

aim “to discover the oral narratives” (p. 227). The significance of these oral and written archival texts are undeniable but I do wonder, to what extent such accounts have been hidden to local communities across decades? Is “hiddenness” as a relational status, more applicable to the academic gaze and other public audiences who were either observant (with racist scientific lenses), and/or, unobservant in not listening to the suffering subjectivities seared across the stories and landscapes of the Northern Cape?

My quarrels aside, *Hidden Histories* must be recognized as a major South African book. It is a testament to an extraordinary scholar and activist, who gave his mind, heart and soul to historical work and the liberation struggle in South Africa. I hope students at many levels, and scholars, not only historians, will read it and appreciate its critical thinking and its skilled display of historical documentation and analysis. *Hamba kahle* comrade Martin, your inspirational work will be remembered and your intellectual contributions put to productive use in many, many future works.

*Students must rise. Youth struggle in South Africa before and beyond Soweto 76*

**(Wits University Press, Johannesburg: 2016, 193 pp., timeline, map, glossary, abbreviations, photographs, bibliography, ISBN: 9781868149193)**

**Anne Heffernan and Noor Niefertgodien (eds.)**

Pieter Heydenrych  
*School of Government Studies*  
*North-West University*  
pieter.heydenrych@nwu.ac.za

*Students must rise. Youth struggle in South Africa before and beyond Soweto '76* is a volume of voices that engages with the ongoing struggle of the youth of South Africa, a struggle that also represents the ongoing South African struggle. This struggle is multifaceted and deals with the hardships of education in South Africa, but also with all those other social dilemmas and ills that has plagued modern South African history and that is continuing as part of the present.

These issues are also the social, political and economic challenges of South Africa, which include, inequality, poverty, racial discrimination, contesting

political ideologies, injustice, freedom and the lack thereof, humanity, patriarchy, sexism, homophobia and decolonisation. In this sense the struggle of the youth is also a micro-cosmos of South African society as well as enduring challenges for humanity on a global scale.

This volume allows those who are affected and who were and are part of these struggles speak for themselves. It is a collection of memories, academic research and a reflection on current developments. The volume therefore does not attempt to be an academic dissertation analysing the phenomenon, but is inherently a democratic exercise that affords the power and the voice to the people and in this sense also represents a platform for the struggle mentioned above. It is a collection of snapshots throughout the country that represents variable manifestations of youth struggle in South Africa.

The volume also tells the story of the dispossession from the youth of those things that is traditionally considered to be the birth right of the youth, such as a certain freedom from want and deprivation and a right of enjoying that part of life before the challenges of adulthood sets in. However, this volume tells the story of how that is taken away by the injustices that we know historically troubled South Africa and those that have become synonymous with a post-apartheid South Africa.

In brief, the volume tells the story of various students' organisations, youth and student culture, the role of religion and theology in the organisation of student activities, black consciousness, student activism in rural and urban areas and in high schools and universities. It also tells the story of different generations, since the struggle in the 1960's up until the current developments pertaining to the Rhodes Must Fall and Fees Must Fall movements. The voices that speak below articulate the challenges mentioned above and speaks to the optimism of the youth and the hunger for education.

Lekgoathi (p. 109) states that: "After 1976, schools, particularly in urban areas on the Witwatersrand, were turned into battlegrounds from which students repeatedly launched offensives against gutter education, authoritarianism and the apartheid system as a whole".

Xaba (p. 123) refers to access she had to banned and underground books from an "informal librarian" while she was at school and states: "I became a weekly visitor loaning and returning books and tapes all of which injected into me a political and social growth spurt and consciousness beyond my

wildest dreams. Most importantly I understood at a very deep level that racism, sexism and classism exist all over the world, that South Africa was not unique, and that people everywhere had to fight against these in order to see change. Such was my breadth of political and social consciousness then when I went on to Ongoye University”. She concludes her account by stating further that: “Universities often become the training ground where the youth try out their ideas, come into their own, and where they dream” (p. 127).

Kunene (p. 159) tells us about the experiences of youth at Bahale Secondary School in Phomolong. Pertaining to students campaigning against sexual abuse, she tells us: “The response by education authorities to a campaign that students regarded as both legitimate and not explicitly political marked a turning point in the evolving political awareness of the students of Phomolong. No longer would they trust the authorities. Thus the campaign against sexual harassment also signalled the birth of student politics in the township”.

In the context of the recent Rhodes Must Fall and Fees Must Fall activism at university campuses, Leigh-Ann Naidoo states that: “The broader questions of the student movements...formed part of the overarching question of decolonisation, of both the university and South African society” (p. 183).

Naidoo further refers to six long-term national demands articulated by students in November 2015 and that applied to society as a whole. These are:

- “Free, quality education from the cradle to the grave.
- An end to outsourcing and labour brokering.
- The decriminalisation of protest and protestors.
- An end to debt.
- A reformulation of governance structures to promote participatory rather than representative democracy.
- An end to all oppressive systems including racism, exploitation, sexism, homophobia, xenophobia, and ableism, amongst others” (p. 188).

Finally, Naidoo concludes that: “Let us hope that the responses that lie ahead are not driven by the impulse to suppress the important questions and demands that have been developed, but rather that the voices and questions of the youth of South Africa are taken seriously and engaged in a manner that will allow for all of us to contribute to building a better country and world” (p. 190).

In conclusion, the volume provides us with brief glimpses into youth experiences with human challenges in particular localities and within particular time frames. What is also important is that it affirms to us that the youth are drivers of societal change and they continue to articulate the lessons that those in authority are reluctant to learn.

*Amsterdam tot Zeeland: Slawestand tot Middelstand? 'n Stellenbosse slawegeskiedenis, 1679-1834*

(SUN Press, Stellenbosch, 2016, 196 pp. ISBN: 978-1-928357-09-4)

**Hans Heese**

Melanda Blom  
*Departement Geskiedenis*  
*Unisa, Pretoria*  
blomm@unisa.ac.za

Die boek, *Amsterdam tot Zeeland: Slawestand tot Middelstand? 'n Stellenbosse slawegeskiedenis, 1679-1834* is 'n belangrike toevoeging tot die outeur, dr Hans Heese se gepubliseerde werke oor slawegeskiedenis.

Die titel van die boek met die woorde “Amsterdam” en “Zeeland” dui op die Europese, maar veral Nederlandse kultuurinvloed, aangaande naamgewing en vanne, van A tot Z, van slawe en hulle families vanuit die Kaapse distrikte soos Stellenbosch, Paarl, Wellington, Franschhoek en Hottentots-Holland. Die vraagteken in die titel dui op die vraag of die meerderheid van die nageslag van Stellenbosse slawe wel middelstandstatus bereik het al dan nie. Die skrywer skets die agtergrond van slawerny aan die Kaap en fokus op slawerny in die Stellenbosse-omgewing, vandaar die subtitel “'n Stellenbosse slawegeskiedenis, 1679-1834”. Die datum 1679 dui op die ontstaan van die dorp, Stellenbosch en 1834 op die beëindiging van slawerny.

Hierdie publikasie is maklik leesbaar en gee aan die leser 'n beter begrip van die verlede van Europeërs wat uit vrye wil na Suid Afrika gekom het, teenoor slawe wat onder gedwonge omstandighede hier beland het. Ongelukkig bly die gedagte aan hawelose mense wat na die suidpunt van Afrika gekom het en op onmenslike wyses, soos ondermeer deur teregstellings, nog vlak in die herinneringe van Suid-Afrikaners. Tog is daar statistieke wat daarop dui dat