

casinokompleks ontwikkel is. Vervolgens verklaar die skrywer op p.172 dat die vakbond Solidariteit in 1902 as die Mynwerkersunie gestig is. Die korrekte interpretasie is egter dat die Transvaal Miners' Association in 1902 gestig is, wat in 1913 tot die Suid-Afrikaanse Mynwerkersunie herdoop is en in 2002 weer 'n naamsverandering tot Solidariteit ondergaan het.

Desnieteenstaande sy tekortkominge het die boek meriete vir historici wat in sosiale geskiedenis belangstel. Die laaste hoofstuk, getiteld "Moderne armes" bevat, soos die hoofstukopskrif lui, interessante nuwe inligting oor kontemporêre armlankes, alhoewel dit in wese op armlanke buurtes in die Kaapse Skiereiland fokus en nie 'n uitgebreide analise vir die oorsake van hierdie hernude armoede bied nie. Alles inaggenome, bring Bottomley se studie, benewens sy laaste hoofstuk, geen nuwe kennis ten opsigte van die interpretasies en narratiewe van die geskiedenis van armlankes na vore nie. Tog is sy samevoeging en bespreking van bestaande en nuwe insigte oor hierdie onderwerp goed in die publikasie verpak en is die werk 'n nuttige naslaanbron oor die geskiedenis van armlankes in Suid-Afrika.

*Re-imagining the Social in South Africa: Critique theory and post-apartheid society*

(Scottsville, UKZN, 2009, 308pp., index. ISBN: 978-1-86914-179-0)

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Mamphela Ramphela on 25 April 2013 stated at the Wits Origins Centre in Braamfontein, in her address entitled "Fear in South African politics", that people are afraid to speak out against the "ills and abuse by the government and the ruling party" (Ndaba, 2013). It is both salutary and depressing to note that the fear of the ruling party is one of the most prominent factors governing society today, four years after the publication of this book. Fear is a theme that runs through the collection of essays and various authors identify instances where the people are afraid, for various reasons, of the ruling party –

and which may explain the absence of the kind of discourse that was so much part of the “struggle”.

Intellectual criticism and discourse have been abandoned since the change of government in 1994. The authors explore this issue and provide many and varied opinions as to why this occurred. These range from the fact that “liberal” criticism is outdated and firmly based in the middle-class western context that has very little to do with the current problems faced by people who are dispossessed, and because traditional methods are of little use in post-colonial settings. The now- outmoded idea of praxis proposed by Habermas, namely that change can be brought about through recognising what is wrong with society and then changing it, is propagated and rejected. It is ironic that in post-apartheid South Africa the ideals of critical theory and praxis seem to some to be impossible.

Various schools of thought are represented, ranging from the conservative to the radical. The common thread is that the social reality of South Africa has changed and that there are those who believe that this is simply a reflection of post-colonial reality, and that western values of human rights and democracy cannot be applied here. The thoughts and modes of expression reflected in its multifaceted contents make this book interesting and informative. However, this is not an easy book to read. It is complex and, at times, turgid. Many of the philosophical and sociological arguments are long and convoluted. Nonetheless, the book succeeds in its purpose of covering various opinions, perspectives, and practices.

Government control of research in the humanities and the commodification of universities are recurring themes. A number of authors express dismay and disapproval at the manner in which university education is seen simply as training for employment, disregarding the contribution that the humanities and social sciences make. Chipkin points out that even research in the humanities is controlled by the ruling party. The HSRC under the new legislation, according to Chipkin (p. 64), “reflect the norms and values of the ANC in the field of research”. The change in attitude to the original purpose of university education and its effects on the humanities and social sciences are discussed at length, but suggestions on how to address the matter are not very satisfactory.

The idea of “intellectual power” is addressed by Olivier, who states that it is “but one variety ... [and] hardly sits well with other kinds of power, especially

in an economic and political guise”. It seems that this threat is one of the main reasons for the change in direction that universities have taken. The importance of the humanities and social sciences is stressed for the manner in which they can be used to bring about change, as well as in their relation to the physical sciences. The fact that one can no longer study the physical sciences without recognising and integrating the social sciences and humanities, and vice-versa, is stressed.

The human condition in post-colonial society is dealt with by a number of the authors who are of the opinion that it is untenable to impose solutions upon the dispossessed. They suggest that the dispossessed should be allowed to form their own methods of dealing with issues such as the lack of service delivery, and so on. Nonetheless, the disparity between those in power and the dispossessed cannot be ignored. The role of Christian values in the teaching of the humanities as a solution to commodification is discussed, and the prevailing notion that a university education is the path to high-salaried employment is challenged.

The most significant contribution is the chapter by Olivier. His philosophical standpoint offers a practical solution to the problems faced by universities and the threats to the humanities and the social sciences, quoting Hurst that “To know and not to do is not to know”. Olivier (p. 90) goes on to state that “human knowledge, when divorced from emancipatory action, is irredeemably vitiated”.

## **Reference**

B Ndaba, “Ramphela: Stop fearing ANC and authority”, IOL News [Online] 26 April 2009 (available at: <http://www.iol.co.za/news/politics/ramphela-stop-fearing-anc-and-authority-1.1506802#.UYJBzqCjUg8>, as accessed on 2 May 2013).