



Universiteit  
Leiden  
The Netherlands

**Transformation and reconstitution of Khoe-San identities : AAS le Fleur I, Griqua identities and post-apartheid Khoe-San revivalism (1894-2004)**  
Besten, M.P.

**Citation**

Besten, M. P. (2006, January 18). *Transformation and reconstitution of Khoe-San identities : AAS le Fleur I, Griqua identities and post-apartheid Khoe-San revivalism (1894-2004)*. Retrieved from <https://hdl.handle.net/1887/4318>

Version: Not Applicable (or Unknown)

License: [Licence agreement concerning inclusion of doctoral thesis in the Institutional Repository of the University of Leiden](#)

Downloaded from: <https://hdl.handle.net/1887/4318>

**Note:** To cite this publication please use the final published version (if applicable).

## STELLINGEN

Behorende bij het proefschrift van Michael Paul Besten  
*Transformation and Reconstitution of Khoe-san Identities:  
AAS Le Fleur I, Griqua Identities and Post-Apartheid  
Khoe-san Revivalism (1894-2004)*

1. The apartheid government did not, as is popularly asserted in the post-apartheid era, suppress a Griqua identity.
2. AAS le Fleur I in his complexity exemplifies the human liability for ambivalence and contradiction.
3. AAS le Fleur I singularly prefigured the post-apartheid Khoe-San revivalism.
4. AAS le Fleur I prefigured contrary drives in post-apartheid South Africa, within individuals and organizations, exemplified by the tension between 'non-racialism' and ethno-'racialism' and individualism and collectivism.
6. Studies like the one of AAS le Fleur I, showing him as a complex, contradictory and flawed being, are valuable for serious introspection necessary for dealing with the socially debilitating legacies of South-Africa's ethno-'racial' past and for forging a post-colonial / post-apartheid societal sensibility.
7. Expressions of group identities are liable to alter with changing social, cultural and political relations and in light of envisaged benefits or disadvantages.
8. Social, identity and cultural reconstitution is liable to be attended with a reinvention of the past and the suppression of unpalatable truths.
9. There was much greater movement of individuals between official South African population categories than is commonly assumed.
10. A Coloured identity is not a mere colonial or apartheid imposition.
11. There is potential scholarly value in the use of socially offensive and politically incorrect population terms that can be set in inverted commas in order not to cause too much offense.
12. There is a need for scholars to engage anew with the (multiple) historical meanings or variable deployments of colonial population categories such as 'Native' 'Hottentot' and 'Kaffir' long taken for granted, with potentially serious implications for the interpretation of the South African past.
13. Scholars have contributed, at times unwittingly and contrary to their intentions, to the creation of the pre-1994 South African ethno-'racial' order and ethno-'racial' sensibilities influencing competition for social resources in post-apartheid South Africa.
13. Although potentially inspiring, a proclivity to produce heroic histories of leaders masking all too human flaws, vices, weaknesses and contradictions, may encourage 'escapism', deification of mere mortals and discourage serious grappling with some elements of the ignoble past in the present.