The 'flesh' of Ghosts: Heritage, Memory and Identity in Stellenbosch

Heritage Lecture
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Structure of Presentation

• A divided and disaffiliated community

• ‘Understanding’ ‘ghosts’

• Where are our `ghosts’? Who are our ‘ghost? What are our ‘ghosts’?

• Identity formation: 5 framing factors

• Identity formation and fragmentation

• Heritage and memory

• The way forward: Traveling with ghost
Acknowledging Sources

- SUN website
- Stellenbosch municipality website
- Fransch, 2010 (Biscombe; Giliomee)
- Avery, 2007
- Lucas on Dwars Valley, 2006
- Lindner, 2006 (also on Kayamandi)
- Robert Castel, 2000
- Davies, 2007
- Oral resources
- Stellenbosch Tourism Websites
- Scully, 1990
- Terdiman, 1993
- Misztal, 2007
The Russel Botman Factor

• This lecture is in honour of Prof Russel Botman

• He has done the most to link the University with its community; a range of reconciliatory and development practices emerged under his leadership

• He is a ‘ghost’ (a social figure); one of those who will forever reminds us of the ‘justice’ that must be pursued in this community and at this University

• Not Russel’s legacy ... Russel is the legacy: we have inherit a real, durable piece of the him

• As ‘LEGACY’ Russel surpasses ‘memory’ since legacy is unfolding towards the future/ Legacy is not a static inheritance; but a disruptive re-visitation of the past, demonstrated by Russel

See Avery, 2006; and Wilder, 2004
A note on ‘terms’ : An apology?

• I use these categories such as ‘White’ in ways as accepted in post 1994 law

• In my own mind and forms of analyses, ‘Black’ includes ‘Africans’, ‘Coloureds’ and ‘Indian’

• Sometimes; in this presentation ‘Coloured’ is firmly separated from ‘Black’ and ‘Indian’ given the way in which communities came to identify themselves in Stellenbosch
Stellenbosch: A Divided or Disaffiliated community?

• Two forms of integration/ non-integration
  • Material security: participating in networks of ‘work’ and ‘labour’ to make the Stellenbosch space function
  • Social solidarity/ non – solidarity: part of social networks that sustain systems of relationships within and between groups

• These two forms make up the ‘social bond’ of a community

• Many studies and reflections point to either a ‘divided and/ or disaffiliated society ... breaks in the social bond; or the absence of such bond altogether

A divided/disaffiliated Community: Intra-group
Adapted from the Robert Castel Model

Material Economies
Cultural Economies
Moral Economies
Psycho-social Economies

Social Networks/Networks of Solidarity

Material security

Y

X

0

10

Material security

Social Networks/Networks of Solidarity

0

10

W

A/I

C

AB
A divided/disaffiliated Community: Intergroup

Adapted from the Robert Castel Model

Material security

Social Networks/Networks of Solidarity
A divided/ disaffiliated community

• Stellenbosch – continued its development on the basis of colonial and apartheid logics: *like a train laying its own tracks (Bourdieu)*

• Social cohesion and socio-economic inequalities
  • Social cohesion does not overlap with maps of socio-economic inequalities and stratifications
    • *Equality* is not equal to *social cohesion*

• Poverty and economic dimensions are important, but count less than social integration and social networks

• There are *networks* and *cultures* in poor communities

  • The idea of a *working class culture*
A divided/ disaffiliated community

- Disassociation from social bond in town; disaffiliation is a condition and an ethos
- Cumulative state of deprivation
- Multiple disconnections in Stellenbosch
  - From material security
  - From internal networks within groups
  - From social networks of solidarity across ‘groups’

- May explain the youth ‘problem’; the farmworker challenge; and social fragmentation
- Disaffiliation is historically produced
The Politics of ‘Fear’: SUN

• A ‘black’ fear of perpetual exclusion

• A ‘white’ fear of the disappearance of ‘whiteness’; both in terms of numbers, language, traditions and discursive authority
  • More often than not masked behind mythical conceptions of ‘excellence’
The conventional ‘idea’ of ‘Ghost’:1
The conventional ‘idea’ of Ghosts: 2

(Davies 2007)

• Manifestation of the souls of the dead before the living

• ‘Souls’ also described as ‘spirits’

• ‘Spirits’ also includes other entities such as fairies, devils and angels

• ‘Apparition’ - the visual appearance of a ‘ghost-like’ presence

• apparition was not necessarily a ghost; it could be another form of spirit, a saint or a devil perhaps, or an image of the deceased created by natural forces.
The conventional ‘idea’ of Ghosts :3
(Davies 2007)

• Phantom’ and ‘phantasm’ – occasionally used in the sense of ‘ghost’ - generally employed to denote visions or hallucinations of the dead rather than the appearance of their souls.

• ‘Wraith’ - the appearance of the human spirit at the moment of or shortly before death,

• *Spectrum* - ‘a substance without a body’
The meaning of ‘Ghost’ in this lecture: 1

- “The ghost is not simply a dead or missing person, but a social figure .... where history and subjectivity make social life” (8).

- ‘Ghosts suggest that we must be attuned to the echoes and murmurs of that which has been lost but which is still present among us in the form of intimations, hints, suggestions, and portents”
  - E.g. the weeping of the ‘Khoisan’
  - E.g. the cries of the ‘slaves’
  - E.g. the murmurs of Kayamandi residents removed from the ‘Vlei’
  - E.g. the ‘Vlakte’ has been lost; but is still present among us
  - E.g. the echoes of the Luckhoff Saga
  - E.g. the double loss of ‘whites’ ... loosing something that was not ‘theirs’; loosing the security of superiority; the memory of loss re the Anglo-Boer (South African) war; the repositioning in an equalizing space

See Avery, 2007; Sandler, 2007
The Roaming Territory of our Ghosts today: 1

Stellenbosch Municipality is located in the heart of the Cape Winelands. It is situated about 50 km from Cape Town and is flanked by the N1 and N2 main routes. The municipal area covers approximately 900 km² and has a population of approximately 270,000 people. The municipality’s area of jurisdiction includes the town of Stellenbosch and stretches past Jamestown to as far as Raithby in the south, to Bottelary, Koelenhof, and Klapmuts to the north, and over the Helshoogte Pass to Pniel, Kylemore, Groendal and Franschhoek in the east. Apart from formal settlement areas, the municipal area also includes a number of informal settlements.
The Roaming Territory of our Ghosts today: 2

Status and Settlement in the Cape Colony

Figure 3.1. Detail of 1690 map of Drakenstein. (Source: Cape Archives 1/1159)
Who are our ‘Ghosts’?: 1

• 1652 – 1799: Dutch colonial expansion

• Land was seized from the Khoikhoi and later the San to increase Dutch grazing pastures, expand their farming activities and to establish settlements.

• Khoikhoi and the San were systematically deprived of their livelihood forcing them to seek employment on the farmlands of white colonial settlers.

• Resistance: Khoikhoi-Dutch wars

See SA History Online
Who are our ‘Ghosts’?: 2

• 1679: The VOC allocates land to Dutch settlers beyond the Cape Flats to increase agricultural production/

• 1679: The idea of “Stel se bos” on land ‘belonging’ to the Khoikhoi

• Original ‘Helshoogte’ is regarded as Khoikhoi cattle path between the Valley of the Eerste River and the Valley of the Dwars River

• Colonial and modern road system follow Khoikhoi cattle paths

(See SA history online)
Who are our ‘Ghosts’?: 3

• Dwars River Valley/ Dwars Valley:

• **30 000 years ago**: Groot Drakenstein Valley ... Late Stone Age people who are linked to the **Bushmen**, who lived in the valley well into the colonial times

• **2000 years ago**, the Cape herders or Khoi began to use the valley for seasonal grazing

• **1687**: Van der Stel opens new land for white settlement

• **1687**: The land was allocated to the Dutch free burgher (Vryburger) settlers

• **1688**: The number of white settlers increases as Huguenots arrive in the Cape and are given land grants in the Franschoek area.
Who are our ‘Ghosts’?:

- 1700: Slaves in Stellenbosch
- 1827: Over 8000 slaves / African and Asian descent (more than 50% of population)
- Slaves were publicly punished, auctioned and executed in Stellenbosch

(See www.exploresouthafrica.net/westerncape/stellenbosch/.../slavetrail.htm)
Who are our ‘Ghosts’?: 5

• Before the 1950 Group Areas Act, the Municipality of Stellenbosch introduced separation and control measures.

• 1930s: Relocation of African people living in Stellenbosch to the site of Kayamandi

• From 1930 until 1940, the farm Platte Clip also accommodated the African community of Stellenbosch.

• In 1940 people were moved from Platte Clip to the current site of Kayamandi on the north-western outskirts of Stellenbosch
  • (see Mary Lindner, 2006)
Kayamandi 1939 (see Lindner)
Kayamandi

• Before 1960’s; African Blacks relocated from Idas Valley (Botmanskop) to Kayamandi.

• For a long period they were forced to live in tents.

• Milton Hani; Chris Hani’s uncle was a shopkeeper in Kayamandi/ chairperson of the ANC branch in the township.

• Doreen Hani … well-known activist and political figure is this part of the country (Oral history source)
Identity formation: 5 Framing Factors
Factor 1: Moral Disengagement (Bandura)

- In the process of moral justification people can act on a moral imperative and preserve their view of themselves as moral agents whilst inflicting harm on others.
- The slave is dehumanised as an ‘animal’; so that ‘whites’ and retain their view of themselves as moral agents.
- This logic is later on transferred to the ‘coloured’ and the ‘black’.
Framing; for example

One of the Cape’s oldest wine farms is in a region where travellers once feared to tread as the dense forest was inhabited by gangs, escaped slaves and wild animals. The only things you may have to watch out for today are the mischievous spirits who open and close doors or play with light switches in the tasting room in the original homestead.

Framing from ‘white’ colonists Perspective/

Banghoek valley/ river/ road
Factor 2: Infantilization

- 1911 --- court case on Pniel land battle/ Board of trustees to be made up of Europeans

- Infantilization of slaves was used to reassure whites of their ‘superiority’

- Paternalism; ‘non-whites’ must be governed/ their autonomy must be limited

See Lucas, 2009
Factor 3: Docility and Resistance

• The resistant ‘Khoisan’; became the ‘docile’ coloured
Factor 4: Privilege and ‘Whiteness'

• The entanglement of ‘Racism’; with ‘Whiteness’ and ‘Privilege’
  • A moral, cultural, material and ideological economy took shape around ‘whiteness’

• The formation of the ‘Apartheid’ state in Stellenbosch; and at Stellenbosch University

• The University’s link with ‘supremacist’ ideologies
Factor 5:
The systematic disappearance of ‘Black’ in Stellenbosch
Identity formation and fragmentation in Stellenbosch: 1

- Free slaves move to the less politicised rural areas; such as Stellenbosch (Scully 1990).

- As a consequence of increasing urbanisation, by 1850, a predominantly, yet not exclusively, coloured neighbourhood, Die Vlakte (The Flats), had developed within the central part of the town of Stellenbosch.

- By the 1960s, roughly 3,500 people lived in the area of Die Vlakte, 90% of whom were coloured.

(See Fransch, 2010)
Identity formation and fragmentation in Stellenbosch: 2

- Fragmentation within the ‘coloured’ - wealthier group of Malay/Coloured; social and class hierarchies within ‘coloured’

- Nationalist developments ... the battle of Andringa street in 1940

- Non-white relocation already identified in 1940; Kayamandi, Cloetesville and Idas Valley

- The ‘collaborative’ coloured became subject to the full spectrum of Apartheid Laws after 1948

(See Fransch, )
The ‘White’ and ‘Black’ Identity: 1

• Stellenbosch’s white population was an active and powerful support to the National Party’s Apartheid policies.

• Within the university; the geographical and discursive space of Stellenbosch became known as the ‘heart of Afrikanerdom’;

• ‘Coloured’ came to refer to all ‘non-Bantu’ speaking ‘blacks’
  • Intermediate status
  • Stellenbosch ‘coloureds’ were generally regarded as less politicized with lower levels of political activism

See Fransch, 2010
The ‘White’ and ‘Black’ Identity: 2

• The ‘docile coloured’ worked within the parameters of the Apartheid political dispensation (see Fransch)

• “Docility’ was transferred to national politics with a clear distance between ‘black’ and ‘coloured’ politics in the 1970s and 1980s in Stellenbosch

• The emergence of the ‘collective’ black in the 1980s as resistance to ‘white’ support of ‘Apartheid’ in Stellenbosch
  • Active UDF branch in the 1980s/ with active ‘white’ Stellenbosch University students and some progressive staff; and communities in Kayamandi, Idas Valley and Cloetesville; and other parts of the region/
Heritage and Memory: 1

• The Freedom Park Trust Story

• Memory and remembrance can be divisive; as is the case here in Stellenbosch
  • What is remembered?
  • How is it remembered?

• Khoikhoi and San is absent

• The ‘docile coloured’ and the ‘submissive black’ in Stellenbosch emerge discursively as an act of innocence-making: ‘Our history has always been okay’.

• The ‘industrious white’ is set up as the ‘developer-custodian’
Heritage and Memory: 2

• Two contemporary works provide a foundation for the understanding of the coloured community of Stellenbosch:
  • Nog Altyd Hier Gewees: Die Storie van ’n Stellenbosse Gemeenskap (Giliomee, 2007)
  • In Ons Bloed (Biscombe, 2006)/ (see Fransch, 2010)

• Very important works; but it affirms the ‘separation’ of ‘coloured’ from ‘black’
  • Though ancestral ‘ghosts’ have the same spectral status, this separation hinders the ‘solidarity’ required for political action against ‘injustice’ in the town
Heritage and Memory: 3

The story of the old Lückhoff School Building

Background

The old Lückhoff School Building in Banhoek Road, Stellenbosch, is an important beacon in the history of the community who lived in the area between Victoria, Bird, Banhoek and Joubert Streets known as Die Vlakte. The school, named after the missionary Reverend Paul Daniel Lückhoff, opened its doors in January 1935 with 45 learners and 3 staff members.

The school was known for its excellent teachers, good reputation, high level of discipline, and the neatness of the children’s school uniforms and the school grounds. Soccer, netball, rugby and cricket were the main sports of the school. The pupils, teachers and parents were proud of their school.

With the introduction of the Group Areas Act, the existing integrated community was forced apart. On 30 October 1969 teachers and pupils were moved to the current school in Bloemfontein Avenue, Idas Valley with mixed feelings.

The contribution of the Lückhoff School

Lückhoff was the first Afrikaans high school for “coloureds” in the Boland and surrounding rural areas. Pupils came from as far afield as South-West African (now Namibia). This institution had the calling to help in the formation of a healthy society. The school was the training ground for many leaders of the future; doctors, teachers, church ministers, nursing staff, craftsmen, clerks, business leaders, politicians, an ambassador, inspectors of education and a director of education. Lückhoff has produced sportsmen and women who have competed on provincial, national and international levels.

The Lückhoff School and Stellenbosch University

The school building came into the possession of the university through an exchange agreement between the Cape Education Department and the university. On 15 October 2007 Prof Russel Botman, Rector and Vice-Chancellor of Stellenbosch University, rededicated Lückhoff School to the broader Stellenbosch community.

The old Lückhoff School today

Today, the old Lückhoff School serves as a beacon of reconciliation, hope and healing as it has been dedicated to the upliftment and service of the people of this historic town. It houses the Division for Community Interaction of Stellenbosch University, Matie Community Service, as well as several other NGOs and community-based organisations. Together, they strengthen the capacity of all stakeholders for and in the future use of this building.

See the past in pictures

The Lückhoff School houses a permanent exhibition of photographs containing treasured memories of that era, the school and social events around that time. It is clear that the school had an important positive influence on the community it served. At the same time, the photographs also highlight the impact the Group Areas Act had on this community.

“Here we are to ensure that the spirit of Lückhoff, namely, the spirit of community, harmony, caring, neighbourliness and striving for excellence in all areas, will live on in the future use of this building.”

— Prof Russel Botman
Rector and Vice-Chancellor of Stellenbosch University
Speech at rededication ceremony of the Lückhoff School on 15 October 2007

Contact us

For further information, contact the Division for Community Interaction of Stellenbosch University:

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The permanent exhibition was made possible through the generous support of the Hélène Jean Maria Noblesse Trust Fund.
The ‘Luckhoff’ memorialization

- Memory (Terdiman 1993: 9) is the essential condition of our cognition and reflexive judgement; memory should be the ally of justice

- Memory is also a highly important element in the account of what it is to be a person, as it is the central medium through which identities are constituted.

(see Misztal, 2007)
‘Andringa’ Dagbreek and the Memory Room’

• The Battle of Andringa Street took place over the weekend of 27 and 28 July 1940 when SU students were involved in skirmishes with coloured inhabitants of Die Vlakte.

• More than 20 years later, on 25 September 1964, Die Vlakte was declared a white group area in terms of the Group Areas Act of 1950. In addition to the 3700 coloured inhabitants, six schools, four churches, a mosque, a cinema and ten businesses were affected by the forced removals.

• Botman said the idea of a symbolic space of memory began with the apology of student leaders in Dagbreek men's residence for the Battle of Andringa Street, and the subsequent meeting between students and former residents of Andringa Street at his home.

(see SUN website)
The Way Forward
Traveling with ‘Ghosts’ – on being haunted: 1

• Haunting is one way in which abusive systems of power make themselves known and their impacts felt in everyday life, especially when they are supposedly over and done with; e.g. like Apartheid

• "To be haunted, ... is to be tied to historical and social effects"

• Stellenbosch and SUN must be haunted so that the violent systems at its roots are made visible.

(see Avery, 2007)
Traveling with ‘Ghosts’ – on being haunted: 2

• Haunting is not the same as being exploited, traumatized, or oppressed, although it usually involves these experiences or is produced by them.

• What's distinctive about haunting is that it is an animated state in which a repressed or unresolved social violence is making itself known, sometimes very directly, sometimes more obliquely.
  • The “Vlakte’ is haunting the town
  • ‘Luckhoff’ is haunting the town
  • ‘Dagbreek’ wants to be haunted
  • Kayamandi, Cloetesville, Idas Valley and the whole of the Stellenbosch region; and the Dwars Valley must be ‘haunting’ forces

Avery, 2007
Traveling with ‘Ghosts’ – on being haunted: 3

- *Haunting* describe those singular yet repetitive instances when home becomes unfamiliar

  - when your bearings on the world lose direction
  - when the over-and-done-with comes alive
  - when what's been in your blind spot comes into view (see Avery)

- Stellenbosch must become unfamiliar; to see the ‘blackness’ of its ghosts ... to see its inclusive history of indigenous people, ‘white’ colonists, slaves, ‘coloureds’ and blacks

- An inclusive history makes us all *complicit*; ‘n *gedeelde aandadigheid* ... the descendants of colonists, slaves, indigenous people, ‘blacks’ and ‘coloureds’ are all *guilty*; differentially so.

Avery, 2007
Traveling with ‘Ghosts’ – on being haunted: 4

- The Right to be Guilty ... the Louis Althusser story

- All other rights are sourced from the ‘right to be guilty’

- The function of ‘ghosts’ and their haunting actions are to show what kinds of guilt need to be carried; for an agency to take shape
The ‘Ghost’ as the figure of ‘justice and inclusivity’: 1

- Socio-economic inequalities; the plight of farmworkers; and the institutional ‘whiteness’ of SUN both in terms of demographics and culture; suggests that Stellenbosch has to demand transformation from itself...it must be its own ‘ghost’

- The **UN-blackness** of memory, heritage and identity to maintain a Stellenbosch **picturesque fantasy** needs to be challenged; because it is inaccurate

- How can the **blackness** of ghosts in this town be acknowledged if we expunge the ‘**living black**’ from the **present**?
The ‘Ghost’ as the figure of ‘justice and inclusivity’: 2

• Students, Prof Botman and SUN have began the important work though the Luckhoff, the ‘Vlakte’ and ‘Dagbreek’ projects

  • What happened at Russel’s home on the Vlakte-Dagbreek matter, is the ghost as the social figure where history and subjectivity make social life

• Students has also been instrumental in some very productive transformation work ... they are the ones most open to working with ghosts; they respond to being haunted
The ‘Ghost’ as the figure of ‘justice and inclusivity’: 3

• A ghost is spectral ... it floats between, around, and through socially constructed categories such as race, ethnicity, nationality, sexuality and ability, and so on.

• A ghost has no social restriction and immobilization: a ghost from Dalsig, can haunt in Kayamandi; a ghost from Kylemore can haunt in Idas Valley

• Therefore, ‘ghosts’ presupposes inclusivity and community
The ‘Ghost’ as the figure of ‘justice and inclusivity’: 4

• The ‘Ghost’ appear to reveal injustice; the ghost thus represents a form of solidarity
  • ‘Andringa’ haunted ‘Dagbreek’: a solidarity between a ‘white’ residence and a ‘coloured’ people took shape
  • ‘Luckhoff’ haunted ‘SUN’: and a ‘coloured’ people can connect better with the university in its midst

• It is time for ‘Kayamandi’; and the descendants of all our ancestors to haunt each other everyday
  • So that we can have a ‘collective’ solidarity; for it is the ‘ghost’ that will put memory before nostalgia; camaraderie before privilege; history before innocence-making
Concluding points

• The **collective** of the Stellenbosch community and SUN may want to open up discussions on systematically designed development-oriented reparative processes; which we all are subjected to, differentially so.

• An **Inclusive Stellenbosch Community** can take shape with the assistance from all our “Ghosts’ where deep social networking can respond to the violence of socio-economic inequalities.
Concluding points

• Inclusive history; inclusive heritage and a politics of solidarity: a *democracy of proximity*

• The SUN, thanks to the leadership of Russel, his colleagues and with the support from Council, is on a transformation track that will hopefully provide different forms of facilitative processes by which social cohesion and inclusivity can become a reality within the university; and within the Stellenbosch community
Thank you!!