



ANC PARLIAMENTARY Caucus

2nd Edition

SEP

CELEBRATING HERITAGE MONTH



Our rich and varied cultural heritage has a profound power to help build nation."

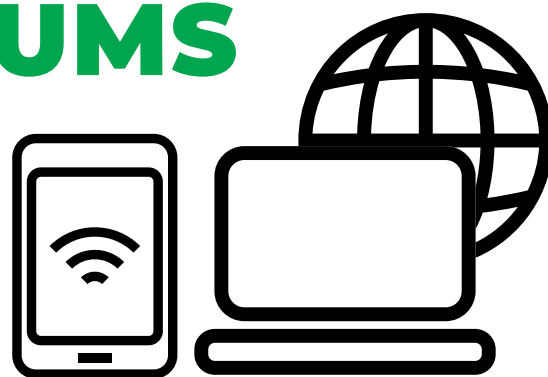
Nelson Mandela





THE ROLE OF TECHNOLOGY, DIGITAL ARCHIVING AND VIRTUAL MUSEUMS

IN SAFEGUARDING INTANGIBLE CULTURE HERITAGE.



Introduction

The ANC policy position which always favours the disadvantaged communities and the communication and technologies is not an exception. ANC endeavours to fundamentally transform this sector. Remember this sector is pivotal for the transformation of society. It is the ANC concern that, even today, archiving and virtual museums are still absent in townships and rural areas. The major challenge is infrastructure, both in terms of materials and budget. This is central in preserving our cultural heritage in our communities. There are laws that guide communication and digital technologies through departmental programmes and operations.



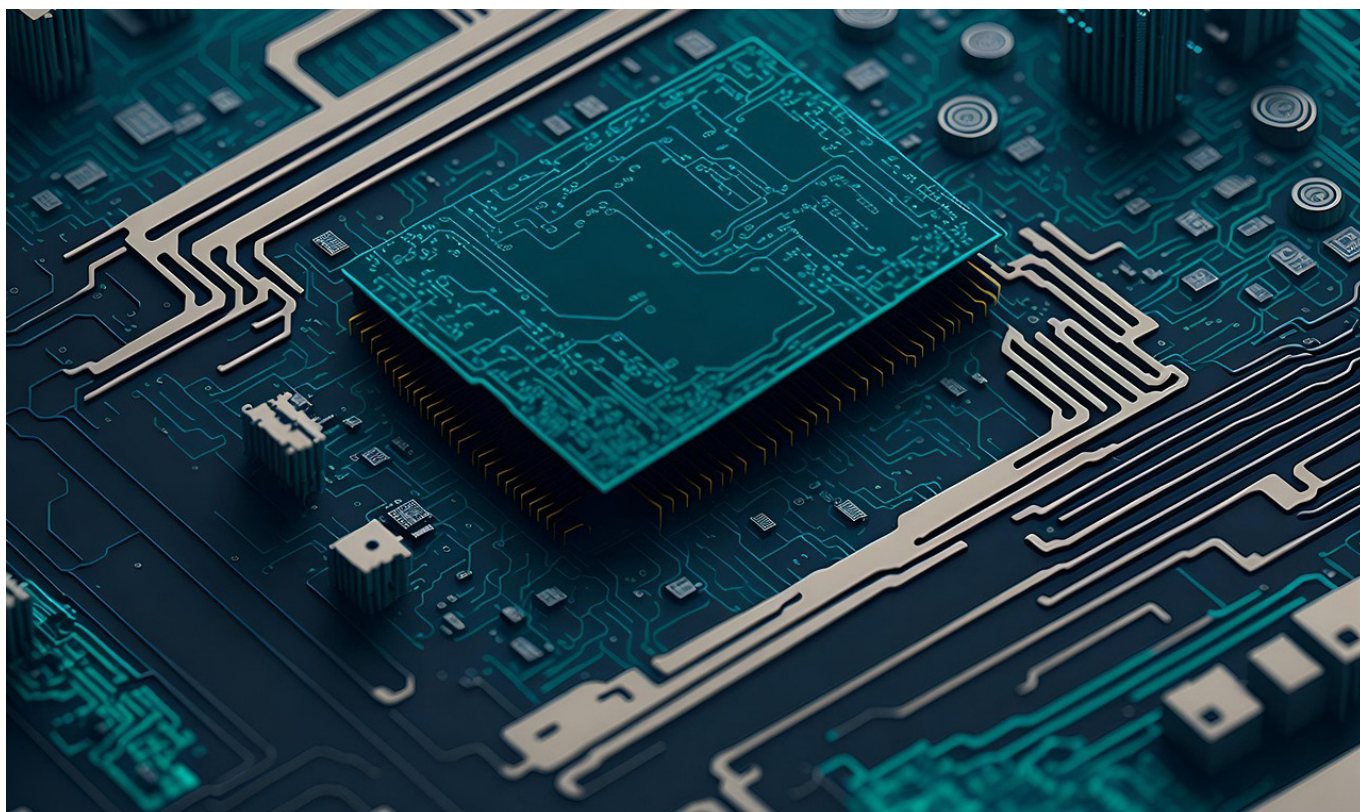
CDE M MRARA

The association of Communication and Digital Technology is regulated in South Africa. The registered body must guarantee service to our people particularly in rural areas where underdevelopment of infrastructure is a big challenge.

People of this country waged a bitter struggle to liberate this country for a particular purpose. The main objective was to access all services denied to the black majority by the apartheid white minority regime. Communication and digital technology is very critical to enhance life in rural areas and fast track this service. The aim is to provide a unified voice for this significant sector within the South African economy and safeguard the cultural heritage.

The aim of the ANC is to collaborate with stakeholders across the ICT Ecosystem, advocating for a thriving communications and digital technologies through comprehensive research and analysis. Establishing archives, through virtual museums and





storage of relevant information is critical. Our heritage as a people must be restored and therefore the use of digital technologies is more relevant given the development of new and modern technologies. The ANC envisages a fully digital empowered communities in our country.

The advent of the Industrial Revolution has necessitated that countries develop new policies, strategies, innovations and plans to enable an all-inclusive societal approach with the government playing a leadership role. The Corona Virus disease in 2019 (Covid-19) pandemic has accelerated this transition in our country, driving the adoption of digital enabled ways of producing goods or providing services in a world where physical interaction became less possible or none.

Apart from the wide range of digital technologies that are a component of the 4IR, and the effect of these

there are three key characteristics that distinguish the 4IR from the preceding Industrial Revolution and show that today's transformation are not a mere extension of the previous Industrial Revolutions. These include the impact evolution of the systemic stages as demonstrated below.

1. The Velocity of change – The rate of transformation is exponential and not linear, with no historical precedent.
2. The Scope of disruption- Disruption of every industry, every aspect of life, in every country.
3. The Impact on systems- Breadth and depth of change, which herald the transformation of the entire system of production, management and governance of virtual museums and archiving.

I know this is technical but, the agenda is very explicit in directing all entities in the communication space to improve the capacity of our digital technologies in rural areas.

Conclusion

The department of Communication and Digital Technologies as it stands, is extended by 11 entities dealing with the provision of different services e.g SABC, ZEDNA, SASSA and SENTECH etc. Archiving and virtual museums are more affordable and portable for townships and rural areas. Forming digital centres is a quick and accessible approach in communities. It is also possible to invite private sector as a partner for development. Safeguarding our cultural heritage is critical and the use of digital technologies could assist in expanding this service. It should be easy to establish these archiving centres and virtual museums institutes as the provision of network operators own and operate the physical infrastructure required for communication networks such as cables, cell towers as well as the software services. Digital technology use shall enhance the capacity of all these interventions by government to ensure benefits to our people•



THE ROLE OF INDIGENOUS KNOWLEDGE SYSTEMS IN THE HEALTH AND WELLBEING OF SOUTH AFRICANS

Heritage Month reminds us of a proven unique winning formula on the traditions and inherent wisdom in Southern Africa. Among our most valuable cultural treasures are Indigenous Knowledge Systems (IKS), passed down through generations that regenerate communities' consciousness on origins of meaningful health, harmony and resilience. Prior to the *skewed elevation of modern hospitals and pharmacies-based healthcare value chain*, South Africans relied on traditional healers, herbal remedies and cultural practices that both prevented and healed illness on one side and promote wellbeing on the other side.



Approaching health holistically, encompassing body, mind, spirit with community at the centre of the model and family as a unit standard within an ecosystem/environment. The primary output of such a system is wellness flavoured with thriving equity, quality and

access. Communities therefore substantially reduced morbidity and mortality. As South Africans face unaffordable and runaway rising healthcare costs, lifestyle diseases and malnutrition, applications of indigenous knowledge is increasingly a need and crucial as one of the key tool kit. Moving away from a curative model to an increasingly preventative model with high focus on lifestyle, nutrition and greater access to affordable, natural and culturally meaningful solutions. These complement modern medicine with heritage preservation as an synergetic and enabling strategy

Indigenous plants and their benefits: Moringa as an example Among the many plants used in traditional medicine, moringa,





often called the “miracle tree,” stands out for its nutritional and healing properties. Indigenous communities have long relied on moringa for its wide-ranging benefits which includes:

- Immune system support – helps prevent illness
- Energy boost – reduces fatigue and weakness
- Nutritional value – rich in vitamins A, C, E, calcium, potassium and protein
- Malnutrition prevention – especially important for children and the elderly

Moringa leaves can be dried and ground into powder to add to porridge, soups, or tea. This simple practice demonstrates how traditional knowledge provides practical solutions to modern health challenges. Alongside moringa, other plants such as aloe, ginger, mint and African potato also play vital roles in indigenous health practices.

Heritage Month is not only about celebrating the past, but also about infusion of key success factors of our past and applying the practices in the present, building economic resilience whilst at the same time tackling the “*Social Determinants of Health*” .

One meaningful way to do this is by creating backyard herbal and vegetable gardens. Encouraging backyard herbal and vegetable gardens is vital as well as cooperatives to supply local and global markets Gardens that include herbs like moringa, aloe, mint, and ginger, alongside vegetables such as spinach, carrots, tomatoes and onions, provide families with:

- Fresh, nutritious food for better health, Natural remedies for everyday ailments.



- Poverty proofing families and reducing economic exclusionary system this summer
- Cost savings, reducing dependence on stores, Food security, ensuring households always have access to healthy food, health, shelter and
- Preserving cultural intellectual property. This intellectual property should be propagated by teaching and passing generational indigenous knowledge.

Backyard gardens are more than just practical, they are educational and empowering. Children learn about the uses of plants, how to care for the environment and the importance of self-reliance. Gardens also foster sustainability by encouraging composting, recycling and responsible water use.

The South African government has formally recognised traditional healers and research into indigenous medicine is growing. Yet the survival of this knowledge or knowledge management depends on communities and families practicing it every day. When households plant moringa, aloe

and other medicinal plants, they ensure that indigenous knowledge is passed on. When children learn to cook or prepare herbal remedies, they are connecting to a living heritage.

Heritage Month is therefore not just a celebration, it is a call to action to protect, practice and promote our tradition. Indigenous Knowledge Systems are a living resource that continues to contribute to South African health and wellbeing. By growing herbs like moringa and creating backyard herbal and vegetable gardens, families can improve nutrition by cutting down highly processed foods which are responsible for the scourge of non-communicable “lifestyle “ disease. Natural and organic food are highly nutritious, strengthen immunity, and reduce reliance on the ever-rising expensive foods and supplements.

This Heritage Month, let us embrace our past by practising our heritage today in a way that is both beneficial and sustainable. By nurturing our gardens and using indigenous knowledge in daily life, we honour our ancestors, promote health and build a sustainable future for generations to come •





THE RELEVANCE



OF HERITAGE

AND CULTURE PRESERVATION IN THE FACE OF RAPID MODERNISATION AND URBAN DEVELOPMENT

As South Africa marks Heritage Month under the theme “Reimagine Our Heritage Institutions for a New Era”, we confront a critical challenge facing our nation, balancing heritage preservation with modernisation and urban development. The African National Congress has consistently recognised heritage and culture as fundamental pillars of transformation and nation-building, particularly in addressing the legacy of apartheid and colonialism.

The ANC’s approach to heritage preservation is deeply rooted in the principle that transformation must address historical inequities while fostering inclusive development. The party’s 55th National Conference resolutions emphasise that heritage, arts, and culture serve as a pillar for the achievement of the National Democratic Struggle and the restoration of the African value system of Ubuntu.



The ANC advocates for the removal or replacement of apartheid and colonial statues through consultative processes, while expediting the completion of the Resistance and Liberation Heritage Route. Heritage transformation must be community-driven, with previously marginalised communities having meaningful participation in heritage site management and economic benefits. The 2025 Draft National Policy Framework emphasises “epistemic freedom” in developing

legacy projects rooted in African forms of knowing and interpreting heritage. Moreover, heritage preservation must unlock economic potential, particularly through cultural tourism, site guides, crafts production, and related activities that benefit local communities.

South African cities face intense pressure from rapid urbanisation, densification, and gentrification that threatens heritage sites. The Bo-Kaap in Cape Town exemplifies this challenge, where tourism gentrification and development pressures are eroding both tangible and intangible cultural heritage. Recent approvals for hotel developments near the historic Auwal Masjid have sparked debates about balancing economic development with heritage preservation].

Heritage Western Cape’s requirements that construction cease if archaeological sites are discovered demonstrate the ongoing tension between





development and conservation. Research shows that gentrification in historically significant areas like Bo-Kaap, Salt River, and Woodstock is “slowly but surely eroding” intangible cultural heritage practices. Anwar Omar’s recent Master’s research highlights how South Africa’s heritage regulatory framework provides insufficient protection for intangible cultural heritage, noting that despite voting for UNESCO’s 2003 Convention for Safeguarding Intangible Cultural Heritage, South Africa has not ratified it after 20 years.

The contemporary efforts include digitisation of African heritage materials, establishment of cultural centres, and use of modern technology for documentation and accessibility. The ANC supports digital archiving as a means of protecting and promoting heritage. Despite strong heritage policies, implementation remains inconsistent due to sectoral planning being done separately from spatial and land-use

planning. Heritage is often seen as a stumbling block to other urban objectives. The ANC acknowledges that arts, culture, and heritage are “the first to be targeted for budget cuts during fiscal challenges. The 2025 policy framework calls for moving away from high-cost heritage infrastructure to “durable, high impact but low maintenance commemorative structures].

Moving Forward our ANC’s strategic vision current policy framework emphasises several key strategies for addressing the heritage-modernisation balance firstly on Heritage transformation and how it must be aligned with the National Development Plan’s objectives, treating heritage as a critical tool for unlocking economic potential. Secondly on leveraging digital mechanisms to promote arts, culture, and heritage while protecting creators’ rights and enabling commercial benefits and thirdly on heritage institutions that must become engines of innovation, inclusion,

and community development” that contribute to a dynamic, socially responsive, technologically innovative, and economically inclusive future.

HeritageMonth calls for reimagining our heritage institutions as catalysts for inclusive development rather than obstacles to progress. The ANC’s vision recognises that heritage preservation and modernisation are not mutually exclusive but require careful balance, community participation, and innovative approaches that honour our past while building our future. The challenge ahead is ensuring that as South Africa modernises and develops, our heritage becomes a foundation for inclusive growth rather than a casualty of progress. The ANC’s commitment to transformation through heritage preservation offers a pathway forward, but success requires sustained political will, adequate funding, and genuine community participation in shaping our shared future •





THE IMPACT OF GLOBALISATION AND MIGRATION

ON THE PRESERVATION OF INDIGENOUS CULTURES AND TRADITIONS

In celebration of the heritage month, South Africa remains a country founded on the principles of constitutionalism, ubuntu, and unity within our diversity. However, the world as we know it today, is becoming smaller, complex and interconnected under the concept of Globalisation. Globalisation has manifested itself as the physical and constant movements of goods, products and services across international borders daily, and is further strengthened by advances in technology making it easier to trade across the world. However, while globalisation and/or advanced global trade has led to an increase in economic opportunities and cultural diversity across many nations, for some it has become disquieting, disempowering, and has exposed vulnerabilities to their indigenous people, cultures and traditions.

Globalisation has also been associated with an increase in migration (both legal and illegal), unequal trade relations, exploitation



CDE M FENI

of indigenous people to make way for cheap labour, and very importantly, fears of displacement of local cultural practices with those dominated by western values and ways of life. Many locals also fear that their countries are becoming fragmented, their values lost as growing number of immigrants bring new customs, while modern communication media and international trade invade their communities, displacing local cultures. It is for this reason that in recent times we've seen growing resistance against

illegal migration, increasing racism and ethnic intolerance, cultural homogenisation leading to loss of cultural diversity, shift in values, and weakening cultural identity.

Research has shown that the negative impact of globalisation as mentioned, is most likely to affect third world countries. What is even more concerning is that 95% of the world's Indigenous peoples live in developing countries, who are the most vulnerable groups. For instance, in South Africa in the community of Xolobeni in the Eastern Cape Province, the local communities have been fighting a multinational mining company for over 10 years despite the potential economic development to be brought by mining. This conflict is a consequence of the mining project posing an existential threat to the land used for non-economic benefits enjoyed by local communities such as cultural/living heritage, customary rights, religion, spirituality, culture, and other social aspects be that will be affected by mining activities. Furthermore, the Amazon forest in Brazil which





...95% of the world's Indigenous peoples live in developing countries,...



houses more than an estimated 1.7 million people belonging to some 375 indigenous groups living within approximately 3 344 indigenous territories and 522 protected natural areas, is currently under the state of deforestation and environmental damage due to rapid development fuelled by multinational corporations. This risk wiping out the entire cultural, traditional and social preservation of the local indigenous inhabitants.

So how can developing countries and their indigenous people embrace globalisation and protect their cultural rights and

heritage preservation for future generations? **Firstly**, we need to recognise that the preservation of cultural identity does not require us to distance ourselves from the global economy, but to use it to our advantage. **Secondly**, there needs to be concerted efforts in socio-economic inclusion of indigenous people whereby the economic benefits of development as well as respect for cultural traditions become paramount in ensuring redress. **Thirdly**, land rights and recognition of territories of cultural significance for the indigenous people need to be respected and upheld, especially where

Indigenous people have strong spiritual connections to their land.

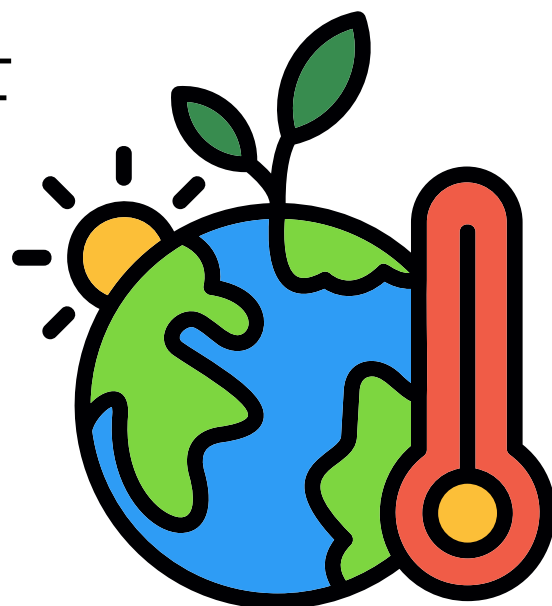
Lastly, there needs to be collaborative efforts aimed at combating xenophobia or any form of social prejudice in order to build social harmony and unity within our diversity. This can be done by educating people about history of different cultures in schools and museums, positive storytelling and attitudes by media towards different cultures, and addressing inequalities and socioeconomic discrimination•





THE IMPACT OF CLIMATE CHANGE

ON THE LONG-TERM SURVIVAL OF CULTURAL HERITAGE SITES AND HOW TO MITIGATE THESE THREATS



South Africa is home to a diverse and invaluable collection of UNESCO World Heritage Sites, ranging from ancient fossil fields and rock art to unique ecosystems and cultural landscapes. These sites not only carry historical, cultural, and ecological significance but also connect present and future generations to the country's rich heritage. However, as global temperatures rise and extreme weather patterns intensify, the long-term survival of these cultural treasures faces an unprecedented threat: climate change. By lowering emissions through sustainable operations and design and by boosting resilience to climate effects like extreme weather, Public Works and Infrastructure (PWI) plays a key role in the fight against climate change. The department has laid out foundations for fundamental change in a way that we can be more resilient and this will need proper infrastructure.



CDE N NKOSI

This requires us to encompass both conventional attributes such as better drainage and stronger bridges and natural components such as green roofs and restored coasts solutions. To meet global climate objectives and safeguard communities from rising temperatures, changing weather patterns and rising sea levels, such adjustments must be put into action. We are motivated to apply mitigation measures for the purposes of reducing emissions

through applying low-carbon materials, sustainable transport, energy efficiency and green infrastructure. Across the country, rising temperatures, prolonged droughts, more intense storms, and shifting weather patterns are already leaving their mark. For instance, the uKhahlamba-Drakensberg Park, famous for its ancient San rock art and mountainous beauty, is increasingly vulnerable to heavy rains and soil erosion. Rock art, exposed to harsher elements, faces accelerated weathering and fading—threatening to erase thousands of years of cultural expression.

In the Cradle of Humankind, where the oldest hominin fossils have been discovered, increased rainfall and temperature fluctuations risk damaging fragile limestone cave systems and fossil deposits. Meanwhile, sites like the Richtersveld Cultural and Botanical Landscape, which depend on the survival of traditional Nama pastoralist practices and delicate





more Coordination: To increase the implementation of heritage adaptation methods, there has to be more coordination across local, national, and international cultural governance agencies. Strengthening Infrastructure and Conservation Practices.

Investing in weather-resistant materials, improving drainage systems, and using natural barriers can help protect vulnerable structures and landscapes. For fragile rock art, shelters or climate-controlled access may be necessary. Controlled visitation can also reduce stress on delicate environments. Integration into Broader initiatives: In order to obtain the resources and attention required, climate adaptation for cultural heritage should be incorporated into national tourism, cultural, and development initiatives. Integrating Indigenous Knowledge

desert flora, are under pressure from rising temperatures and shifting rainfall patterns that threaten indigenous knowledge systems and ecological balance. iSimangaliso Wetland Park, with its rich biodiversity and intricate water systems, faces the double challenge of rising sea levels and changing precipitation. These shifts disrupt estuaries, threaten freshwater availability, and put pressure on the very ecosystems that sustain both the environment and the cultural traditions linked to them.

What Needs to be Done?

Switch to Renewable Energy: In order to lower greenhouse gas emissions that fuel climate change and endanger cultural heritage, South Africa, which is largely dependent on coal, needs to switch to renewable energy sources like solar and wind.

Policy and Legislation: To guarantee considerable emissions reductions in all sectors, national policies and strategies, such as the National Climate Change Response Strategy, must be implemented consistently and more effectively. **Site-Specific Climate Risk Assessments:** Each heritage site faces unique threats. Conducting regular climate risk assessments helps identify vulnerabilities early and allows for tailored response plans. For example, erosion mapping in the Drakensberg or hydrological studies in iSimangaliso can inform protective interventions.

More Climate Finance for Heritage: To support locally driven initiatives, a larger share of climate finance must be set aside expressly for heritage adaptation.

Traditional communities, such as the Nama people of the Richtersveld, have successfully adapted to their environments for centuries. Their knowledge systems, grazing patterns, and water management practices should be integrated into climate adaptation strategies.

Conclusion

South Africa's World Heritage Sites are not just historical landmarks—they are living expressions of the country's identity, resilience, and relationship with nature. Climate change, however, is testing our collective responsibility to protect them. Through a combination of scientific innovation, community-led action, and strong policy frameworks, it is still possible to safeguard these irreplaceable sites for generations to come. The time to act is now—not only to preserve stones and symbols, but to protect the stories and spirit they hold.



THE ROLE OF **EDUCATION**



IN RAISING AWARENESS AND PROMOTING **HERITAGE** PRESERVATION AMONG YOUNGER GENERATIONS

Educating the younger generation about cultural heritage is important because it fosters social cohesion, promotes civic values, and creates a sense of identity rooted in shared history. This education empowers youth to become active guardians of their culture, drives innovation in its preservation, supports sustainable development and provides a framework for personal growth and future success. By connecting the past with the present and future, this approach ensures that cultural traditions, knowledge, and values are passed down and enriched for generations to come.

Benefits for individuals and Society in educating the young generation about heritage

- Learning about heritage helps young people understand their roots, discover their uniqueness, and appreciate the rich cultural diversity of their



CDE P XABA-NTSHABA

- community and the world.
- It fosters mutual understanding, unity and a sense of shared responsibility for preserving community heritage, which strengthens social bonds.
- Heritage education helps cultivate critical thinking and responsible citizenship by teaching respect for diverse cultures and historical knowledge.

Long term Benefit for Heritage Awareness

- Young people are crucial for the future of cultural heritage and education empowers them to actively participate in its preservation, enhancement and transformation.
- It helps prevent the loss of culture heritage by teaching the significance of historical sites, traditions and practices, reducing the likelihood of past mistakes being repeated.
- Educating the youth about heritage can foster cultural tourism, creating economic opportunities and promoting local development through the appreciation and sharing of cultural assets.
- It encourages the integration of cultural heritage preservation with sustainable development, contributing to community well-being and environmental protection•





MESSAGE BY PRESIDENT NELSON MANDELA ON HERITAGE DAY

24 SEPTEMBER 1995

Today, for the first time, South Africa officially celebrates Heritage Day. For the first time we can look back as a united nation on our past, in order to help build a common future.

That we can do so is one of the benefits of democracy. Apartheid not only used our diversity to divide us. In keeping with a system that discriminated against people on the basis of race and denied them rights, the history of the majority of South Africans was systematically distorted or ignored in the 'official' history that was presented in education, the media, museums, and archives.

That was how apartheid treated the past of all those it discriminated against, in particular the African, Coloured and Indian communities. That so few of those managing our country's heritage institutions were drawn from these communities, shows the extent to which they were barred from meaningful participation in these institutions.

The time has come for us to work towards a common understanding of our past, one that all South Africans can identify with. That task is crucial to the reconstruction of our country. It is part of the healing of our society and the restoration of its dignity.

It is therefore fitting that in the new South Africa which we are building, we have set aside this special day to celebrate our heritage; to take stock of our environment, both natural and cultural; and to work at respecting and improving it.

The challenge to all of us is to create the best conditions for protecting the heritage of all South Africans; to ensure that all our people are recognised in the history of our nation; and that our heritage resources become accessible to all.

... give impetus to our nation-building efforts, we have sought to promote the ... of South Africa as a rainbow nation. This expresses the ideal of pursuing unity while recognising diversity. It affirms that South Africans are able to, and want to, create a non-racial harmony which transcends apartheid's legacy of bitterness and division.

For the first time South Africa has a Constitution which respects differences and individual freedoms, but guarantees equality and respect for the diversity of all our cultures, languages and religions.

Our diversity, once used to promote division and mistrust, is now a source of strength. We must

cherish it and fiercely guard against any attempts to rekindle exclusive and divisive ways of exploiting the differences amongst us. Freed from the artificial divisions and fears of the past, all South Africans can now enjoy their own heritage and culture, and at the same time identify with and contribute to the general good.

The better, as South Africans, that we understand our common history and heritage, the more we can move forward on the basis of mutual understanding. In creating the Ministry of Arts, Culture, Science and Technology, the Government of National Unity affirmed the importance of arts, culture and heritage in nation-building.

If we look after our heritage we also look after our future and promote the flourishing of our cultures, as well as reconciliation and nation-building.

To inspire our people and fly the banner of our national identity in all its diversity, let us welcome the changes in our society and merge our ancient history and customs with modern education, technology and science.





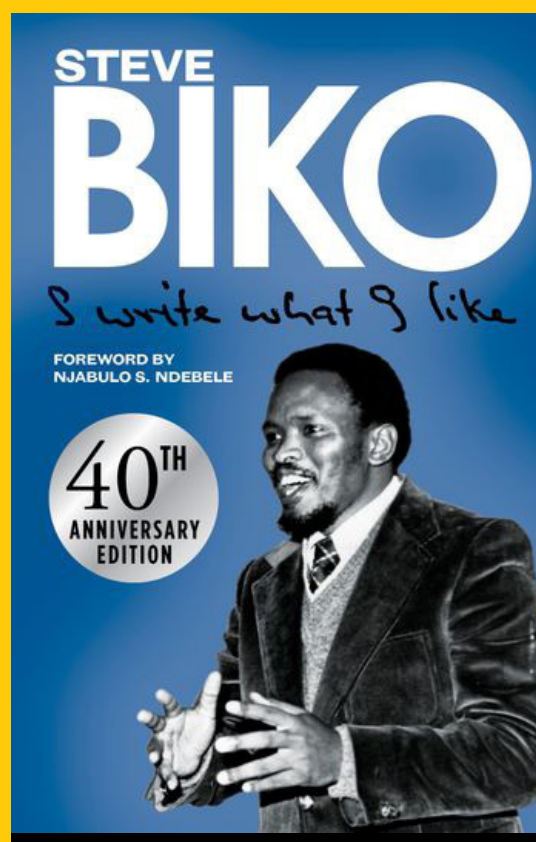
BOOK REVIEW

Cde Saul Pelle

I write what I like:

By Steve Biko

The National Prosecuting Authority (NPA) has, on 12 September 2025 enrolled the reopening of the inquest into the death of anti-apartheid activist and Black Consciousness Movement (BCM) founder and leader, Stephen Bantu Biko, who died exactly 48 years from that date after being allegedly tortured by the then apartheid regime. The reopening of the inquest follows the Minister of Justice and Constitutional Development's approval of the National Director of Public Prosecutions' request.





Regarded as the father of the Black Consciousness Movement which aimed to restore pride and dignity to black South Africans by rejecting the racist ideology of white supremacy, Bantu Steve Biko was born on the 18th of December 1946 in Tylden in the Eastern Cape. As a medical student, he founded a black student organisation in 1969 and created a national black consciousness movement. He is without doubt one of the key figures who struggled earnestly in bringing about the end of apartheid.

On 18 August 1977, Steve Biko was detained under section 6 of the Terrorism Act. He was taken to Port Elizabeth where he was kept naked and manacled. He died in detention on 12 September 1978.

The book, "I Write What I Like", first published in the year of Steve Biko's death (1978), is a compilation of Steve Biko's seminal writings. This edition includes the observations of four activists, all united in their acknowledgement of the motivation, guidance and encouragement that each obtained from the book.

It includes a detailed foreword by Njabulo Ndebele, personal reflections on Steve Biko and Black Consciousness Movement by Honorary President of the

Azanian People's Organisation Mosibudi Mangena, Wits University' Steve Biko Director for Bioethics Ames Dhai, Tracey Gore, Director of the Steve Biko Housing Association in Liverpool, Silvio Humberto dos Passos Cunha, Honorary President of the Instituto Cultural Steve Biko from Brazil, a preface by the late Archbishop Desmond Tutu, an Introduction by Nkosinathi Biko, and a moving memoir by Father Aelred Stubbs.

In the Introduction to this book, Nkosinathi Biko delves into the philosophy of Black Consciousness. He explains: "On a broader level, I Write What I Like has become the authoritative point of reference on the depth and breadth of political insight that built the Black Consciousness Movement into the most powerful political force of the seventies. The success of the movement was to turn the political ebb that had been evident in the late sixties into an unstoppable flow that picked up in the seventies, but also continued to re-energise political resistance into the eighties. The focus was as much on the individual as it was on creating a united political front, based on a common political identity. The individual was conscientised to become an active agent of change in his or

her locality, first, by assuming a positive identity... The Black Consciousness Movement found a healthy balance between theory and practice. Over the last five years of his life, and during a period over which he was banned, Steve Biko managed to establish an extensive network of community projects based on the notion of self-reliance."

Bishop Desmond Tutu acquiesces, saying that Black Consciousness Movement helped to exorcise the horrible demons of self-hatred and self-contempt that made blacks suck up to whites whilst treating fellow blacks as the scum they thought themselves to be... "How deeply indebted we are to Steve, acknowledged as the father of the Black Consciousness Movement... Reconciliation needed Black Consciousness to succeed because reconciliation is a deeply personal thing happening between those who acknowledge their unique personhood and who have it acknowledged by others."

This 40th anniversary edition of I Write What I Like, a non-fiction selection of Steve Biko's writings, was published in 2017 by Picador Africa. A copy of this living history is a must have and a must read •

