pronunciation of Central. A short section of the prison wall and two guard towers were preserved in memory of those prisoners of conscience interned at the Old Central Prison for their political beliefs and for their participation in the liberation struggle.

Many leaders from anti-apartheid organisations were kept here during the Passive Resistance and Defiance Campaigns, including those who burned passbooks. Any person detained for opposing the system of apartheid in Durban was probably held in this prison at some point. Shortly before it was finally closed in June 1985, an ecumenical group of church leaders organised a march to the jail walls on Good Friday to pray for political prisoners held here and elsewhere in the country. During the transition period before democracy was established in South Africa, 27 young artists from Community Mural Projects received sponsorship from Lawyers for Human Rights to decorate the remaining section of walls. The artwork that was created in 1992 celebrates the Universal Declaration of Human Rights, as well as civil liberties that were later enshrined in our democratic constitution.

SECURITY BRANCH OFFICE:
9 Masobiya Mdluli Street
(formerly Fisher Street)

The Security Branch of the South African Police was responsible for internal security rather than criminal activity, and was used by the government to suppress anti-apartheid organisations and activists. Also known as the Special Branch, police agents tried to prevent sabotage by armed militants and to curb activities the National Party regime considered subversive. The “SB” was an elite force within the state security apparatus, with a high profile that permitted access to all levels of official authority, and it operated with cold-blooded efficiency. Following the Sharpeville Massacre in 1961, the Minister of Justice, B.J. Vorster, instructed the Security Branch to track down, detain and torture suspected activists and opponents of apartheid. Police spies infiltrated banned underground organisations and political activists detained were subjected to interrogation frequently accompanied by torture. At the end of the apartheid era the Security Branch bombed the headquarters of COSATU and the South African Council of Churches.

This building at 9 Fisher Street was the headquarters of the Security Branch in Durban. On 18 March 1976 Masobiya Joseph Mdluli was arrested for ANC-related activities and brought here. The injuries he suffered under interrogation led to his death the following day and four “SB” policemen were charged with homicide relating to this case. Although the Security Branch operatives were acquitted, the judge stated that the injuries that caused Mdluli’s death could not have been self-inflicted or caused accidentally. He found that most, if not all, the injuries on Mdluli were inflicted by unidentified members of the Security Police.

1906 BHAMBATHA PRISONER OF WAR WALL:
Ballard Street, Durban Point

Between February and July 1906, the leaders of several African communities in the British colonies of Natal and Zululand rose up in armed rebellion against injustice and oppression. The most widely known leader of this struggle was Chief Bhambatha kaMancinza of the Zondi, although other important traditional leaders who led their people in the rebellion included Sigananda kaZokufa of the Shezi, Meseni kaMuswini of the Qwabe and Ndlovu kaTimuni of the Zulu.

Following the brutal suppression of the uprising at Mome Gorge near Nkandla and the death of Chief Bhambatha Zondi, other leaders of the rebellion were captured and tried for treason. Some rebel prisoners were held in a specially built jail at the Point, while the majority were incarcerated at Jacobs, south of Durban. Many rebel prisoners were given hard labour in the Railways Department, which included Durban harbour. Some of these prisoners from the Bhambatha rebellion were given the task of constructing the Escombe Sea Wall. This low stone structure was built to keep sand from blowing from Addington beach and silting the harbour mouth. It was part of the larger project to make Durban harbour the main safe port in East Africa, which included regularly dredging the harbour mouth. The stone wall built here by political prisoners who fought in the Bhambatha Rebellion is the only physical remnant of their time as prisoners and is a provincial Category III Heritage Site.

The history of segregation on Durban beaches is commemorated at what was formerly known as the African Bathing Beach on Snell Parade.
AFRICAN BATHING BEACH: Snell Parade

Throughout the 20th century Durban Council determined the use of space within the city largely in response to political demands of the white middle class. Residential areas were segregated long before the formal introduction of apartheid, along with economic, cultural and social spaces, including swimming beaches. When the sand banks on the northern edge of Durban bay were first designated for recreational swimming in 1857 and named “Bay Beach”, the facilities located there were reserved for the use of white residents. The Indian Ocean seashore was named “Back Beach” and was initially considered unsuitable for swimming due to rough waves and unpredictable currents. After the South African War of 1899-1902 the population of Durban expanded rapidly and this “Back Beach” was developed into one of the premier seaside attractions in South Africa. Renamed “Ocean Beach” the area was transformed with piers, boardwalks and a swimming enclosure intended for the use of white bathers, although racial segregation on beaches was not yet enforced by law.

In 1929 the Durban Council set aside a stretch of beach from Vetch’s Pier to the harbour breakwater for the use of African bathers, and the following year beach segregation was formally enforced in Natal by Provincial Notice No. 206 of 1930. Despite the almost complete lack of facilities provided for white swimmers at “Ocean Beach”, including life-savers, large numbers of African and Indian residents flocked to the parts of the shore allocated for their respective communities. After apartheid was established in 1948 the National Party government imposed more rigid requirements for social segregation of race groups. Although the Reservation of Separate Amenities Act of 1953 did not contain any specific references to beaches, it was first amended to include beaches in 1960, followed by a subsequent provincial regulation a few years later. Passed in 1967, the Reservation of Separate Amenities Ordinance No. 37 (Natal), not only segregated all of Durban’s beaches according to race group, but reserved the best and most conveniently located beaches for white residents. The so-called “African Bathing Beach” was relocated from Vetch’s Pier to this site, just south of the Mngeni River, which has since been renamed “Laguna Beach”. Regardless of efforts to relax racist discrimination on beaches during the late 1970s and 1980s, these laws were only repealed in October 1990.

RESISTANCE PARK: Umbilo Road

The Indian Congresses turned passive resistance into an active form of struggle. In the late 1940s, the leaders of the Natal Indian Congresses, Dr Monty Naicker and Dr Yusuf Dadoo, supported by dozens of militant unionists and activists, revived the spirit of the 1913 mass campaigns. Mobilising and organising the Indian community became their single focus. On 13 June 1946 they launched the Passive Resistance Campaign against the Ghetto Act of 1946, which restricted Indian ownership of property. Fifteen thousand people marched from Red Square in Grey Street (renamed Dr Yusuf Dadoo Street) to this spot at the corner of Gale Street and Umbilo Road, in a restricted white area. A small group, including female students and housewives from the Transvaal, pitched tents and courted arrest.

The authorities connived with white thugs who brutally assaulted the resisters. Having adopted the principle of non-violence, the resisters had to absorb the blows and stand their ground. The leaders, Naicker and Dadoo, were among the first resisters to go to prison in 1946 and the last to be released when the campaign ended at Volksrust in 1948. During the course of this campaign over 2 000 people of Indian origin, together with some whites and Africans, went to prison. Among them were 235 women and more than 500 factory workers. They served up to three months in prison, and some were repeatedly incarcerated. The Passive Resistance Campaign made a huge impact, particularly on Nelson Mandela, who said it changed the way he looked at strategy, tactics. He even began to reshape his thinking about the need to work together in the struggle.

Although the Liberation Heritage
Route in Durban is designed around wayfinder markers physically installed at the various locations, and not simply as an inventory of struggle events that took place in the city, one of the sites will only be documented on the website. Due to the fact that Mercury Lane is now a covered pedestrian arcade with limited space available, it will not be possible to install a route marker at this site. The location between Pixley kaSeme Street and Anton Lembede Street will be indicated on the digital map, however, and the website will include the text below.

THE INTERNATIONAL PRINTING PRESS AND INDIAN OPINION OFFICES:

Mercury Lane

The offices used by M.K. Gandhi at 14 Mercury Lane were used for the administration of both the International Printing Press (IPP), founded in November 1898, and Indian Opinion, the newspaper he established in 1903. The International Printing Press was founded on 29 November 1898 at 113 Grey Street, alongside the Natal Indian Congress hall. The press was owned by Viyavaharik Madanjit, a Mumbai-born school teacher, and it provided the essential services of printing in vernacular Indian languages. The IPP was founded on the radical idea of worker ownership, and employees were paid a share of profits instead of a salary. At first the press printed mainly pamphlets, invitations and programmes on the used press Madanjit purchased with English type, and the Gujarati, Hindi and Tamil types ordered from India. At the launch of IPP Rev Lancelot Booth commented that a press “in any community marked a distinct step in their progress”.

When the Transvaal government introduced significant restrictions on the civil rights of the Indian immigrant community following the South African War (1899-1902), Gandhi took steps to publish details of police powers of warrantless search, seizures and arrests. All Indians in the Transvaal were also required to carry identification and registration cards at all times, an extension of pass laws for Africans. With the support of the Natal Indian Congress (NIC), his clients and other notable Indians, Gandhi and a small staff published a newspaper to document the constraints imposed on Indian civil rights and educate the white South African community about problems facing Indian people.

Together with Madanjit Viyovaharik and the first editor, Mansukhlal Nazar, who was the secretary of the NIC, Gandhi prepared the initial issue of Indian Opinion on 4 and 5 June; the newspaper was distributed on 6 June 1903. Indian Opinion was published in Gujarati, Hindi, Tamil and English. The pages of Indian Opinion provide a valuable historical record of the disparities Indians suffered in South Africa, and documented the political life of the Indian community. Gandhi’s experience with the publication and the political struggle in South Africa proved a major experience for him and helped him in his work for the Indian independence movement. He commented, “Satyagraha would have been impossible without Indian Opinion”. In 1904, Gandhi relocated the publishing office to his settlement in Phoenix.

The Liberation Heritage Route of Durban as a cultural landscape

As seen in the description above, the current project to create social awareness of the struggle legacy in Durban uses a wide variety of site types. These range from spiritual and religious centres to commercial or recreational settings such as markets, restaurants and beaches, as well as more obvious places like political offices, scenes of rallies or marches and sites of overt oppression. By locating the route markers at street level alongside the respective sites the Local History Museum has curated an extensive outdoor exhibition on this aspect of Durban’s history, thereby creating a cultural landscape of liberation heritage. The size, scale and distinctive red colour of the site markers is designed to attract the attention of both locals and visitors, while the print maps on the pylons and GPS navigation available via smartphone technology will alert users to the proximity of other sites and will hopefully encourage further exploration of other sites on the route. The 30 sites identified for the launch of this project and briefly described here should only be seen as a representative segment of the initiative’s full potential. The anticipated feedback from members of the public beyond stakeholder groups will expand the route further within eThekwini Municipality, to include an even wider selection of sites and historical contexts.

Finally, through the process of visiting all the sites, or choosing a selection instead, visitors are able to notice the shifting physical and social context of our various historical sites. By placing exhibition content of this nature on pavements and streets, people who participate in this heritage experience perceive how history is accumulated within a space, almost in the form of layers. Accounts of events and movements are more integrated with places where people lived, relaxed, worshipped or attended rallies. In addition to this vital sense of spatial context, visitors are also able to discern the changes that have occurred in these spaces during the intervening time. In this way, the Liberation Heritage Route of inner-city Durban gives a perspective that museum exhibitions sometimes struggle to give, that events have a spatial as well as temporal context and this is always changing as the social, cultural and architectural dynamic of a city changes over time.
When South Africa’s world-renowned icon, Nelson Mandela, said “for to be free is not merely to cast off one’s chains but to live in a manner that respects and enhances the freedom of others”, many South Africans and the rest of the world developed a sense of hope and started believing that South Africa would eventually become a socially cohesive society. In essence, Mandela was throwing down a gauntlet to the apartheid regime and whoever was, or is, in a position of power, by saying “watch the way you manage public resources”. Mandela was merely warning public office bearers so that they devise strategies that engender conditions to care for and promote human dignity.

In the quest to heed Mandela’s call, South Africa’s constitution emerged as a document that placed the country in the forefront regarding respect for human rights and dignity for all. As a result, South Africa’s constitution is hailed as one of the best, if not the best, constitution in the world. This is despite views from people who posit that the letter of South Africa’s constitution is perfect, while the spirit is in shambles. After the success of this constitution, South Africa continued to draft other powerful policies. However, reports point to deficiencies when it comes to policy implementation. Obviously, if policies are not implemented in a manner that satisfes the South African populace, initiatives aimed at engendering social cohesion and nurturing nation building are smothered.

For a start, it is important to reiterate that South Africa was always a willing signatory to the Millennium Development Goals (MDGs), because it aligned itself with the vision expressed and supported by around 3 000 South Africans assembled at Kliptown in 1955 to ratify the Freedom Charter. This in turn became an important base document for South Africa’s supreme law, the Constitution. It is therefore true to say that the original Charter goals were an integral part of the ongoing work and challenges taken on by the post-apartheid government. It is against this backdrop that the article highlights issues that are pertinent to reconciliation, nation building and social cohesion. While not completely disagreeing with the methodology that the South African government uses in trying to create sustainable social environments within the country, I would like to point out certain deficiencies in South African policy that have created favourable grounds for breeding social exclusion.

In 2012 the Department of Arts and Culture produced a “National Social Cohesion Strategy” that defines social cohesion as “the degree of social integration … in communities and society at large, and the extent to which mutual solidarity finds expression among individuals and communities”. This formed the basis for discussion at a “National Summit on Social Cohesion” in Kliptown in July 2012.

It is also worth mentioning that in the year 2000, the leaders of 189 nations made a phenomenal promise to rid the world of extreme poverty and the many forms of deprivation that have haunted all societies for millennia. That vision, which was translated into eight Millennium Development Goals (MDGs), has remained the overarching development framework for the world for the last 15 years. As we have reached the end of the MDG period, the world community has reason to celebrate. Thanks to concerted global, regional, national and local efforts, the MDGs have saved the lives of millions and improved conditions for many more. However, the triple challenges of unemployment, poverty and inequality still threaten the gains that South Africa has made in trying to create a socially cohesive society. Once these triple challenges have been solved government won’t have to chase social cohesion – a socially cohesive society will automatically manifest itself in South Africa.

Among a plethora of attempts to convert South Africa into a socially cohesive society, to some extent, doable: Are we on the right path in trying to build South Africans?
Among a plethora of attempts to convert South Africa into a socially cohesive society is the creation of South Africa’s “Heritage Day”. A brief history of this national holiday indicates that prior to 1994, September 24 was mainly observed in the former “independent” state of KwaZulu as King Shaka Day.

When Shaka Day was established it was projected as a day of remembrance by the people of KwaZulu to remember the legendary leader whose genius was to forge a nation-state using modern warfare tactics to achieve his objective and uniting various social groups into a single nation. It was not for nothing that Shaka is often compared to military generals like Napoleon Bonaparte of France and statesmen like Otto von Bismarck who built the federal state of Germany. However, in the prevailing spirit of reconciliation during the Codesa negotiations, it was decided that this day should be commemorated as Heritage Day – a day during which all South Africans, irrespective of colour or creed, would together celebrate their heritage.

The ultimate goal was to engender unity in diversity by appreciating the opportunity to create a particular national cultural identity. Unlike in the apartheid era when such diversity was encouraged for partisan political ends, in the democratic dispensation this diversity would be seen as a basis of national unity and common destiny. And so it was agreed that the new holiday be called Heritage Day instead of Shaka Day, which would have alienated non-Zulus. While we take pride in our cultural diversity, and we treasure our different languages and histories, we are first and foremost South African, “finish and klaar”. Post-1994 we committed ourselves to that ideal – to fashion an inclusive, multicultural nation that will be a shining beacon of progress on the continent.

When Heritage Day was conceived, the thought was that all South Africans should have a day to celebrate their diverse cultural heritage. Since Shaka Zulu stood for unifying his people, why shouldn’t his designated day carry on that meaning for all South African citizens? The result became Heritage Day, inspiring South Africans to celebrate their unique heritage as well as their underlying unity on this public holiday, united as one nation with one destiny. As Samora Machel aptly observed: “For the nation to live, a tribe must die.

Contrary to the spirit of reconciliation envisaged through the introduction of Heritage Day in the mid-90s, we have witnessed instances where Heritage Day has been reduced to the eating of meat and the drinking of liquor, the so-called “braai day”. On the other hand, we have seen the presence of political party leaders at Heritage Day celebrations. In both sections of the divide, the consequence of those actions is the same, in that they propagate a grain of discourse that runs counter to the imperative of reconciliation and national unity. In the final analysis, South Africa misses the opportunity of becoming a united society, and perceptions remain about whether some have used this day for narrow social and political ends. Worryingly, the consistent presence of national leadership in this event escalates perceptions that although the name and context might have changed, this remains King Shaka Day – which presents itself as an antithesis to social cohesion and nation building.

Again in 2015 we witnessed the launch of a book titled The South African Gandhi: Stretcher-Bearer of Empire. In this book Ashwin Desai and Goolam Vahed unveil a man who, throughout his stay on African soil stayed true to Empire while showing a disdain for Africans. After the launch of this book a significant percentage of Africans began to view Indians in a different light – negating social cohesion and nation building endeavours. We must agree that it is difficult to imagine what our past will look like in future – anything is possible.

Regarding social cohesion, there are different definitions of this term. And all definitions, when interrogated in detail, are devoid of enforcement clauses or mandatory regimes. Below are three definitions provided by the National Department of Arts and Culture, the Internet and the Organization for Economic cooperation and development.

They are as follows:

- The Department of Arts and Culture defines social cohesion as the degree of social integration and inclusion in communities and society at large, and the extent to which mutual solidarity
finds expression among individuals and communities.

- The Internet defines social cohesion as the willingness of members of a society to cooperate with each other in order to survive and prosper.
- The Organization for Economic Cooperation and Development says “a cohesive society works towards the well-being of all its members, fights exclusion and marginalisation, creates a sense of belonging, promotes trust, and offers its members the opportunity of upward mobility”.

Firstly – the word “degree” is a variable which suggests that it can indicate a lower extent or a higher extent. In this case, no one knows the extent as far as the definition is concerned. Secondly, the word “willingness” does not translate into action. Thirdly, the phrase “works towards” creates some problems, as nothing compels or enforces a measurable impact. In short, these words are worrying as they suggest that social cohesion is not a destination but a journey. The big question, however, is: if social cohesion presents itself as a journey – a journey to what? Or a journey to where?

This then makes me question the possibility of a socially cohesive South Africa. Perhaps, the reason for scepticism when it comes to social cohesion emanates from unclear definitions of what social cohesion entails. While I do not utterly reject the definitions in question, I do, however, feel that they lack mandatory regimes and are nowhere nearer achieving their intentions. The popular understanding of social cohesion is the notion that all members of society must have access to success. Hence my assertion that South Africa’s methodology runs the risk of breeding social exclusion amid unstructured strategies when it comes to an adequate understanding and definition of the concept of social cohesion. I am tempted to say we share a similar vocabulary when it comes to social cohesion, but not a similar understanding of that vocabulary. It sounds as though the government and some organisations are playing a tricky rhetorical game where they use the term (social cohesion) in a variety of ways without ever understanding its precise meaning.

The second problem with social cohesion in South Africa is that the methodology it uses in trying to move the country towards a socially cohesive society breeds social exclusion. An example is the National Department of Arts and Culture neglecting to invite the Unemployed Peoples Movement to the National Social Cohesion summit in Kliptown in 2012. The Unemployed Peoples Movement is viewed by many as guilty of government bashing.

It is intriguing to learn that President Jacob Zuma, in his message in the Millennium Development Goals report of 2013, acknowledged that “notwithstanding these achievements, the Republic of South Africa has experienced uneven development since September 2000 and there are some areas that show that more hard work and dedication remain necessary. We are resolved to mobilise all South Africans behind Vision 2030 as outlined in the National Development Plan to address and redress the continued imbalances and the stubborn persistence of unemployment, inequality and poverty”.

We need to agree that South Africa has made some serious inroads into trying to create a cohesive society. In the last few years the South African Cabinet endorsed South Africa’s National Development Plan (NDP), a blueprint for eliminating poverty and reducing inequality in the country by 2030, as the strategic framework for detailed government planning. Following months of public consultation and revision, the National Development Plan 2030 was handed to President Jacob Zuma by the chairperson of the National Planning Commission, Minister Trevor Manuel, in 2012.

I hope the issue of social cohesion and the way within which it potentially creates social exclusion in South Africa has been clearly demonstrated in the above paragraphs. One is tempted to say “For social cohesion to flourish there are certain cases that need to be revised”. The case that springs to mind are issues raised by an incident at Blood River where the Zulus had gathered when Shaka Day was established it was projected as a day of remembrance by the people of KwaZulu to remember the legendary leader whose genius was to forge a nation-state using modern warfare tactics to achieve his objective and uniting various social groups into a single nation.
to commemorate the battle of 1838. The bridge is intended to connect two institutions and serve as a positive gesture of reconciliation. Over the years the Battle of Blood River has been commemorated separately on each side of the river each year. It is reported that government had organised this event in order to engender strategies that would eventually bring peace between the Zulus and the Boers in South Africa.

When asked why they did not honour the call for unity, Boers present stated that they are facing killings on farms and the gathering at Ncome does not bring any cohesion between Zulus and Boers. Frans Schutte from Pretoria, when asked by journalists, maintained that Boers will never be party to this gathering as they are killed daily on their farms. This is echoed by Bert Visser, who stressed that he does not see the need to cross the bridge onto the side where Zulus gather because the nature of these commemorations is different. When Boers come to blood River they come with one purpose – to celebrate the victory of 1838. Conversely, when Zulus gather at Ncome they commemorate their defeat by Boers in the battle of 1838. One wonders how this can sow the seeds of unity between the Boers and the Zulus. In 1994, it was decided that the Day of the Vow religious holiday would be renamed the National Day of Reconciliation. In the year 2014 the public holiday was held under the theme: “Social Cohesion, Reconciliation and National Unity in the 20 years of Democracy”.

During the day President Jacob Zuma would officially open the bridge that joins Ncome Museum and the Blood River Monument. The bridge was built by the Department of Arts and Culture to initiate a process of the removal of racial and social barriers between the different population groups. President Zuma’s address was planned as part of promoting reconciliation and nation building in the country in the era of freedom and democracy.

There is an urgent need by the Department of Arts and Culture together with the Organization for Economic Cooperation and Development (OECD) to revisit the definition of social cohesion. For now, the definition shows that Social Cohesion is a journey, not a destination.

It is intriguing to note that the Millennium development Goals have been, to some extent, achieved. Whilst all the eight goals are important, the following trio possesses some characteristics to change social cohesion dreams into reality:-

- **Goal 1**: Eradicate extreme poverty and hunger – the 2015 MDG report states that the proportion of undernourished people in the developing regions has fallen by almost half since 1990, from 23.3 per cent in 1990–1992 to 12.9 per cent in 2014–2016.
- **Goal 2**: Achieve universal primary education – the 2015 MDG report states that sub-Saharan Africa has had the best record of improvement in primary education of any region since the MDGs were established. The region achieved a 20 percentage point increase in the net enrolment rate from 2000 to 2015, compared to a gain of 8 percentage points between 1990 and 2000. The literacy rate among youth aged 15 to 24 has increased globally from 83 per cent to 91 per cent between 1990 and 2015. The gap between women and men has narrowed.
- **Goal 3**: Promote gender equality and empower women – the 2015 MDG report states that many more girls are now in school compared to 15 years ago. The developing regions as a whole have achieved the target to eliminate gender disparity in primary, secondary and tertiary education. Women have gained ground in parliamentary representation in nearly 90 per cent of the 174 countries with data over the past 20 years. The average proportion of women to men in parliament has nearly doubled during the same period, yet still only one in five members are women.

But as the Millennium Development Goals report of 2013 (South Africa) so vividly illustrates, there are still many challenges in the country’s endeavour to ensure that it achieves the MDG goals. South Africa is confident that she has dealt effectively with the goal to halve extreme poverty, but still remains deeply concerned that relative inequality remains high, as measured by the Gini coefficient. This is so in part because of the high unemployment rate and the low labour force participation rate in the country.

It is good to remember that the 2010 MDG report has concluded that the country has attained the goal of universal primary education before the targeted date of 2015; since 1994 South Africa has become known internationally for its relatively good performance in terms of common measures of gender equality. However, gender-based violence remains a concern and dealing decisively with this matter is essential for achieving equality and the empowerment of women – which is another aspect in the drive towards a socially cohesive society.

I do believe that the above discussion has been a journey into interesting facts about South Africa and its strategies in dealing with social ills that have beleaguered the country over a period of years. The article is meant to stimulate thinking, which is hoped will eventually galvanise meaningful strategies to drive South Africa into a strictly socially cohesive society. Italian Statesman Massimo D’ Azeglio once said “L’Italia è fatta. Restano da fare gli italiani”, translated colloquially as “We have made Italy. Now we must make Italians”. If I were Italian I would say “L’Sud Africa è fatta. Restano da fare gli Sudafrikanì”. But because I am not Italian I would say “We have made South Africa. Now we must make South Africans”. We need to remember that promises aren’t indestructible, so we must keep them alive and kicking – through the implementation of policies. That is when we will claim to have made South Africans.

We need to remember that promises aren’t indestructible, so we must keep them alive and kicking – through the implementation of policies. That is when we will claim to have made South Africans.
Indigenous Languages on the brink of extinction?

South Africa’s indigenous languages are at risk of disappearance in the not too distant future and until we acknowledge this, and appreciate the damage that it comes with, I am afraid it will soon be too late to do anything about it. More often today we are witnessing an increasing number of youth from indigenous language households “preferring” to speak English more than their own mother tongue, to the extent that some cannot even string together simple sentences in their home language. An additional concern is the fact that they often do not have a good command of the English language they are “preferring” to speak either, leaving them unable to communicate or express themselves well enough to be taken seriously. If the current youth represent our future, what future do we foresee for our indigenous languages and by extension, the cultures and ways of thinking and expression embedded in these languages?

I believe that our intangible heritage, which in most cases is transmitted via the relevant indigenous language, is seriously threatened and we have to act now to save it. Intangible heritage can be defined as living expressions and traditions that communities have inherited from ancestors and are transmitted to descendants orally in most cases. The United Nations Educational, Scientific and Cultural Organization (UNESCO) has invested significant resources to address issues around the loss of intangible heritage and information regarding this is available on their website. Unlike other forms of heritage such as monuments, artefacts and objects that have been preserved over time, intangible heritage is not always visible but contributes significantly to our sense of identity and the continuity of culture. Because its mode of transmission from one generation to the next is predominately by means of the spoken word, intangible heritage is directly linked to language. One of the immediate and serious challenges which arise as a consequence of the loss of indigenous languages is when children and grandparents become disconnected from one another, leaving very few opportunities for oral traditions to be transmitted from one generation to the next. Intangible heritage can only be transmitted meaningfully in the relevant indigenous language and English cannot be seen as substitute for this.

There are many causes of this shift towards English, but chief among these is that English is regarded as the principal medium of instruction in South Africa. This means that children who speak indigenous languages, who are in the majority, are under immense pressure to speak English because this is linked to their success in the classroom. This also means that we have a majority of the school-going population being taught in a foreign language, rather than their mother tongue even though there is a significant body of knowledge that suggests children learn best when they have a fluent grasp of what the teacher is saying. The 1953 UNESCO declaration acknowledges that worldwide, the scholarly achievement of learners whose mother tongue differs from the medium of instruction differs from the medium of instruction is finally dependent on their linguistic skills. What this means is that, in order to be able to fulfil his or her potential in any discipline, a learner needs to have a good comprehension of language. This declaration highlights the right of children to receive education in their mother tongue.

Birgit Brock-Utne in her chapter of the book Educational Challenges in Multilingual Societies states that “In South Africa there are no formalities preventing African languages being used as languages of instruction all throughout the school system. This is however not happening. While children who have English or Afrikaans as their mother tongue may study these languages all their educational career and do not need to ever learn an African language, children with African languages as their mother tongue switch to one of the languages on the former colonisers as language of instruction as early as grade 4.” (Brock-Utne, B. ‘Policy on the Language of Instruction issue in Africa – a spotlight on South Africa and Tanzania’, Educational Challenges in Multilingual Societies, Zubeida Desai, Martha Qorro and Birgit Brock-Utne (Eds.), LOITASA Phase-two Research,
Other factors that contribute to this situation are false perceptions, fueled by apartheid, that have developed over time in our country, such as “African children are slow learners”; or “people who have an African language as their mother tongue, and who speak poor English are not well educated”

send their children to English medium pre-schools and insist that only English is spoken in the home, to the exclusion of their own mother tongue. A personal recollection I have of primary school is that we were punished if we were heard speaking isiXhosa or isiZulu, and the message this conveyed to us was that these languages are not important, and that we should be ashamed of the fact that we spoke them and could not yet speak English and Afrikaans well enough. It got to the point where, when we went home for the holidays we could not speak our respective mother tongues properly. Those who were Afrikaans-speaking were the darlings of the teachers and principal – although that era is now long gone, we still somehow find ourselves in a similar space almost 22 years after democracy. Why have our views on indigenous languages not changed? Where is the political will to make radical changes to the situation we find ourselves in?

Other factors that contribute to this situation are false perceptions, fueled by apartheid, that have developed over time in our country, such as “African children are slow learners”; or “people who have an African language as their mother tongue, and who speak poor English are not well educated”. Yet when a French, Mandarin or even Afrikaans speaking person for that matter, speaks English badly, they are not viewed as being poorly educated. If a learner scores 100% in a Biology exam but presents the answers in isiZulu would they be scored zero, and if so, why? Is it simply because English is the medium of instruction? Can I be certified incompetent in a subject purely on the basis of the language that I choose to express myself in, rather than the contents of my contribution? Speaking English fluently has been equated to good education and using African languages has been equated to poor education. How often do people frown when a person at a function chooses to deliver their speech in isiZulu, even when the majority of the people present in the room are isiZulu speakers, since we are in KZN? How often do we see our South African soccer players choosing to respond using their mother tongue during interviews, and being viewed as uneducated or laughed at even by speakers of indigenous languages, yet when a Portuguese-speaking player responds to interview questions in their mother tongue the same sentiments do not even cross our minds. As mentioned above, language is directly linked to identity, and if people begin to think that their language is useless, they will see their identity as such. This poor appreciation of the self and community results in various social challenges and the worst of these is the disconnect between children and grandparent, which negatively affects the most basic units of society – the family. When we lose the use of a language, a huge amount of cultural heritage, ways of thinking and expression, relations with nature as well as with each other is lost too, including values and traditions. By way of example, the philosophy of Ubuntu makes more sense to me when interpreted in my mother tongue than when it is explained in English. In fact when it is translated in English it is empty or superficial – it feels like so much is being left out to the extent that I do not have the same feeling in my stomach as when it is explained in my mother tongue – though this is a personal experience which may not be the same for others, but such is the power of language.

As Africans we should place a premium on our languages and be the first to defend them, as other nations have. Professor Mandivamba Rukuni, in his book Being Afrikan, makes this example of the Japanese: “….about 150 years ago they started borrowing intelligently from the West. This was about the same time when Europeans seriously started the colonization of the whole of Africa. The Japanese brought Western knowledge into their schools and industry, but they would express that knowledge in the Japanese language, so that they could teach their

(continued on page 86...)
The 79th SAMA conference started with a social event on 26 October, when delegates viewed the exhibitions at the Durban Art Gallery during the late afternoon. It was an enjoyable event that allowed those attending to meet and learn about the people presenting papers and gave them a clearer idea of what the conference would be like. The conference days from 27 to 29 October were both educational and inspirational. I had the opportunity to learn about other museums from all over the country, many of which I had not heard of. It was great to learn about the interesting programmes they offer, showing how the roles of museums in society have evolved since the democratic dispensation.

I learned something from each of the 11 sessions. My personal experience of this conference showed me how vital a role museums play in the learning process. Museums assist in supplementing what students learn, mostly about the social sciences; my own interest is in history rather than natural science museums. Of particular interest was the presentation on school museums by Robyn Grueters, the archivist at Michaelhouse School. It was moving to see how students there gain research skills through being able to use the school’s archives, and how the archives are completely integrated into the learning environment.

I was also impressed by the numerous projects of the National Museum in Bloemfontein and the many different ways the projects contribute to educational development, social cohesion and the overall well-being of society. Another presentation of great interest was Local History Museums’ researcher Steve Kotze’s address on the National Liberation Route of Durban. This is a fascinating project; until now I had not known anything about some of the sites that have been recognised.

I am grateful to have had the opportunity to attend this conference, as well as having the opportunity to present a paper. It was a great learning experience which will influence my future work.
South Africa is currently facing the challenges of transition to a more equitable society, and heritage institutions such as museums and archives should not be left out of the process. This short paper argues that museums and archives should be actively involved in society’s transformation and need to be actively involved in education, as an integral part of the learning process. Society in transition can be defined as a period when a culture undergoes a significant political, social and economic adaptation. It then becomes of central significance for the state to ensure that everything is improved. The focus of this paper is on the issue of making museums and archives more accessible for educational purposes. The first discussion is on museums and the second on archives.

MUSEUMS

Our focus in this paper is on South African society within and outside the museum sector, which contributes to the functioning of museums. The transition that we are undergoing has a severe impact on social institutions, including museums. Through observation we find that museums within Durban do not initiate sufficient programmes to involve people from grass-roots levels. Generally it is academics that become more involved. Transformation in our country has exposed museums as education hubs where educators, scholars and researchers come in search of information, and museums now face pressure to become on a par with the rest of the world in terms of technology, infrastructure and investment in resources.

Linda Young from University of Canberra in Australia wrote that “museums will continue to have a role as repositories of tradition, even extinct cultures. As much as museums are seen as such, the collections within museums constitute a resource for human creativity”. Questions that arise from this statement include: How do we as museums facilitate their use by communities? How do we encourage more visitors to museums and the use of archives? Prior to 1994 some communities had no knowledge of museums and their function. After 21 years of our democracy we find that people of all races now visit museums, but receive less information than they could due to absent or inadequate translation of museum displays and captions. As Nelson Mandela once said, “If you talk to a man in a language he understands, that goes to his head. If you talk to him in his language, that goes to his heart”. More information needs to be written in vernacular languages so people can better comprehend what is encrypted on the walls. Museums should be a sacred place where history is not only told through artefacts and information, but also by initiating sessions when adults tell the story of their lives. We need an introduction to ICT (modern technology) and new storage systems for documents. Digitising is the next step to being on a par with the rest of the world.

Digitisation refers to the transfer of existing information and the reproduction of physical objects into an electronic format, which I was introduced to through the Ether program of Mr Roger Layton. I foresee a new venture that museums could undertake and a transformation that would put our museums on the map. The current generation is more tech-savvy, which means this form of storing information could really help the youth to find information easily without losing the bigger picture, the experience of visiting the museum for the real feel of history. Museums should have monitors...
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in place that showcase histories told by the people who have experienced that era. In an event organised by the Local History Museums, King Goodwill Zwelithini emphasised the importance of keeping local history alive and using technology to tell the stories in vernacular languages. At seminars held within these institutions we find that only academics are invited. This could be rectified by oral history interviews that allow people to share their indigenous knowledge.

In a public lecture by Dolly Khumalo of KZN Museum Services at KwaMuhle Museums after the 2014 SAMA conference, she spoke about transformation of museums and mentioned that it would be a great idea to have elders coming to the museum to tell their story to visitors. This would really put the museum experience on another level. We agree with such views, as those elders have life experiences that are part of history and could tell us about an event as it happened. Through our own observations, patrons that visit the museum require someone to explain things, as they cannot comprehend all the detail of what is displayed and described on the walls. Some older visitors have mentioned that the truth, as it happened, is not accurately displayed.

A good thing about the transformation that has occurred is that we now have museums built in areas where there were none before. These include the John Langalibalele Dube House (J.L. Dube was the first president of the ANC), a site for Anton Lembede, the Umkhumbane Heritage Centre, Gandhi Settlement and Mpumalanga museum to mention a few.

ARCHIVES

In order to explore the ways in which archives can be made accessible, we would first like to define archives and then discuss why they should be made accessible to students.

According to Burcat Senterk (2013: 109) archives are rare organisations that can provide primary resources for educators, students and other interested people. The Society of American Archives (2007:1) defined archives as a place where people go to find information. Rather than gathering information from books as you would in a library, people who do research in archives often gather first-hand facts, data and evidence from letters, reports, notes, memos, photographs, audio and other primary sources. Archives are an important source of primary records, making them distinct from other institutions for resources, such as libraries.

Archives collect and preserve documents for research purposes, and these primary records are rare and often fragile. Therefore they must be accessed in a controlled manner that will not destroy them. A great number of archives regularly receive documents which expand their collection, but the main issue is that they are not widely used by students.

Materials from archives are primary records that could be used for greater educational opportunities by both students and teachers. It is important for students to incorporate primary sources into history projects and to evaluate original source materials, formulate arguments based on these and learn to defend their opinions about the past. It is thus part of the archivist’s job to see that these documents are accessible to students.

In making archival documents accessible, there needs to be a partnership between educators and archivists. According to Kate Theimer (2014) the role of archivists is to make collections more usable, make archives more valuable through the sharing of knowledge. Heritage organisations have seen positive results from sharing and digitising documents, thereby ensuring that information is easy to capture and share. Sharon Anne Cook (1997) asserted that archivists have two fundamental positions; one as a historian and the other as a records manager, and there is a need to bridge the gap between archival resources and the educational system. Archivists thus have a role to play in writing history and also preserving historical records for them to be available for future generations interested in analysing and writing history.

The use of digital content and a shift towards an information society are very much a part of today’s learning. Extensive use of Information Communication Technology (ICT) can be used to facilitate and help improve the process of learning. ICT also supports the right to information access, which is fundamental in a democratic country. The South African government has identified the need to introduce ICT across the country and in 2007 approved the building of an information society. Support has also been shown through creation of community digital hubs that offer access to ICT at minimal cost and enable people to be incorporated into an information society.

We have argued that as a result of transition in society, heritage institutions should take advantage of opportunities that will enable them to actively contribute to the learning process and improve ways of educating learners. Digitisation also helps organise collections for easy access. Educators need to work with archivists for access to archival documents useful to students, and for them to be used accordingly but remain well preserved.

Ken Osborne suggested that classroom units of instruction on the work and role of archives can be used to assist students in using archival documents and bridging the gap between archives and the educational system. As high school students have started to use ICTs for educational purposes, though this is still limited, it would be beneficial to have archival documents accessible using digital forms.

The effects of globalisation also force museums to re-evaluate their mission. Their audiences are changing dramatically. We need museums to contribute more to the preservation of cultural diversity. They need to invest in young blood; the young generation that has love for more innovative forms of history will produce a drive to keep history alive. Digitisation enables museums and archives to reach people beyond their own metropolitan areas. The availability of digital content can ensure that users know what to find and in which museum or archive, and also assists museums and archives to better manage their collection.

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Digital Photographic Collection Preservation Strategies

This article provides a common set of practices and technical benchmarks as preservation strategies for digital photographs, outlining appropriate practices for archival collections in particular. It also describes technical parameters that provide a well-defined digital preservation environment, and applies preservation strategies as measures to enable a consistent approach and practice, as well as enforcing methods of validating preservation measures to defined requirements.

Today we live in the digital realm and we generate excessive numbers of digital photographs, yet very few of us think about the importance of digital preservation until it is too late. We all know two or three horror stories of lost data – or the loss of digital family photos. While there are no formal universal standards that govern digital photograph preservation strategies, archival institutions typically develop technical guidelines and strategies that reflect the institution’s needs, and employ a customised technical preservation infrastructure that facilitates and promotes preservation from creation to archiving.

Institutions with large digital photographic collections may decide it is essential to practise active digital image preservation and will employ procedures endorsed by formal institutes like The Image Permanence Institute, a world leader in disseminating reliable information on the progress and deployment of sustainable practices for the preservation of images, using practical tools and preservation technology. The Universal Photographic Digital Imaging Guidelines is also utilised a great deal, as it outlines relevant recommendations to effectively preserve digital images.

Ideally, digital preservation practice should start early in the life cycle of a digital photograph. Most people rely on CDs and DVDs as backup, which is greatly encouraged for reasons of authenticity – the image file has not been added to or modified in any way. A 2010 South African National Research Foundation (NRF) report on Managing Digital Collections: A Collaborative Initiative on the South African Framework highlights that a digital image preservation programme should be “designed and implemented to meet the needs of an organisation”, and be used effectively to provide more than a system backup capability and disaster recovery procedure for digital contents. Furthermore, the NRF report stressed that from the start, responsibility to retain the digital content such as digital photographs is assumed to be that of the archive. For as long as access to the content is required, “the digital content should be maintained in usable formats across generations of technology and be made available in meaningful ways to current and future users”.

Embedded metadata is another crucial aspect of specification for the purpose of preserving the digital content with sufficient essential information to allow retrieval and management of the digital copy. The NRF distinguishes three metadata types required to accompany the digital image file for effective preservation:

- **Descriptive metadata** to provide resource titles, information on creators and other such information.
- **Administrative metadata** with information about the creation of a digital file such as file formats, scanning dates, copyright and other rights.
- **Structural metadata** that captures information about the structure and the relationships between digital objects to ensure the integrity of digital content over time by maintaining technical relationships between component parts.

The South African National Department of Arts and Culture advises usage of The South African Policy on the Digitization of Heritage Resources and the recommendations identified within the Digital Heritage Body of Knowledge to develop a more formal digitisation strategy for digital collections. In particular, a digital preservation strategy that includes the preferred media and formats, and use of migration to facilitate long-term preservation, is recommended.
Institutions with large digital photographic collections may decide it is essential to practise active digital image preservation and will employ procedures endorsed by formal institutes like The Image Permanence Institute, a world leader in disseminating reliable information on the progress and deployment of sustainable practices for the preservation of images, using practical tools and preservation technology.

Cornell University Library Research Department’s Moving Theory into Practice – Digital Imaging Tutorial maintains that the purpose of digital photograph preservation strategy is to maintain the ability to display, retrieve and use the digital photograph in the face of rapidly changing technological and organisational infrastructures and elements.

 Ideally, three primary areas of digital photograph preservation should be performed in digital photographic collections:

- **Retaining the physical reliability of the image files**, accompanying metadata, scripts, and programs as well as ensuring that the storage medium is reliably backed up, and maintaining the necessary hardware and software infrastructure to store and provide access to the collection.
- **Safeguarding continual usability of a digital photographic collection** to enable users to retrieve and manipulate information to meet their information needs.
- **Retaining collection security** by implementing strategies to control unauthorised alteration and accidental erasure.

There are technical vulnerabilities as a result of shortfalls in preserving digital photographic collections, and they involve the following preservation challenges:

- **Digital photograph storage media preservation challenge**: In my experience as a photographer working with digital image collections, I have encountered challenges with physical deterioration of storage media through mishandling and improper storage that results in storage media becoming obsolescent. In consequence, images are irrecoverable.
- **Digital photograph file formats and compression schemes preservation challenges**: This is due to file format obsolescence over time, or over-reliance on proprietary and unsupported file and compression formats, yet as the technology evolves it introduces updated versions.
- **Maintaining the integrity of a digital photograph file challenge**: The challenge is to preserve the origin of the image provenance. This includes conserving the digital image content and preserving its context. The file integrity is monitored by reporting on new, edited, missing, moved and renamed files, which is where the challenge lies.
- **Evolution of digital photograph processing devices challenge**: The evolution of computer programs and protocols changes as technology evolves. The practical challenge is not to be able to revert to the original operating system environment of the image file that will allow retrieval and be able to process it. The challenges increase when taking into consideration storage and processing devices, programs, operating systems, access interfaces, and protocols that change as technology evolves, often with limited backward compatibility.

This article aims at identifying approaches and technical strategies in the provision of digital photograph preservation. The following strategies are fundamental for effective preservation to extend the shorter life span of digital image content:

- **Enduring care** exercised to monitor the well-being of a digital file and accompanying files in secure, reliable media and locations; storing and handling media according to industry guidelines to optimise their life expectancy; and implementing periodic and systematic integrity checks and backups.
- **Refreshing procedure** by copying content from one storage medium to another. As such, it targets only media obsolescence and is not a full-service preservation strategy. An example of refreshing is copying a group of files from CD-ROMs to DVDs. Refreshing should be seen as an integral part of an enduring care policy.
- **Migration process** of transferring digital information from one hardware and software setting to another or from one computer generation to subsequent generations, accommodating the difference in the two operating environments while maintaining the records’ authenticity, integrity and usability.
- **Emulation technique** of recreation of the technical environment required to view and use the digital image collection. This is achieved by maintaining information about the hardware and software requirements so that the system can be re-engineered.
- **Technology preservation** based on preserving the technical environment that runs the system, including software and hardware such as operating systems, original application software, media drives, etc.
- **Digital archeology** methods and procedures to rescue and recover digital image content from damaged media or from obsolete or damaged hardware and software environments.
The Lucy Lindley Interpretative Centre at Inanda Seminary is associated with other institutions of its kind and participates in developmental programmes initiated by these institutions. It holds membership of the Forum for School Museums and Archives (FSMA), South African Preservation and Conservation Group (SAPCON) and the Congregational Library in the United States of America (USA). Having such affiliations assists the Centre to improve the preservation of its collection through participating in educational programmes, thereby sharing ideas and receiving expert advice.

On 6 February 2015, the Centre received scans of material relating to African missionaries from the Mount Holyoke College archives. These records refer to American Board missionaries who served in Natal mission stations and include documents on Miss Fedelia Phelps, who was the second principal of Inanda Seminary (1892-1915). They are a rich addition to our collection and to the history of Inanda Seminary.

On 28 February 2015, the Centre staff attended a conference by the Forum for School Museums and Archives (FSMA) in Pietermaritzburg, under the theme “Collections make Connections”. The conference was aimed at helping schools to develop their archives and museums and helping them to implement policies to preserve their collections better and to communicate directly with professional conservators. A few weeks later, on 18 March, the Centre was represented at the FSMA annual general meeting and made a presentation on our collection.

On 20 March the Local History Museums hosted a Human Rights Seminar at KwaMuhle Museum, which was also attended by Centre staff. Issues concerning human rights were discussed, from those in the country’s history to what rights mean today. The South African Human Rights Commission and other relevant stakeholders were also represented.

On 15 May, the school archive assistants enjoyed a guided tour at the Killie Campbell Africana Library and explored the museum in great detail. Killie Campbell was the daughter of well-known businessman Sir Marshall Campbell, who owned sugar cane farms from Inanda to what is now known as KwaMashu, which was how the township got its name – derived from Marshall. Killie collected books, photographs and oral histories of local people and together with her brother William opened a library which was later

Visitors to the Lucy Lindley Interpretative Centre range from local school students and educators to students from different American universities.

AYANDA NGCOBO

Gugu Radebe (history teacher intern), student assistants and Ayanda Ngcobo.
Donated to the University of KwaZulu-Natal (UKZN). The girls learned about the Campbell family, various African clans and their cultures, especially the Zulu and other Nguni language groups. The learners interacted well with the site guide and asked relevant questions. We then had a glimpse of their archives, how documents are preserved and the collections of objects housed there.

Documents relating to Inanda Seminary were received from the United Congregational Church of Southern Africa (UCCSA) archives in Brixton, Gauteng on 25 May 2015. These consist of 16 to 18 files, including more than 1500 documents such as board meeting minutes, correspondence, reports, financial statements, records of Seminary events and copies of the prospectus from the 1950s to the 1990s. These were accessioned and filed with the help of two interns from eThekwini’s Local History Museums and an administrative assistant.

The Centre staff participated in the SAPCON Preconference Satellite Meeting at UKZN on 12 and 13 August. This was a platform to discuss issues faced by libraries, museums and archives, and participants came up with possible solutions and shared knowledge. On 10 September I was invited to Inanda FM community radio station for their heritage month feature. During a radio interview I spoke about Inanda and the Seminary’s heritage. From 26 to 29 October, the Centre participated in the South African Museums Association conference, which placed emphasis on programmes that enable museums to contribute to the sustainability of society.

The Centre continues to prepare for the Etherbase system by accessioning our increasing collections including staff and student records from the past few years. We continually purchase old books consistent with our current collection. Much appreciation is owed to the archival assistants, captained by Nomalungelo Mntambo, who help out during their first breaks. Zandile Ngidi, Mbalu Matsena and Vuyolwethu Maseko are other archive assistants who have shown great dedication throughout the year and much filing is done with their assistance. It is anticipated that the Etherbase system will go online and be linked to the school website in 2016.

VISITORS

Visitors to the Lucy Lindley Interpretative Centre range from local school students and educators to students from different American universities. On 8 and 9 March we hosted a group of students from the University of Notre Dame, USA, who showed great interest in social issues around Inanda and interactions by Inanda Seminary students with organisations that offer social assistance in the community. Together with this group we visited Abalindi Welfare Society and Sizokhula, where they learned about the social issues in surrounding communities.

We also hosted other American university students on 25 March, 23 June, 17 September and 15 October, and on 25 July secondary school students from the USA paid a visit as part of the School of International Training (SIT). We then hosted educators from different American schools through the Fulbright-Hays programme on 24 July. They learned through presentations about the school history and the effects of Bantu Education, which resulted in long discussions. They also enjoyed interactions with our students during lunch break in the dining hall. On 8 September we were visited by staff of the US Consulate. Between 21 and 23 September, Durban Tourism organised students to visit our campus, including UKZN Cultural and Heritage Tourism students. The other learner groups were from Kwazoothini High, Wiggins Secondary, Sithokozile Secondary, Bechet High, Hlahlindlela High and King Shaka High School. On 30 October we hosted SAMA conference and cancer conference delegates who came from different parts of South Africa.

The visitor’s book further records that between January and October in 2015 we received more than 57 groups of visitors, from the following places: Pretoria, Johannesburg, Cato Ridge, Germany, Netherlands, KZN Blind and Deaf Society, Vibe FM (KwaMashu), various parts of the USA, Australia, Glenwood, Amatikwe, Church of South India, Inanda Glebe, Sea View, Ntuzuma, Newlands West, Kloof, Esikhleni, Cape Town, Methodist Church (Natal Coastal District), Africa Ignite / Wow Zulu, South African National Parks, TAFTA, Morningside, Ikopo, Cofimvaba, Klaarwater, Umbilo, Khethokuhle Secondary, Swaziland, Zimbabwe, Pietermaritzburg, East London and England.

*Ayanda Ngcobo works as an intern for Durban Local History Museums.
In 2012 I watched the movie ‘Django Unchained’. The movie is hardly an accurate reflection of the atrocities of slavery, but it did get me thinking about what the people of our continent experienced so many years ago, and the fact that the effects are still being felt today. As we celebrate Reconciliation Day each year we should pause and seriously apply our minds to what reconciliation means in a practical sense in South Africa. Currently the matter of Penny Sparrow and her reference to black people as monkeys has captured the attention of all in the country and abroad. I do not believe that we should be surprised by the utterance, considering our history. In fact, I would go as far as to say that that we were quite ahead of ourselves and did not pay careful attention to our lived reality under pressure to realise the alternate future of non-racialism we imagine for our country.

A few months ago the matter of a possible prison parole for Clive Derby Lewis, one of the masterminds behind the death of Chris Hani in 1993, created much needed debate on the matter of reconciliation. The event was a reminder of just how complex it is, and how far apart we remain from each other. It was shocking to hear some people calling into radio stations to suggest that if Mrs Hani opposed the parole of her husband’s murderers, then she was being vengeful. I could not help feeling that there seemed to be an overemphasis on the victims’ need to forgive and forget, and very little pressure on the perpetrators of the crime to demonstrate a change in their behaviour, which I believe did not help Mrs Hani through her healing process.

Over a meal with friends a few weeks ago this matter came up and one of the gentlemen made a comment that occupied my mind for days. He said that, during the TRC process, when the previously oppressed were going on about forgiving those who perpetrated or benefited from apartheid atrocities, the perpetrators were saying “don’t be so quick to forgive us when we did not even ask for your forgiveness.” I believe this view still persists among many South Africans today who still believe that there is absolutely nothing to apologise for. Reconciliation is not just about forgiving and forgetting on the part of the victim. There is also a role for the party being forgiven. The perpetrator must take responsibility for past wrongs, and the least that they can do is change their behaviour and show some form of remorse.

The fact that before 1994 some white people, although not all, generally believed that they were superior to black people does not mean that immediately after 1994 they were suddenly transformed and believed that they were equal to black people. It is not that simple—it is a process. We need to appreciate that such people still have to unlearn all of the things taught in their communities over many generations during colonialism and apartheid, much the same way that the previously oppressed have to unlearn that they are inferior to white people. Both sides must acknowledge this in order to move forward.

Today in South Africa, nearly 22 years after apartheid was officially abolished, there seems to be a growing tendency by some in our country who believe that, because 21 years have now passed since apartheid ended, we should “get on with it” or “move on” as though apartheid did not happen. I find this behaviour difficult to understand. I believe that people who share this view have not done their part in terms of the other half of reconciliation, that of changing behaviour, showing remorse and not pretending as if such experiences are just stories of the past while seeing those who still feel aggrieved as over-reacting. These are lived experiences of ordinary South Africans,

*Reconciliation is a two way process.*

“...don’t be so quick to forgive us when we did not even ask for your forgiveness.”

Guy Redman

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the majority of which are still alive today. These events happened and the negative impacts will take generations to heal and be invisible in society. Those who were perpetrators of apartheid or benefited in one way or another from this system at the expense of others should not pretend to understand what the victims of the very same system went through, to the extent they feel entitled to tell the victims when they can heal. I believe the fact that such people could even consider dictating as to when it is alright to stop talking about apartheid, or be healed, is because, subconsciously, they still believe they are still the masters of the previously oppressed peoples’ minds.

I am not referring to instances when officials make poor excuses for poor service delivery or corruption and simply blame everything on apartheid. I am referring to ordinary people and their lived experiences. All South Africans must know that the inequality found in our society today is rooted in colonialism and apartheid. There are other factors that may have contributed, but chief among these are colonialism and apartheid. While it is possible to debate whether the inequality gap has widened or narrowed under democracy, we must never forget or downplay the role of apartheid as one of the key root causes of our social and economic inequality.

Let us allow our people to heal and not let them be dictated to regarding the right time to be healed, or even to stop speaking of their past sufferings in relation to challenges they experience today. It trivialises years and generations of experiencing the unimaginable, the effects of which will be felt for generations to come.

Lastly I believe that, as much as complete healing on the part of the victim is linked to the victim’s capacity to forgive, I also believe that the other side has an equal responsibility to change their behaviour. Without this change, the process of healing is prolonged each time that perpetrators show signs they have not changed. We cannot, after going through such an experience suddenly believe that because 1994 happened, then our memories and trauma are erased and we are new and unwounded people. The sooner we earnestly acknowledge the truth to ourselves and accept our responsibilities as individuals, the sooner we can get cracking on the business of true reconciliation towards building a socially cohesive society.
The eThekwini Municipality has embarked on the project of establishing a Museum of Education within its jurisdiction. The museum is intended to portray the rich history, culture and heritage associated with the evolution of education in South Africa, and in KwaZulu-Natal in particular. The planned museum will be housed in Loram House, a historic building of social significance through the role it played in education of both blacks and whites, as well as its rich architectural design and craftsmanship.

The Museum of Education will relate to the Historic Schools Project, in the sense that Loram House is a historic school of cultural significance. The project is planned and will be implemented through the partnership between eThekwini Municipality and the KwaZulu-Natal Department of Arts and Culture. It will be an embodiment of the rich history of South Africa’s education system, with inspiring stories associated with historic schools across cultures.

The proposed theme for the Museum of Education is “From Segregation to Integration”. It seeks to trace and present the path of segregated and unequal education in South Africa while at the same time recognising those voices that canvassed for integrated and equal education for as long as segregation persisted. It will take cognisance of all social players in a manner which gives a voice to the previously neglected or silenced. In the classical liberal spirit, prominence will be given to black activists, while acknowledging that “the history of South Africa was the history of its total population”. The museum will seek to present an understanding of the experiences of ordinary people and a clear reflection of black peoples’ perceptions of this period and their ideals regarding their position in South Africa today.

The museum will focus the progress of historic schools and historical figures within contextualised space and timeframes, key players and personalities, key institutions and policies, as well as how the curriculum was administered and how the schools were managed. How these precipitated and influenced certain events, as well as how the policies and institutions played out and were experienced by the target populations, will also form part of the exhibits. The priorities and strategies for achieving a new, unique and
sustainable Museum of Education, representative of evolution in the education landscape both nationally and provincially, will take into account both the opportunities and possible challenges of the project.

This project will contribute towards the realisation of a broader vision for South Africa, which is aimed at achieving “a prosperous, truly united, democratic and internationally competitive country”, with literate, creative and critical citizens leading productive, self-fulfilled lives in a country free of violence, discrimination and prejudice. The aim is to ensure the project encapsulates diverse cultural heritage legislation policies and best practices, contextualised within international, national, provincial and local Cultural and Heritage Policy legislative frameworks and strategies.

Before democracy South Africa’s Education policy stated:

“For many years to come, separate courses of study, as well as separate schools for natives will be necessary. The courses will take account of the peculiar experiences of the natives, and the teaching in the early stages should be through the vernacular. From the beginning the education given should be meaningful to the native and to this end should lead up to the future occupations open to them.”

C.T. Loram

“Everyone has the right to receive education in the official language or languages of their choice in public educational institutions where that education is reasonably practicable. In order to ensure the effective access to, and implementation of, this right, the state must consider all reasonable educational alternatives, including single medium institutions, taking into account…”

Chapter 2, Bill of Rights

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Chapter 2, Bill of Rights
As an academic pursuit, the writing of history has a tendency to seek answers to the Big Questions of human life. For example, the book *Guns, Germs and Steel* by Jared Diamond became a best-seller when readers overwhelmingly accepted the validity of his interpretation of the ultimate causes of inequality in society, identified as geographic factors that affected the spread of agriculture. More recently, David Christian’s *Maps of Time*, published in 2004, is an amazing work that inspired Bill Gates’s crusade to revamp the U.S. history curriculum. While *Sapiens* by Yuval Harari is already four years old, published by Harper Collins in 2011, it is another attempt to explain the development of the particular circumstances facing humans at the start of the 21st century, which may be both the most challenging and most optimistic era in our species’ history. The degree to which Harari provides satisfactory explanations for some of these conditions is especially relevant to South Africa in 2015.

Although a wide variety of reasons for persistent social inequality, including within South African society, have been offered, in his book *Sapiens* Yuval Harari provides an unusual perspective on all human interactions by looking at the most significant biological and behavioural changes that have taken place in our long collective history. First of all, he correctly points out that while only one type of human has prevailed, namely *Homo sapiens*, the family or genus to which we belong also had many other members such as *Homo neanderthal* and *Homo erectus*, all of which are now extinct. For more than two million years all the different types of humans existed at various times simply as small groups of socially intelligent foraging mammals, with communal interactions similar to herds of elephants or troops of apes. Secondly, Harari claims that biological processes set the basic parameters for the behaviour and capacity of all animals, including *Homo sapiens*, and in order to understand how our species behaves we need to...
describe the historical evolution of human behaviour.

On 9 March 2015 a University of Cape Town student named Chumani Maxwele threw a bucket of human faeces onto the statue of Cecil Rhodes that stood in front of Jameson Hall on UCT’s upper campus. This act of protest immediately seized the imaginations of students, not just at UCT, where it gave rise to a movement dubbed #RhodesMustFall, but at all South African tertiary institutions. Chumani Maxwele explained the origins of his protest in a deep-seated sense of frustration that the promise of freedom and equality in a democratic South Africa has not been fulfilled. In an interview with Guardian journalist Eve Fairbanks he told the story of how he watched in awe when an aeroplane chartered by ANC officials flew over his rural village in the Eastern Cape during the 1994 elections. Maxwele said that the aeroplane he saw in 1994 when he was 10 years old represented the promise of transformation. Until the last dying moments of the National Party regime the thought of black people flying in an airplane was incredible, but with the advent of democracy he believed all of that would change. Except that it didn’t.

More than a decade after the elections that brought Nelson Mandela to power, Maxwele was living in the poverty-stricken settlement of Delft outside Cape Town. Walking among the rows of flimsy shacks on the Cape Flats he routinely counted more than 1 000 people standing around outside on the roads of Delft because the tiny rooms of their houses were really only shelters for cooking and sleeping in. Disheartened by the sight of such suffering surrounding his home, yet faced with the enormous contrast of comfortable life in the affluent neighbourhood of Claremont where he worked at a Woolworth’s supermarket, Maxwele came to believe that freedom for black people under democracy was an illusion. When he won a scholarship to UCT, the daily sight of Cecil Rhodes’ statue symbolised that illusion for Maxwele. Twenty years after the end of apartheid, the arch-imperialist mining magnate who acquired vast territories in Africa for his British South Africa Company at the direct expense of black people’s lives was still honoured with a memorial. The fact that Rhodes donated the land UCT stood on meant nothing to Maxwele and he instigated a campaign that eventually resulted in the removal of Rhodes’ statue.

When the #RhodesMustFall movement spread from UCT to practically every city and campus in South Africa, the question of transformation lay at the heart of protests raised by students. Young people expressed serious dissatisfaction with the superficial idea of “Rainbow Nation” transformation that prevailed during President Nelson Mandela’s time in office. Although a wide variety of reasons for persistent social inequality, including within South African society, have been offered, in his book Sapiens Yuval Harari provides an unusual perspective on all human interactions by looking at the most significant biological and behavioural changes that have taken place in our long collective history.

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A few weeks after the student protests erupted City Press editor Ferial Haffajee used the anniversary of the democratic elections in April to offer her own interesting analysis of what she called the “war on statues”, and asked why South Africans are so obsessed with the past and not focused on the future. Haffajee explained that “we are seeking refuge in the past because the future is too hard to conquer”, going on to describe how, as we move further into the democratic era, for many young people the simple hope of financial security has been crushed. For the majority of South Africans born since 1994, the apparent causes for this failure of economic transformation are obvious, namely the continuing injustice of social apartheid that remains effectively in place, and economic segregation, both of which have persisted decades after the laws were removed and our noble new constitution was enacted.

Finding simple explanations for this complex situation is not an easy task, but Yuval Harari believes answers may come from a better understanding of how human behaviour has developed. After Homo sapiens emerged as a distinct species about 150 000 years ago, Harari argues that we experienced three important revolutions. The first happened about 70 000 years ago, and apparently triggered vast changes in the way humans behaved. Harari terms this the “cognitive” revolution and attributes our altered mental state to the development of spoken language, art, abstract thought and the ability to cooperate in larger numbers. At the same time Homo sapiens
spread rapidly across the face of the earth and replaced all other types of humans they encountered. The “agricultural” revolution occurred next, about 11 000 years ago, and is the second phase of innovation, which gradually also spread to every conceivable place on the planet. This process converted humans from a foraging species that relied purely on nature to farmers who controlled a small set of animals and plants under their care, leading to the rise of nations and cities. Finally, the “scientific” revolution began around 500 years ago and led to industrialisation and the modern way of life that dominates all economic decisions made in the world today. According to Hariri, many of the most important changes in human behaviour took place during the earliest transformations he describes, the “cognitive” revolution.

The unique occurrence of complex spoken language among humans kindled a burst of creativity that gave rise to abstract thought and art forms including painting, sculpture and storytelling, as well as religion. It is through visual art and stories that humans develop myths to explain the world they live in, which Hariri contends is distinctive of our species, and that understanding the power of story-telling (which he calls “mythology”) is key to understanding all human social organisation. Stories about identity and where we come from gave humans the ability to cooperate on a large scale. Despite the significant changes that resulted from the “cognitive” revolution, the real impact of mythology only became apparent after farming was adopted in the “agricultural” revolution. Taking control of livestock instead of hunting animals, and harvesting crops instead of gathering plant foods ultimately caused a great deal of stress in the early groups of farmers. Farming produced more food, but reliance on unpredictable weather and a small number of crops was also the foundation of the first large-scale political and social systems in urban settlements that became cities. Hariri reasons that food surpluses gave rise to elites, who lived off the labour of peasants and “fuelled politics, art, war and philosophy”. It is this agricultural revolution that lies at the heart of all inequality among humans, as well as complex social myths used to justify the unfairness, oppression and coercion required to maintain the system of food production.

To demonstrate his argument Hariri observes that there is no biological explanation for sexism and the widespread occurrence of gender inequality in almost all societies, expressed in the form of patriarchy, both in the past and present. In fact, he points out that while hunter-gatherer groups generally allow men and women equal influence in decisions that affect the group, we do not know why most farming cultures have valued male power over females. The book contains a remarkably concise critique of the pretexts usually given for patriarchy. Firstly, according to Hariri, it cannot be the pure muscular strength of men that created patriarchy, because in most societies the lowest social classes do all the hardest manual labour. In addition, throughout history only a small minority of (usually male) rulers have been physically strong individuals and it is not typically a requirement for a ruler, some of whom have even been male children. Secondly, while it is sometimes argued that male physical aggression has determined their historical leadership positions, the strongest fighters are also more likely to be in the front lines facing the enemy as “cannon fodder” and not in command of the whole army. Successful commanders are those equipped with good strategic minds, who are able to deploy the best tactics regardless of circumstances, and it is not necessary to be a physically aggressive male to perform that function.

Finally, Hariri examines the “genetic” argument for patriarchy, which claims that the most ambitious, aggressive and competitive males have bred most successfully over time and passed those genes into their offspring, while females “need” such men to help them survive and raise children successfully. He writes that “the result of these different survival strategies – so the theory goes – is that men have been programmed to be ambitious and competitive, and to excel in politics and business, whereas women have tended to move out of the way and dedicate their lives to raising children”. This, however, is not what we usually find in nature among other groups of socially intelligent mammals that live in large communities, such as elephants and bonobos. Hariri contends that among these animals the social dynamic of dependent females and competitive males always results in groups led by matriarchs and asks the question, “How did it happen that in the one species whose success depends above all on cooperation, individuals who are supposedly less co-operative (men) control individuals who are supposedly more co-operative (women)?”

Ultimately Hariri demonstrates there is no clear explanation for patriarchy in human society, but it is sustained by deep-seated cultural mythology which has only been successfully challenged during the last half century. In reality there is absolutely no biological reason not to have women leaders or why women earn less than men for the same work. Patriarchy...
is based, in part, on male privilege. The word “privilege” is composed of the Latin words for private and law, and describes a legal system in which not everyone is equally bound by the same rules. Privilege undermines the solidarity of a community, which therefore undermines all people living within the community. Hariri shows how most socio-political hierarchies lack logical or biological basis – they are simply the perpetuation of chance events supported by stories of such events told over and over again for centuries, and one of the greatest of these “myths” is the concept of race. Colonial-era rulers, followed by the apartheid government, used a racist ideology (or mythology) of supremacy based on inaccurate stereotypes of European superiority to justify the system of unjust laws. Discriminatory regulations favoured the white population, and provided social and economic advantages like access to better jobs and education that appeared to confirm white superiority. Hariri allows us to see that, in reality, both the basis for and expression of white success are myths.

Sadly, the book teaches us that although myths have no basis in fact, they still remain powerful forces in society. Simply acknowledging myths that support certain offensive behaviours in society does not remove those behaviours. In order to eradicate them we are required to confront and expose myths such as patriarchy or racial supremacy, and to replace them with brand new forms of mythology based on more equal gender roles of hunter-gatherer cultures or biologically proven habits, seen in nature, that reward fairness to create a more equitable social order. Human society, according to Hariri, cannot function without stories or mythology to explain why things are the way they are. This is evidently due to the incredibly important role mythology has assumed in our cultures over the past 70 000 years, and one set of myths is always replaced by another. It may seem insincere or even hypocritical to brand gender equality or the concept of fairness partly as myths, but such behaviours are drawn from scientific observations. In order to better define the culture we desire, South Africans are obliged to examine and confront the prevailing myths of our society and actively foster the creation of new mythology.

It can be argued that a process of mythological deconstruction infuses #RhodesMustFall, as a youthful expression of disapproval for certain totems of South
South Africa stands at a crossroads, with a number of paths to choose from, and each way forward already has its own set of narratives about the past and present. Competing versions of stories about the past indicate a struggle to establish new mythologies of our history.

The role of the heritage sector is crucial in this endeavour. One of the myths accepted world-wide without question by people who make up the wealthiest parts of society is that their success is due to their own abilities. In South Africa this damaging and dishonest view is compounded further by the legacy of apartheid. Museums need to figure out a way to provide compelling exhibitions on details of the economic and social impact apartheid had on white communities, and the services provided to them. At the same time, the early 21st century is an era defined by social media and popular access to multi-layered information available to anyone prepared to participate in the process.

Museums need to figure out a way to provide compelling exhibitions on details of the economic and social impact apartheid had on white communities, and the services provided to them. At the same time, the early 21st century is an era defined by social media and popular access to multi-layered information available to anyone prepared to participate in the process.
On 8 October 2015 a group of staff from the Local History Museums and Durban Art Gallery were given a behind-the-scenes site tour of progress on the construction of Umkhumbane Heritage Centre. All photos are by Guy Redman, Deputy Head (Libraries and Heritage) in the Parks, Recreation and Culture Unit of eThekwini Municipality and the artists impressions of the completed museum exterior are by Choromanski Architects.
1. ETHEKWINI MUNICIPALITY STAFF
Staff of the eThekwini Municipality Heritage department viewing plans of the new Umkhumbane Heritage Centre with the architects: (L to R) Nhlanhla Nkobi LHM, Rock Zuma LHM, Mduduzi Xakaza DAG, Jenny Stretton DAG, Musa Mncwabe DAG, Steve Kotze LHM, Rodney Choromanski (Choromanski Architects), Brian Khumalo (Choromanski Architects), Dean Ramlal (Choromanski Architects).

2. ARTIST’S IMPRESSION
An artistic impression of the proposed metal screen that will comprise the façade of Umkhumbane Heritage Centre, viewed from the direction of the Mkhumbane River with the royal crypt of Queen Thomozile in the left foreground.

3. SCAFFOLDING
Scaffolding enclosing the north-facing side of the striking new museum tower, showing the red brick walls that are a feature of the architecture at Umkhumbane Heritage Centre, which is due to be completed during 2016.

4. BASE OF NEW MUSEUM
Architect Rodney Choromanski leading the Heritage department team around the base of the new museum tower to see the restricted areas where the plant and machinery is housed that will keep the building running smoothly.
5. A VIEW FROM THE TOP
A view from the top floor of the museum into the four-storey atrium space that will be sheltered behind the proposed metal screen, allowing light to filter into the galleries behind. The roof of the royal crypt is seen from above at the centre of this photograph.

6. ARTIST’S IMPRESSION
Another artistic impression of the completed museum, showing way in which the metal screen will be joined to the main structure of the tower.

7. EXHIBITION GALLERY
Staff of the eThekwini Municipality Heritage department viewing one of the exhibition galleries inside the Umkhumbane Heritage Centre: (L to R) Brian Khumalo (Choromanski Architects), Rock Zuma LHM, Mduduzi Xakaza DAG, Musa Mncwabe DAG, Jenny Stretton DAG, Mohau Qalaza LHM, Rodney Choromanski (Choromanski Architects) and Nhlanhla Nkobi LHM.
8. ARTIST’S IMPRESSION
An impression of the completed north-facing façade of Umkhumbane Heritage Centre, showing where the museum entrance will be located, at the point where the metal screen will be joined to the tower’s main wall, as well as the roof of the royal crypt on the right.

9. METAL SCREEN
The tour group looking at the space that will be covered by the proposed metal screen.

10. ROOF GARDEN
A few members of the tour group who climbed the scaffolding stairs to get up to the roof garden area on top of the museum, which allows fantastic 360 degree views of the Mkhumbane river valley, the various settlements of Cato Manor and the Howard College campus of UKZN.
Meeting the team...

Conserving our Heritage.
Caring for our Future.

**Vision**
To create a culturally and socially inclusive city by 2030

**Mission**
To provide effective and efficient services through diverse collections, documentation, research, interpretation, preservation and promotion of the City’s heritage resources for the benefit of all, i.e. locally, nationally and internationally, youth, aged and disabled.

**MUSEUM SITE SUPERVISORS**

- **Elizabeth Mtshali**
  Cato Manor Heritage Centre

- **Valencia Gashu**
  Bergtheil Museum

- **Sibongile Mkhize**
  Gandhi House Museum

- **Petros Mathumulo**
  KwaMuhle Museum

- **Nicolene Barry**
  Old Court House Museum

- **Gordon Shadrack**
  Old House Museum

- **Sipho Majola**
  Port Natal Maritime Museum

- **Sinothi Thabete**
  Director: Local History Museums

www.durbanhistorymuseums.org.za
Meet the team...

CURATORS

Mohau Qalaza

Khanya Ndlovu

RESEARCHERS

Bonginkosi Rock Zuma

Nhlanhla Nkusi

Steven Kotze

EDUCATION OFFICERS

Maypher Mnomezula

Hlengiwe Mzolo

TECHNICIANS

Mlungisi Shangase

Zimana Bashe

MUSEUM OFFICERS

Anthee Ramlucken

Niwoza Xulu

Rebecca Naidoo

Elizabeth Mthembu

INTERNS

Ayanda Ngcobo

Lindiwe Dlamini

Morakane Fulumane

Nolwazi Mncube

Sinethandla Malinga
Meet the team...

**INTERNS**
- Thandeka Khanyile
- Zanele Ndlozi

**ADMINISTRATION**
- Bongi Mnikathi
- Jenny Catin
- Neil Stuart-Harris

**CONSERVATION**
- Neil Stuart-Harris

**LHM TRUST EMPLOYEES**
- Dudu Ngubane
- Sandile Nqoko
- Thembi Nkosi

**GENERAL ASSISTANTS**
- Delisile Bujela
- Guga Masuku
- Hloniphile Nyaba
- Monica Mthuli
- Mzamani Mhlongo
- Nathi Magwaza
- Nelsise Sithole
- Nokuthula Mthembu
- Noluthando Gcayi
- Nonjabulo Dlamini
GENERAL ASSISTANTS

Frequently Asked Questions

The Museum receives various requests on a fairly regular basis. We hope this list of questions and answers can be of assistance.

Should you however wish to obtain more information please contact the Local History Museums Enquiry section:

Exhibition Related Enquiries:
Zimana Bashe
zimana.bashe@durban.gov.za
031 311 2233

Donations of Artefacts & other Cutorial Matters:
Mohau Qalaza
mohau.qalaza@durban.gov.za
031 266 0271

General & Administrative Enquiries:
Bongi Mnikathi
bongi.mnikathi@durban.gov.za
031 311 2223

Director - Local History Museums:
Sinothi Thabethe
sinothi.thabethe@durban.gov.za
031 311 2222

I would like to give one of my treasured possessions to the museum. How do I go about donating the object?

It is preferable to first telephone the Old Court House Museum and speak to the Curator or a Museum Officer who will discuss the matter with you. You may also bring in your object to the Old Court House Museum for assessment. A Museum Officer is on hand in the Enquiry Section to assist you during the week during normal working hours from 8:30 to 16:00. Official documentation will be provided to you as a receipt should you be requested to leave the objects at the museum.

Can the museum please value one of my antiques?

The museum does not provide the public with this service and we recommend that members of the public contact reputable auction houses and antique dealers in Durban who will be able to provide guidance on this.

My home has been flooded and I have water-damaged paintings. What can I do?

If you have objects that are water logged, damp or damaged in any way and you require assistance in salvaging the objects, the museum will be glad to try to assist by providing information on what you can do. If the museum cannot assist you we will put you in touch with people who can. Dealing quickly with damaged heritage objects in an appropriate manner is vital and we urge you to contact us as soon as possible.
Have you missed any of these?

Umland Issue 1 2011

Umland Issue 2 2011

Umland Issue 3 2012/2013

Umland Issue 4 2013/2014

Umland Issue 5 2014/2015

now available online

www.durbanhistorymuseums.org.za