

264)! He writes that the SADF saved “our country from the ravages of war” (p 22), makes the astonishing claim that he only knew of SADF military operations in Angola after independence (pp 300, 360) and says nothing of the increasing militarisation of the north, or of the SADF role there. “At the end of the war”, he writes, “even researchers confirmed that the SA Defence Force consistently handled military activities with great secrecy” (p 111).

It is not only the role of the SADF that he claims ignorance of. Though he says that the DTA was ready to fight an election against SWAPO, he writes of how the DTA chose to make an issue of the UN recognising SWAPO as the “sole and authentic representative of the Namibian people” at the Geneva Conference of January 1981, despite being told that the UN Security Council would not recognise such a General Assembly resolution. Mudge shows no remorse for effectively helping to sabotage the Geneva Conference, which he never wanted to attend. He effectively points out the pettiness of the way he was treated by P.W. Botha on many occasions, and the absurdity of the South African government’s refusal to allow the internal Namibian governments to remove racial and ethnic laws. He still cannot really understand why Botha “tried to derail” the DTA (p 356). He is probably right to put this down to fear of the far right in South Africa in the early 1980s, but why the South African government continued on such a tack until 1989 remains difficult to explain. Mudge was effectively excluded from the important international negotiations on Namibia in 1988, only hearing of the key Geneva Protocol of August that year through the media (p 386), but he survived and was able to take a leading role in writing the Namibian constitution in late 1989/early 1990, on which he writes at length.

But how significant was his role in bringing about a democratic, multi-party independent Namibia? “Local political initiatives”, he writes “ultimately played a decisive role in finding a political solution”, and this, he says, is “not recognised by historians in South Africa” (p 389). While such initiatives should not be downplayed, his book fails to persuade this reviewer that they were indeed “decisive”.

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Work of great value to heritage studies

Derek R. Peterson, Kodzo Gavua and Ciraj Rassool (eds), *The Politics of Heritage in Africa: Economies, Histories, and Infrastructures*

Cambridge University Press, New York, 2015

291 pp

ISBN 978-1-107-55230-2

R450.00

In a manner reminiscent of some applied sciences, the discipline of Heritage Studies took off with its back against the wall. Whereas History left a long established record

in its trail, with historians having practised their craft since ancient times, Heritage Studies is a latecomer to academic study. As such, ignorance on the role of Heritage Studies abounds. In a 2005 publication, the historian, R.W. Johnson, considered the discipline of Heritage Studies as a child of the post-1994 South African dispensation when, according to him “a strange new bastard subject was born, Heritage Studies, whose content suggested it was mainly useful for training tourist guides”.⁶

It is true that Tourism, an academic discipline in its own right, relates to Heritage Studies, in the same way that Tourism also concerns History. Apart from the obvious observation that can be made between Heritage Studies and History, namely that they are both concerned with the past, these two disciplines are by definition highly interdisciplinary. *The Politics of Heritage in Africa: Economies, Histories and Infrastructures* brings together 13 essays that illustrate the rich scope of Heritage Studies against the backdrop of political developments on the continent. Historically, heritage resources management had a strong focus on the built environment. However, since the development of the first formal heritage legislation in France in the aftermath of the French Revolution, heritage practitioners also came to the realisation that apart from the role that heritage plays in identity and historical knowledge, heritage resources management also relates intimately to issues such as economic development and tourism.

While *The Politics of Heritage in Africa* gives the reader a sense of the general, broad scope of Heritage Studies, a great part of the material in this collection is concerned with historical developments that are relevant for heritage resources management. Interwoven into the management of heritage resources are issues of identity, with the best modern day South African example perhaps the #RhodesMustFall movement, which sparked a national debate in South Africa and gave prominence to how heritage resources should be managed. *The Politics of Heritage in Africa* explores the interrelated topics of identity and heritage consistently throughout the book, with the focus squarely on post-colonial Africa, where African independence met with decades of cultural disruptions due to colonialism and the loss of identity.

Daniel Herwitz, in an essay titled “Heritage and Legacy in the South African State and University” explores the unfolding of post-apartheid South Africa and the role of heritage in national discourses. The essay serves as a brief, but compelling introduction to the specific case study which follows. In their essay, Gary Minkley and Phindezwa Mnyaka deliver a nuanced historical picture of the establishment of the Duncan Village Massacre Memorial. The memorial was erected in Port Elizabeth in remembrance of approximately 31 people who were killed by the state security forces in 1985 at a time when apartheid violence was rampant. However, soon after its establishment, the memorial was vandalised by local residents and criticised as being a complete misrepresentation of the Duncan Village Massacre; they claimed

6. R.W. Johnson, *South Africa: The First Man, the Last Nation*, Johnathan Ball Publishers Cape Town, 2005, p xiii

that the massacre was represented in the memorial by a figure more reminiscent of colonial stereotypes of Zulu warriors than residents of Duncan Village in 1985.

Museums play a central role in the preservation of heritage, and *The Politics of Heritage in Africa* also touches on this theme. In the essay “Fences, Signs, and Property: Heritage, Development, and the Making of a Location in Lwandle”, by Leslie Witz and Noëleen Murray, the focus falls on the development of the Lwandle Museum in Cape Town. Again, while the essay stresses heritage resources management, much of the text is written as a history of the development of the museum. This essay illustrates the powerful effect that heritage resources management can have on community development, and is one of the highlights of the book.

Any study of post-colonial Africa would of course be incomplete without considering Ghana, which was the first African state to gain independence in Africa in the aftermath of the Second World War (1939–1945). On the front cover of *The Politics of Heritage in Africa* is a large photograph of the decapitated statue of Kwame Nkrumah, Ghana’s first post-colonial president, and in Kodzo Gavua’s essay, “Monuments and Negotiations of Power in Ghana”, the author elaborates on the incident. The destruction and vandalising of heritage resources is perhaps almost as old as the heritage resources themselves. As communities change and self-perceptions transform and sometimes grow obsolete, so heritage resources are contested and challenged. The destruction of royal heritage in France was, after all, the issue that gave rise to the first formal attempts to legally protect heritage resources.

A number of contributions in this new publication explore issues on intangible heritage. These essays discuss diverse topics such as language, linguistics, music, cinema and belief systems, and the prominent role these types of heritage have on political developments in Africa. Two critical pieces from a South African perspective need to be singled out. One is by Ciraj Rassool, who explores the complex issue of human remains in an essay entitled “Human Remains, the Disciplines of the Dead, and the South African Memorial Complex”. The other is “Heritage vs Heritage: Reaching for Pre-Zulu Identities in Kwazulu-Natal, South Africa”, authored by Mbongiseni Buthelezi. This essay is important for the way it paints a nuanced picture of a much stereotyped South African identity – that of the Zulu people.

The Politics of Heritage in Africa is a sterling contribution to scholarship. While it is a book theorising on issues surrounding tangible and intangible heritage resources management, the book in many ways also serves as a history, documenting some of the important developments in the heritage sector. With the critical shortage of research in the discipline of Heritage Studies, *The Politics of Heritage in Africa* fills an intellectual gap and will be of great value to all scholars and others interested in the history and heritage-related fields of study.

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