

into the complexity of the epidemic, and gives the reader a great appreciation of the added perspective that a historian brings to one's epidemiological understanding of disease, illness, and racial stereotyping within societies.

The book makes for a fascinating read and provides insight not only into the diseases themselves, but the socio and macro political responses to these diseases both in a private and public sphere. One is affronted with the crude racial 'pathologising' of diseases and the association of 'clean' and 'unclean', which played out in societies at the time. Phillips undertakes to change the way the reader views the history of South Africa, and this is achieved to a large extent. However, in some instances, the book does not fully engage with a 'grassroots' history of societies affected by disease.

Plague, Pox and Pandemics is recommended to all scholars studying history and the social sciences, as well as the health sciences. It provides a review of epidemic disease and augments our understanding of epidemics, while deepening ones' understanding of human society and the associations that we place on one another both privately and publically.

One history, multiple truths: From educational reproduction to transformation

(Pinetown Printers, Pinetown, 2012, ISBN NO.?, 168 pp, R 100)

Johan Wassermann & Angela Bryan (editors), *From College to Faculty of Education: Memories of the Edgewood Campus of The University of Kwazulu-Natal*

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The motivation behind this publication was to capture the memories of the Edgewood Campus covering the period since its inception in 1966 as a College of Education, to its present status as university Faculty of Education of the University of KwaZulu-Natal (UKZN). The publication was launched as part of the year-long celebration of "100 years of academic excellence"

in the Kwazulu-Natal region. Today Edgewood, the place, functions as the synergized nucleus of the University of Kwazulu-Natal's Faculty of Education, the product of the mandatory process of incorporations and mergers of higher education institutions in the region.

A mix of twenty six authors from academic staff - past and present, ex-SRC members, students and administrative staff, pieced together more than 40 years of discursive practices, creating a tale of Edgewood. Memories are interwoven with historical events, chronicles, anecdotes, humour and academic arguments. Of great interest are enunciations of the pre-discursive: emotional, provocative, defensive, apologetic, confessionary, disgusted, offended, insulted, disappointed, silent and elated – all lingering prints on the collage. As a commemorative moment, all these authors celebrated in their own style – recalling and forgetting, but hopefully to remind and be remembered. A fair intermix of gendered discourses accentuate different views and perspectives. Ten women's vivid memories are included to make up the cacophony of sounds that tells the story. Two archived speeches, two poems and original architectural sketch added to the sources.

In producing this collage of collective memories, the editors cautioned that “memory work” cannot be equated with “history”, but they argue that it is not less rigorous in its undertaking than history writing itself. They acknowledged Maurice Halbwach's notion on space and collective memory that individuals and groups are not alone in remembering, they create their own spatial frameworks and their collective memories become part of an imagined social community. According to Halbwach's, space is cut up in order to compose a fixed framework within which to enclose and retrieve its remembrances. Given the selective and subjective nature of memory, what emerged in this publication is an anthology of memories, encoded in nuanced textual formations, depicting a multi-layered narrative of Edgewood: the imagined community. Memories espoused contradictory, affirmative and silent discourses confirming Edgewood as a work in progress. Collective memories also diminish the delusion of a singular truth or a grand narrative of Edgewood.

Chapters were arranged in an overlapping timeline, allowing for intersection of counter memories and inter- generational reflections. The story predates the first turning of the sod, to the present – roughly from 1966 to 2010, with a trajectory of the physical and intellectual space still to grow. This period coincided with apartheid engineering program of the National

Party and establishment of the new democratic South Africa - post 1994. The earlier chapters of the book mainly tell the story of the liberal (White) Edgewood, but the emergence of a countervailing discourse appeared later - a discourse engrossed with the urgency of reconceptualization, innovation and transformation.

Although not written to deal with any particular scholarly agenda the authors' memories often overlapped discursively. Reading the book intertextually reveals, often serendipitously, memories which are confirmatory as well as contradictory. What flows is a continuation and (re)membering of the major themes in apartheid education: Liberalism, politics and education, Christian National Education (CNE), reproduction and reform, racism and sexism and educational transformation. Below are some excerpts from the text to highlight the plurality of views on some of these common themes:

On the liberal discourse and its contested nature: "...Edgewood was profoundly influenced by "Liberalism" - "by liberalism I mean ... a generosity spirit, a tolerance of others, an attempt to comprehend otherness..." (p. 54). "... the staff and students were relentless in their fight against apartheid" (p. 67). These quotations can be compared with the following: "Amongst the academic staff as a whole there was a range of political opinion from right to left ..." (p. 91) and "There were some of the staff of a more radical bent ... who were critical of his [le Roux's] Liberalism ..." (p. 91). Liberal reformism became exposed as out of touch with the demands of a nation in transformation. Apolitical

On politics and education at Edgewood, the following extracts inform: "We believed that in the context of apartheid the pursuit of a Liberal education might well produce an epidemic of freedom in a closed society" (p. 66) and "... these occasions [assemblies] had a strong Christian bias with communal prayer and a college choir ..." (p. 32) and "Underpinning this philosophy [of non-racialism] is a firm commitment to maintain standards of excellence, to retain our Christian ethos and our English Liberal tradition" (p. 38). In contradiction to the above: "... Edgewood at this time was a – political and for the most part very politically unaware" (p. 100). Edgewood politics was of a mix kind. Some lecturers even used radical educational materials (Paulo Freire's *Pedagogy of the Oppressed*) at a time when Fundamental Pedagogics prevailed at most Colleges of Education.

The struggle against racism and sexism are major social justice projects today. The earlier book chapters often masked the racist and sexist discourse

at Edgewood. In the latter chapters, frank and direct instances are cited. As material beneficiaries of apartheid, Edgewood came a bit late in redressing political injustices. Initially, the political acquiescence made Edgewood an ordinary apartheid institution. There was nothing 'extraordinary' in the way Edgewood's handled the politics of education during apartheid years. The following references to racism are worth noting: "While the majority of staff had no qualms with this [Black dean at predominantly White college], there were few who did not find it amusing ..." (p. 134). Various experiences of *ukubakaza* (uncomfortable feelings, subtle racism) instances are recalled (pp. 140-147) such as "The arising of the Coloured students' organization ... "it is racist" (p. 120) and "...the idea that all Black students should vote for the Black candidates contesting the election, regardless of competence" (p. 160).

Due to the dominance of race as an organizing criterion in the social stratification of South African society, it cannot be ignored as an important issue in contemporary South Africa. Crain Soudien in his piece "Apartheid and education: coping with difference in South Africa" published in the *Southern African Review of Education*, asserted for instance, that white and black, schooling and racialization have assisted in the entrenchment of fixed and incontestable meaning (1995, p. 79). Late in the book the recognition of racism leads to some transformation: "Whiteness, that is apartheid Whiteness, and its attendant racialization and racism was infused into the very fabric of the institution and caught you in every corner and turn" (p. 181). The agency to confront racism became "a part of the continuous struggle to repair and overcome the damage of a racialised and gendered life history, both my own and those I reflect on" (p. 180).

The discourse of gender inequality appears euphemistically in the metaphorical notion of Edgewood as a "family". By invoking Edgewood as a "family" with a *pater familias* at its head, normative gender inequalities were reproduced. With the incorporation of "other" staff and students, the Edgewood "family" became dysfunctional in need of "therapy". The "family" just disappeared in the last chapters of the book. When the first female Dean of Education was appointed in 2005, the senior leadership of the Faculty happened to be a "Black leadership" but still mainly a "White Faculty" (p. 180). Institutional transformation was facilitated by the discursive framework of the UKZN's mission statement to be "the premier university of African scholarship" which needed "to heal the divisions of our nation's past, bridges racism and cultural diversity, and lay foundations for a university that is united in its diversity".

At Edgewood the establishment of a research identity became a necessary hurdle for transformation as it essentially defines the difference between the new Faculty of Education and the old College of Education. At the level of infrastructure, new policies and procedures were created. These practices marked the journey towards fairness, equity and reflective of a university environment (p. 1810).

As a public discourse on memory this publication supports the argument that memory construction and all social stories are told from the vantage position of the author. The conversation will remain open as voices of new and the old, the past and present engage to express themselves. For me, a newcomer to the Edgewood Campus of UKZN and the region, irking to familiarize the unfamiliar, this book opened many conversations. It also stimulated further curiosity and inquiry. For higher education specialists and historians, it is also a case of how policy implementation and mediation on a micro level occurred. Above all, the book should become a sough after memorabilia to the many who value Edgewood as an institution worthwhile remembering.