

I Write What I Like

Steve Biko

I Write what I Like Steve Biko, 1987 On 12th September 1977, Steve Biko was murdered in his prison cell. He was only 31, but his vision and charisma - captured in this collection of his work - had already transformed the agenda of South African politics. This book covers the basic philosophy of black consciousness, Bantustans, African culture, the institutional church and Western involvement in apartheid.

I Write What I Like Steve Biko, 2015-10-16 The most potent weapon in the hands of the oppressor is the mind of the oppressed. Like all of Steve Biko's writings, those words testify to the passion, courage, and keen insight that made him one of the most powerful figures in South Africa's struggle against apartheid. They also reflect his conviction that black people in South Africa could not be liberated until they united to break their chains of servitude, a key tenet of the Black Consciousness movement that he helped found. *I Write What I Like* contains a selection of Biko's writings from 1969, when he became the president of the South African Students' Organization, to 1972, when he was prohibited from publishing. The collection also includes a preface by Archbishop Desmond Tutu; an introduction by Malusi and Thoko Mpumlwana, who were both involved with Biko in the Black Consciousness movement; a memoir of Biko by Father Aelred Stubbs, his longtime pastor and friend; and a new foreword by Professor Lewis Gordon. Biko's writings will inspire and educate anyone concerned with issues of racism, postcolonialism, and black nationalism.

STEVE BIKO, I WRITE WHAT I LIKE. Steve Biko, 1978

I Write what I Like Steve Biko, 1996 A collection of writings displaying all the qualities which have made Biko one of the most influential thinkers in contemporary South African politics.

Social Psychology Kopano Ratele, Norman Duncan, 2003 Using current socio-political thought and research, this book examines topics such as violence, social and political transition, race and racism, and sexualities. Theoretical and empirical research are related to topical problems, highlighting the complex relations of individuals to their societies and to one another. The histories and complexities of problems and their interconnectedness are examined, and possible solutions are suggested. Special attention is paid to class, sexuality, gender, and race, making psychology in general, and social psychology in particular, relevant and exciting.

Selfless Revolutionaries Allan Boesak, 2022-01-28 At this historic moment of global revolutions for social justice inspired

by the Black Lives Matter movement, the philosophy of Black Consciousness has reemerged and gripped the imagination of a new generation, and of the merciless exposure by COVID-19 of the devastating, long-existent fault lines in our societies. Frantz Fanon, James Baldwin, and Steve Biko have been rediscovered and reclaimed. In this powerful book Black liberation theologian and activist Allan Boesak explores the deep connections between Black Consciousness, Black theology, and the struggles against racism, domination, and imperial brutality across the world today. In a careful, meticulous, and sometimes surprising rereading of Steve Biko's classic, *I Write What I Like*, Boesak reflects on the astounding relevance of Black Consciousness for the current academic debates on decolonization and coloniality, Africanity and imperialism, as well as for the struggles for freedom, justice, and human dignity in the streets. With passion, forthrightness, and inspiring eloquence Boesak brings his considerable political experience and deep theological insight to bear in his argument for a global ethic of solidarity and resistance in the ongoing struggles against empire. Beginning with Biko's "Where do we go from here?," progressing to Baldwin's "the _re next time," and ending with Martin Luther King Jr.'s " _ere is no stopping short of victory," this is a sobering, hopeful, and inspiring book

Biko Xolela Mangcu, 2013-09-20 Steve Biko was an exceptional and inspirational leader, a pivotal figure in South African history. As a leading anti-apartheid activist and thinker, Biko created the Black Consciousness Movement, the grassroots organisation which would mobilise a large proportion of the black urban population. His death in police custody at the age of just 30 robbed South Africa of one of its most gifted leaders. Although the rudimentary facts of his life - and death - are well known, there has until now been no in-depth book on this major political figure and the impact of his life and tragic death. Xolela Mangcu, who knew Biko, provides the first in-depth look at the life of one of the most iconic figures of the anti-apartheid movement, whose legacy is still felt strongly today, both in South Africa, and worldwide in the global struggle for civil rights.

Improvising Reconciliation Ed Charlton, 2021-06-01 An Open Access edition of this book is available on the Liverpool University Press website and the OAPEN library. *Improvising Reconciliation* is prompted by South Africa's enduring state of injustice. It is both a lament for the promise, since lost, with which non-racial democracy was inaugurated and, more substantially, a space within which to consider its possible renewal. As such, this study lobbies for an expanded approach to the country's formal transition from apartheid in order to grapple with reconciliation's ongoing potential within the contemporary imaginary. It does not, however, presume to correct the contradictions that have done so much to corrupt the concept in recent decades. Instead, it upholds the language of reconciliation for strategic, rather than essential, reasons. And while this study surveys some of the many serious critiques levelled at the country's Truth and Reconciliation Commission (1996-2001), these misgivings help situate the plural, improvised approach to reconciliation that has arguably emerged from the margins of the cultural sphere in the years since. Improvisation serves here as a separate way of both thinking and doing

reconciliation. It recalibrates the concept according to a series of deliberative, agonistic and iterative, rather than monumental, interventions, rendering reconciliation in terms that make failure a necessary condition for its future realisation.

The Colour of Our Future Xolela Mangcu, 2015-07-01 South Africa is ready for a new vocabulary than can form the basis for a national consciousness which recognises racialised identities while affirming that, as human beings, we are much more than our racial, sexual, class, religious or national identities. The Colour of Our Future makes a bold and ambitious contribution to the discourse on race. It addresses the tension between the promise of a post-racial society and the persistence of racialised identities in South Africa, which has historically played itself out in debates between the 'I don't see race' of non-racialism and the 'I'm proud to be black' of black consciousness. The chapters in this volume highlight the need for a race-transcendent vision that moves beyond 'the festival of negatives' embodied in concepts such as non-racialism, non-sexism, anti-colonialism and anti-apartheid. Steve Biko's notion of a 'joint culture' is the scaffold on which this vision rests; it recognises that a race-transcendent society can only be built by acknowledging the constituent elements of South Africa's EuroAfricanAsian heritage. The distinguished authors in this volume have, over the past two decades, used the democratic space to insert into the public domain new conversations around the intersections of race and the economy, race and the state, race and the environment, race and ethnic difference, and race and higher education. Presented here is some of their most trenchant and yet still evolving thinking.

Sex and Nation in Transatlantic Literatures Agata Szczeszak-Brewer, 2025-06-12 Nationalist and tribal cohesion in Ireland, South Africa, the US, and elsewhere often relies on an absence of female and gender-nonconforming bodies in the public life. Staging a vital counter-narrative to global nationalist discourses, this book explores how 20th and 21st-century postcolonial literatures criticize hetero-normative definitions of nationhood across different geopolitical and cultural contexts. Szczeszak-Brewer delves into the metaphorical currency of male impotence and sexual aggression in nationalist narratives. She examines the place of gender-nonconforming characters in literature from Ireland, the US, Poland, France, Britain, South Africa, and Senegal, in the work of writers including: James Joyce, Witold Gombrowicz, Jean Toomer, Bessie Head, Zoë Wicomb, J. M. Coetzee, Andrea Levy, Patrick McCabe, and David Diop. Aligning queer and gender perspectives with discussions of white supremacy, this book examines the urgency for contemporary geopolitics to imagine new discourses of community against the backdrop of a rise in neo-nationalisms steeped in homophobic and misogynistic rhetoric.

I Write What I See Bob Wallace, 2003-03-12 You stink! Your jokes are very offensive! -Anonymous email No! For the last time, you can't quote me on the cover of your stupid book! Now stop emailing or I'll report you to your ISP! -Scott Ryan, author of Objectivism and the Corruption of Rationality: A Critique of Ayn Rand's Epistemology I know Bob Wallace; the man is a hater. He deliberately says nasty things about statism, imperialism and war. It's really quite shocking. -Manual Miles, aka

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I Write what I Like Steve Biko, 2002

Colorblind Tools Marzia Milazzo, 2022-10-15 Winner of the 2023 Association for Ethnic Studies Outstanding Book Award A study of anti-Blackness and white supremacy across four continents demonstrates that colorblindness is neither new nor a subtype of racist ideology, but a constitutive technology of racism In *Colorblind Tools*, Marzia Milazzo offers a transnational account of anti-Blackness and white supremacy that pushes against the dominant emphasis on historical change pervading current racial theory. This emphasis on change, she contends, misses critical lessons from the past. Bringing together a capacious archive of texts on race produced in Brazil, Cuba, Mexico, Panama, the United States, and South Africa from multiple disciplines and genres, Milazzo uncovers transnational continuities in structural racism and white supremacist discourse from the inception of colonial modernity to the present. In the process, she traces the global workings of what she calls colorblind tools: technologies and strategies that at once camouflage and reproduce white domination. Whether examining Rijno van der Riet's defense of slavery in the Cape Colony, discourses of racial mixture in Latin American eugenics and their reverberations in contemporary scholarship, the pitfalls of white "antiracism," or Chicana indigenist aesthetics, Milazzo illustrates how white people collectively disavow racism to maintain power across national boundaries, and how anti-Black and colonial logics can be reproduced even in some decolonial literatures. Milazzo's groundbreaking study proves that colorblindness is not new, nor is it a subtype of racist ideology or a hallmark of our era. It is a constitutive technology of racism—a tool the master cannot do without.

South Africa's Resistance Press Les Switzer, Mohamed Adhikari, 2000 *South Africa's Resistance Press* is a collection of essays celebrating the contributions of scores of newspapers, newsletters, and magazines that confronted the state in the generation after 1960. These publications contributed in no small measure to reviving a mass movement inside South Africa that would finally bring an end to apartheid. This marginalized press had an impact on its audience that cannot be measured in terms of the small number of issues sold, the limited amount of advertising revenue raised, or the relative absence of effective marketing and distribution strategies. These journalists rendered communities visible that were too often invisible and provided a voice for those too often voiceless. They contributed immeasurably to broadening the concept of a free press in South Africa. The guardians of the new South Africa owe these publications a debt of gratitude that cannot be repaid.

Biko Lives! A. Mngxitama,A. Alexander,N. Gibson,2008-07-07 This collection looks at the on-going significance of Black Consciousness, situating it in a global frame, examining the legacy of Steve Biko, the current state of post-apartheid South African politics, and the culture and history of the anti-apartheid movements.

We Write What We Like Darryl Accone,Zithulele Cindi,Saths Cooper,Duncan Innes,Jonathan Jansen,2007-11-01 A celebration of Steve Biko's legacy of freedom Steve Biko, the founder of the Black Consciousness philosophy, was killed in prison on 12 September 1977. Biko was only thirty years old, but his ideas and political activities changed the course of South African history and helped hasten the end of apartheid. The year 2007 saw the thirtieth anniversary of Biko's death. To mark the occasion, the then Minister of Science and Technology, Dr Mosibudi Mangena, commissioned Chris van Wyk to compile an anthology of essays as a tribute to the great South African son. Among the contributors are Minister Mangena himself, ex-President Thabo Mbeki, writer Darryl Accone, journalists Lizeka Mda and Bokwe Mafuna, academics Jonathan Jansen, Mandla Seleokane and Saths Cooper, a friend of Biko's and former president of Azapo. We Write What We Like proudly echoes the title of Biko's seminal work, I Write What I Like. It is a gift to a new generation which enjoys freedom, from one that was there when this freedom was being fought for. And it celebrates the man whose legacy is the freedom to think and say and write what we like.

The Southern African Impossible Book Quiz Book Robin Malan,2005 The author, a fanatical motor sport enthusiast, has spent seventeen years writing and compiling this work, which confirms Kyalami as synonymous with motor racing in South Africa.

Creolizing Sartre T Storm Heter,Kris F. Sealey,2023-12-06 Jean-Paul Sartre's work has been taken up by writers outside of Europe, particularly in the Global South, who have developed phenomenological and existential analyses of racism, colonialism, and other structures of domination. Sartre's philosophical concepts are fundamentally open, for instance his notions of humanism, bad-faith, and freedom. As a situational, committed thinker, Sartre worked to illuminate the urgent questions of his time at the concrete and the abstract level. The creolization of Sartrean thinking is consistent with the existential projects of engagement, authenticity, political commitment, and liberation from oppression. This volume asks how his European model of phenomenology was (and can be) transformed when it is taken up by thinkers who have lived experience with colonialism. They book also engages Sartre in his relation to key interlocutors (especially Beauvoir and Fanon) who were influenced by him and who influenced him in turn. The book demonstrates how Sartrean philosophy is productively related to Africana philosophy, Africana phenomenology, and Africana existentialism. This volume treats creolization not as a discrete topic, but as an interdisciplinary, global approach to reading and thinking. Each author's contribution embodies an aspect of creolizing thinking, understood as the articulation of cultural and conceptual hybridity under conditions of eurocentrism, epistemic colonialism and the legacies of slavery. Creolizing Sartre re-reads Sartrean texts

to recast existential themes through the lens of Caribbean philosophies and the broader philosophies of the Global South. Contributors: Lawrence Bamikole, Sybil Newton Cooksey, James Haile III, Paget Henry, T Storm Heter, Thomas Meagher, Michael J. Monahan, Anthony Sean Neal, Nathalie Nya, Kris F. Sealey, Hiroaki Seki, Jonathan Webber.

Global Perspectives on Decolonizing Postgraduate Education Gumbo, Mishack Thiza, Gaotlhobogwe, Michael, Pedzisai, Constantino, Jojo, Zingiswa Mybert Monica, Knaus, Christopher B., 2024-05-13 A deep-seated issue persists in postgraduate education—one that threatens the relevance of academia in our diverse and evolving world. The problem at hand is the Western-centric nature of postgraduate education, where research paradigms, methodologies, and theoretical frameworks overwhelmingly reflect a Western worldview. This rigid adherence to Western ideologies has left indigenous communities on the periphery of academic discourse, denying them the opportunity to engage with their knowledge systems and practices. Despite the richness and prevalence of indigenous knowledge, the existing educational structure remains a barrier to their inclusion. This disconnect is not only an academic concern but also a societal one, as it hinders sustainable development and stifles the voices of indigenous scholars and students. *Global Perspectives on Decolonizing Postgraduate Education* serves as a compelling solution to the problem at hand. It offers a comprehensive roadmap to decolonize postgraduate education, infusing it with indigenous approaches, paradigms, theories, and methods. Through critical examination and practical strategies, this book empowers academics, curriculum designers, and postgraduate students to embark on a transformative journey.

The Politics of Race in Britain and South Africa Elizabeth Williams, 2015-03-18 The postwar government of South Africa, led by H.F. Verwoerd, implemented wide-ranging racial segregation laws, beginning the open policy of apartheid in one of Africa's most prosperous and internationally influential states. During the apartheid era, the British government faced an uneasy dilemma: while repudiating apartheid laws it maintained an ambiguous stance towards the South African government. As black South Africans were reduced to the status of non-citizens after the 1970 Citizenship Act, increasing numbers of exiles and fugitives were finding refuge in Britain, which was now home to a growing anti-apartheid protest movement. This is the first book to examine the British support for the anti-apartheid movement among its own black communities. Elizabeth Williams highlights the connection between domestic anti-racism struggles and the struggle in South Africa, showing how black Britons who were themselves fighting racism in British society identified and expressed solidarity with black South Africans during the Apartheid years. Williams further assesses the way in which Black communities in Britain viewed Margaret Thatcher's support of South Africa despite the international call for sanctions. Featuring the work of acclaimed documentary photographer and civil rights activist Vanley Burke, this will be an essential book for students and scholars of race, British history, international relations, post-colonial studies and South African history.

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I Write What I Like Introduction

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