minded scholar can mould his students into disciples.

5.2 The instructor must be challenging, demanding, critical and yet encouraging. He must be engaged in research and must be well informed about the history of the period and the topic of the seminar. He must convey to them the intellectual challenge and excitement that will stimulate their creative abilities. His preparedness and enthusiasm must be seen and experienced by the students.

5.3 The design and planning of the course must be done beforehand and the students must be under the impression that the programme really presents an intellectual challenge and opportunity. They must know what is expected of them and they must be made thoroughly aware of the standards and requirements set.

References


Within academia at Wits Kunert was often a controversial figure. His realism and his refusal to be drawn into leftist-radical criticism of international relations and especially the Cold War made him an often lonely figure. Kunert was a political scientist.
on events and the hallmark of his work was his efforts to come to grips with the lessons of history. Kunert’s own contribution, his inaugural address entitled “Loss of Innocence” is a stimulating analysis and critique of the social sciences and the study of international relations. His scepticism of the intellectual designs of the social sciences (which provide “non-answers to trivial questions” and anaesthetize political reality”) is based on his profound interest in and comprehension of history, philosophy, human culture and the nature of man. Social scientists are guilty of a “mutation of history” and “They fantasize about the chimera of a thoroughly de-politicised world, where conflict will be converted into voluntary free labour and mankind united under one sovereignty, no longer confronting any enemy”. As a realist Kunert’s approach is based on the following belief: “By himself the individual can create nothing; he can only wait until he hears God’s footsteps resounding through events and then spring forward to grasp the hem of his mantle - that is all”.

Kunert’s realism prevents him from being carried away by the utopian claims of contemporary social sciences. He is deeply aware of the fallibility of Man and the gap between the utopian dream and the nightmares of reality. But he does not despair. That is why his motto is: “If man can do little, it is at least his moral duty to accomplish what he can”.

PHK


Hierdie bundel bevat in chronologiese volgorde 66 kortverhale en ander vertellings deur 66 vroue oor ’n tydperk van 150 jaar.

Met dié bundel van Van Niekerk poog sy om ’n "geslagdiskoers" oor die vrou in die Afrikaanse kortverhaal te ontwikkkel. Dit plaas die klem op die historiese ontwikkeling van die vrou in die Afrikaanse kortverhaal en word deur verskillende skrywers, style en temas verwoord.

Die verskeidenheid temas omsluit dit wat vir die vrou van belang is. Teenoorstaande temas soos vroue wat swig voor manlike helde en vroue wat mekaar se liefde soek, word aangeraak. Die verhaal lewer self kommentaar op die aard van die Afrikaanse vrou.

Daar is weinig sprake van ’n historiese bewussyn in die vroue-vertalle van die dertigerjare, maar daar is wel ’n aanduiding van die soekte na ’n Afrikaner-identiteit en nasionaliteitsontwikkeling. Met republiekswoordig kom daar meer kritiese beoordeling van die Afrikaner se waardestel en nasionalistiese oortuigings. Die vrou se belange by steeds by die huislikhede, maar verskui in die sewentiger- en tigtigerjare in ’n mate na ’n breër beroepswêreld.

Dit is jammer dat daar nie ook Afrikaanse verhale van bruin en swart vroue in die bundel te lees is nie. Dit sou die visie van die vrouevertaal in Afrikaans baie verbreed het en die "diskoers" verder stimuleer het. Van Niekerk maak die lesers self attent op die feit dat daar geen verhale van dié aard in Afrikaans gepubliseer is nie, maar die vraag ontstaan of dit nie tog moontlik sou wees om meer mondelinge oorvertellings soos die een uit Sotho deur Minnie Postma en die ander uit Venda oorvertel deur Adelheid Keyser, te bekom nie.

Vir die onderwyser het die boek min praktiese waarde. Dit kan wel as bykomende leeswerk en agtergrondstudie gebruik word.

EVR


This is a collection of ten of Robert Ross’ articles published over two decades. He was born in England, studied in Cambridge and now lives in the Netherlands, where he teaches African history. He is well known for his work on the Griquas as a frontier community. His articles on racial stratification at the Cape, the position of the slaves and the Khoi and on the roots of Afrikaner Calvinism provide new insights and approaches but do not represent the high-point of final clarity on these complex issues.