

**Black Liberations Movement Mosaic**  
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Black Liberations Movement Mosaic  
Oral History Interview  
with  
Ms. Promotia Mangcu  
By Nhlahla Mosele  
Ginsberg Location, South Africa  
August 15, 2008

Interview with Ms. Promotia Mangcu

Interviewed on August 15, 2008

Location: Ginsberg Location, Eastern Cape, South Africa

Interviewer: Nhlahla Mosele

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Black Liberation Movements Mosaic

Nhlahla Mosele: [Untranslated Xhosa]

Promotia Mangcu: [Untranslated Xhosa]... sorry, edit that.

Nhlahla Mosele: [Untranslated Xhosa]

Promotia Mangcu: [Untranslated Xhosa]

Nhlahla Mosele: Okay, no, thank you. The date of today it's 15 August, 2008, and we are here in Ginsberg at Mrs. Mangcu's house.

Promotia Mangcu: *Ms.Mangcu.*

Nhlahla Mosele: Oh, Ms. Mangcu's home. Yeah, actually I'm kind of confused this is Mrs. and Ms. Yeah, okay Ms. Mangcu.

Promotia Mangcu: [Incomprehensible]

Nhlahla Mosele: We are doing research... we come from... I'm from Ginsberg, too. My name is Nhlanhla Mosele, and I'm with my colleagues from the U.S. who are doing this project of BCM and AZAPO philosophy. Now, we got some question that we might ask you, we need to ask you, what the first question might be is, tell us about your life, but... your early life.

Promotia Mangcu: Would that include the involvement in the BCM...

Nhlahla Mosele: Yes.

Promotia Mangcu: ...or my life...

Nhlahla Mosele: Yeah.

Promotia Mangcu: ...personally, with my family?

Nhlahla Mosele: Yes.

Promotia Mangcu: Well, I was born in Port Elizabeth, grew up here in King [William's Town]. And I lived in Cape Town for the better part of my life which is where I was actually introduced to politics when I was in high school. I was introduced to the BCM, at the time as SASO [South African Students' Organization], in...at the University of Cape Town there was a meeting there for NUSAS [National Union of South African Students], that was a students' movement of universities, but I was still in high school. So, out of curiosity, we went to the meeting, and we experienced the walkout of Steve Biko and some colleagues from NUSAS to form their own Black Consciousness Movement—that was the first time I was actually introduced to it—because at the time I was just serving in the high school SFC, and I actually became aware of what was happening, not that I was not in... I was not aware of the state of the black people in the country. But the first impression I got as a youngster at the, or as a teenager, at the time, was at UCT [University of Cape Town] in Capetown in 1968.

Nhlahla Mosele: Okay. What was your community like at the early stages of anti-... of Apartheid regime?

Promotia Mangcu: Well, I lived in two places at the time of the uprisings, because I lived here in King William's Town in the Eastern Cape, and I lived in Cape Town as well. Cape Town to me was the worst operated area during my younger days because you had the colored community, you the black community, then you had the white community. And the differences of how we lived, because at the time we felt that the white regime actually preferred colored people to black people. And we used to undergo a lot of raids, pass raids, as a family. Remember my father,

being a school inspector, had the privilege of being a permanent resident of Cape Town, but my mother couldn't, didn't qualify, because she was not serving the government of the time, so there were almost monthly raids at home, and we, it affected our family. A lot.

Nhlahla Mosele: Okay, okay. So tell us a little bit more about... what were your first experiences with Apartheid at the time?

Promotia Mangcu: My first experience with Apartheid was the very time that I'm actually talking about. Where the municipality of the [incomprehensible] not allow my mother to live in Cape Town as my father's wife, because my father qualified to live there, and us as his kids we qualified for a permit in Cape Town, but my mother couldn't, so every now and again my mother had to go and get a permit for six months, twelve months, two years, to live with her husband, with whom she'd been married for... more than thirty years. It was terrible.

Nhlahla Mosele: When did you become affiliated to BCM or AZAPO and why?

Promotia Mangcu: I became affiliated to BCM I think in the early 70s. When I came back from Cape Town after my father passed away in 1975, I joined the movement, I think unconsciously because at the time there was no such thing as you have a subscription and you belong to this organization. It was a matter of you doing your duty as a black person for the movement at the time, and [incomprehensible] was someone when we were growing up whose home was behind my grandmother's house. So he always had a way of, of course at the time I was in I was working for the Ciskei government, of using me to get information for him and certain aspects of

what government was doing, and I was able to give him that information. That's how I actually became involved, because I directly reported to him which was... my way of ... associating myself with the movement.

Nhlahla Mosele: I also believe that as young, as a young person or as a teenager girl at the time of Apartheid regime, each and every girl or each and every kid was having her or his dreams to become something one day. So what were your ambitions about life at the time?

Promotia Mangcu: At the time...when I was a kid, I always was interested in having a business of my own, living in a place like that, and getting some...business started and all that sort of thing. But it was not...that was never, there was never such a subject in black schools, on business practice or anything of the sort. You either became a teacher, or a nurse, or a lawyer, and that was not in my interest and it frustrated me a lot. And then my father registered me with ICS College, but even then I could not attend the college, because it was mostly in Cape Town whites or colored people, so I had to study from home. And I did not have the materials that I needed, though even if I could afford them, but I couldn't get them from the local libraries. There was library in the location, libraries were in town, so I couldn't go there. That actually frustrated me.

Nhlahla Mosele: Okay, what difference did the Anti-Apartheid Movement make in your life?

Promotia Mangcu: The...the difference that is the joy that it gave me for the opportunity of having made a difference in somebody else's life – especially my children. Because I can easily

be proud of the input that I had in creating a change in the country so that our children and the other people's children have an opportunity to develop themselves in society. To me that is one, one good thing that I feel I contributed to... bring about change.

Nhlahla Mosele: What did your family teach you about white people and the system of Apartheid because I also believe that at the early stages of life there were teachings that your parents maybe... were teaching you about people so, what are they?

Promotia Mangcu: One thing I remember about my father... he always was telling, he used to tell us at home, specially at supper time, that the only thing that we need to be aware of as kids growing, that at some stage this country will belong to black people, because of his own experiences of forced removals, his family, and having to move from one city to another, sometimes in situations where he actually did not want to go, but by virtue of his work, government forced him to work in the Eastern Cape, in the Transkei, in the Western Cape, having to remove his family to all sorts of funny places which he himself sometimes did not know, and we had to acclimatize ourselves to the situation, whether we were willing or not. And then he would always emphasize it that, we need to understand that if change comes in this country, we must contribute, so that our children do not suffer what we were suffering at the time.

Nhlahla Mosele: Okay, okay, ma'am, what kind of books did you read at the time of Apartheid?

Promotia Mangcu: [Whistles, laughs] Oh, so many. I remember this guy, Alex Hailey... was one of the books that was given to me by my father, and I could not understand him at the time, but his influence in my growing did a lot of, had a lot of influence because he made me realize who I was, where I came from, and what it is that I need to give to the world. Because those books I actually obtained them from my parents.

Nhlahla Mosele: Well another thing, ma'am I think I take from side of, point of view as a young South African... person who is living in a liberated South Africa today. There's a confusion between BCM and AZAPO. We really don't know what was the BCM means or what it means; can you define us how does AZAPO differ from BCM?

Promotia Mangcu: To my knowledge, the basic philosophy of Black Consciousness is the basic philosophy of Azanian People's Organization, because the very people who actually formed AZAPO in 1981 belonged to the Black Consciousness Movement, and they felt at the time because the Black Consciousness Movement had been banned, rather they form AZAPO for some time, and then, post-liberation, it'd go back to being Black Consciousness Movement. But post-liberation that couldn't be, because other people actually felt that AZAPO did not actually stand for what Black Consciousness Movements was all about, and I think maybe in marketing the idea of AZAPO being thewhatcha-you call—that custodians of Black Consciousness. Maybe they failed to make realize what it was all about, and more than anything else I think AZAPO was affected by telling its members not to vote at the very first elections, and they lost a lot of membership and credibility because of that.



Nhlahla Mosele: What kind of influence did BCM have on you personally?

Promotia Mangcu: Biko?

Nhlahla Mosele: BCM.

Promotia Mangcu: BCM. It, to me, it's next to religion. It's a philosophy of the way I live, the way I conduct myself, what I teach my children, the difference I make in each and every person's life, my contribution to my society and my community, because this what Black Consciousness was all about in being who you are, how you make your mark, in this country, in this world, but most importantly in your community you need to make a difference, you need to educate politically, you need to make sure you make a difference in a person's life, and it's a basic philosophy of my life, next to my religion as I said. And then it's the way I'm bringing up my children, to contribute to society because there's only one thing that you can do, if you say you're living in this country in this world and then you are unable, as a black person, to make a difference in somebody else's life, call yourself a failure and I know I'm not.

Nhlahla Mosele: Ma'am, tell us, when were you first introduced to BCM philosophy?

Promotia Mangcu: Oh, as way back I think as 1973. Yeah, it's way back... [incomprehensible]

Nhlahla Mosele: Who did BCM appeal to within African communities?

Promotia Mangcu: Fortunately for the Black Consciousness Movement, at the time, all organizations were banned. So, each and every person, be they PAC, ANC, or whatever, as long as they belonged to an, at the time, a struggle. They all came together during the time of Black Consciousness Movement, and [Steve] Biko used to say, he is aware of the fact that when we get liberated, most people will go back to their different liberation movements, and that will not kill the philosophy in the person, but at least it'll diminish the numbers, and it was not a matter of numbers at the time, it was a matter of us being who we are, being showed that there will be a change, and that change has to come during our time, not the next generation.

Nhlahla Mosele: What kept the BCM united or together?

Promotia Mangcu: It was a mutual feeling of the situation; you need to understand the Apartheid regime, and if you didn't understand the Apartheid regime you could not, I don't know anyone who was comfortable during the Apartheid regime, so it was a common factor amongst everybody—educationally, religiously, in society, in communities—there is no way you could not belong to something. That's what brought everybody to the Black Consciousness because it gave you an identity to become the person you are.

Nhlahla Mosele: Okay, why was BCM so effective, why did it developed... at the time?

Promotia Mangcu: There was no way it could not be effective, because everybody was feeling the pinch. There was no way you could evade the situation because you felt the pain no matter where you are. That pain brought everybody together because it was common to everyone. It

had to be that, you need to understand that, at the time of the Black Consciousness Movement, we just, all of us knew and all of us were, it was not an indoctrination. We told ourselves that the need regime change has got to come with the generation of the 70s, and not any other generation. It has to make a difference; most of the political people were in prison. So, even if they were in prison, we could not sleep, we had to do something, so that the struggle continues and nothing stops. So the vigor, eagerness, the energy was there with everybody and we had to move. You couldn't sit down.

Nhlahla Mosele: Why did BCM declined? Why did BCM decline?

Promotia Mangcu: There was no way it could not decline, because remember... before 1990, when everybody realized that all the liberation movements were going to be unbanned. According to Biko, really gospel according to Biko, people went back to their homes—those who belonged to the PAC, those who belonged to the ANC, and the numbers diminished, you see, and the act of not being involved in the very first elections of the country de-motivated some people. And those people did not, were not just de-motivated and then joined other organizations. They were de-motivated and decided not to do anything. And even some of the people who were stalwarts in the Black Consciousness Movement, eventually when we realized that they were going to the ANC or the PAC, there were people remember who looked upon them for leadership, and they're so de-motivated and disappointed, they just decided not to do anything and sit at home. Then the few who were there, I think they're unable to market what Black Consciousness was all about. And Black Consciousness had to stop being a liberation

movement, but become an organization that would create change, and that did not happen. So a lot of people just... vanished from the scene of politics.

Nhlahla Mosele: Is it still relevant? If so, among whom...BCM?

Promotia Mangcu: To me it has always been relevant. You can't kill a philosophy. You live by it, you stand by it, you do everything that you want to do...by it, and if you don't live by those...if you don't live by any philosophy, let alone it be Black Consciousness, then, at the end of the day, you cannot fulfill yourself as a person. You can't be whole. And, but, the people now who are opportunist who just took the philosophy in another direction just to fulfill their own ambitions, which is quite disappointing today. But those who are still, actually if you look at the situation now, people still believe in Black Consciousness Movement. I'm not [incomprehensible], believe you me. Because, the being in the person is not looking for richness, for what, but for quality of life. Now if you're looking for quality of life and not look at life in quantities, you are bound to disappoint a lot of people who want to be rich. So, Black Consciousness philosophy doesn't live with people who want to enrich themselves, but those who want to make a difference to their communities to fulfill their lives. That's the only reason that I know.

Nhlahla Mosele: Okay, okay, Ms. Mangcu. Each and every time when I'm hearing about this thing of BCM, or, yeah, everybody's talking about Steve Biko. Tell me: what other people were instrumental in the BCM movement, other than Steve Biko?

Promotia Mangcu: Oh, Kenny Rashidi, and his wife [incomprehensible], then it's [incomprehensible], then it's [incomprehensible], and...oh so many. ...This lady, the one oh, what's this lady's name, oh...[incomprehensible], and the one who had the child by Steve.

Nhlahla Mosele: Ramphele.

Promotia Mangcu: Ramphele. Mamphela Ramphele. She was one of the most prominent people in the Black Consciousness Movement. I can call so many...Barney Pityana...[incomprehensible]... and, oh there were a lot. I remember the late [incomprehensible], from Grahamstown. [Incomprehensible] was [incomprehensible]. Oh there were many, there were many. There are many people who actually made a difference.

Nhlahla Mosele: Yes they did.

Promotia Mangcu: And the present... president of AZAPO presently, [incomprehensible], oh, [incomprehensible].

Nhlahla Mosele: [Incomprehensible].

Promotia Mangcu: [Incomprehensible], yes. [Incomprehensible], [incomprehensible], I don't know, I can count so many.

Nhlahla Mosele: Yes indeed, ma'am; the list is endless.

Promotia Mangcu: Yes, it's endless.

Nhlahla Mosele: You can name them all. [incomprehensible Xhosa]

Promotia Mangcu: And that advisor to the president politically... oh, what's this lady's name, I've just spoken with... okay, but there're so many.

Nhlahla Mosele: Do you BCM had a lasting legacy?

Promotia Mangcu: The only thing that gives me joy with the present state of affairs in South Africa. A lot of people are now beginning to realize how important Black Consciousness philosophy is, or was, into their lives, and they feel that the present state of affairs is not actually addressing black issues. And slowly, slowly, the youth is becoming aware of which direction this country is going and they're fighting it. Though, not in the manner that we used to, but in their own, in their own, I would say diplomatic manner of addressing issues. Young people are beginning to be aware what Steve Biko stood for, and they are aware that things are not going into that direction and they're taking it up because they want to be recognized, and I'm enjoying it.

Nhlahla Mosele: Yeah, yeah, yeah. How did Steve Biko's affected anti-Apartheid regime?

Promotia Mangcu: Come again?

Nhlahla Mosele: How did Steve Biko's death affected the anti-Apartheid?

Promotia Mangcu: [Whistles] That's...an enormous question, because I think the Anti-Apartheid, the Apartheid regime thought that the death of Steve Biko would halt all forms of struggle, and when they discovered that it just escalated... people's feelings and endeavors to kill whatever was coming towards them, as perpetrated by the Apartheid regime. What they actually did by killing Steve was just to revive the spirit of the people, and it didn't die. I think it is actually the ghost that haunted them up to today because change eventually did come.

Nhlahla Mosele: Ms. Mangcu I think there is still a question [incomprehensible] on Steve Biko's death. There's a lot of explanations and so, so why do you think Apartheid regime murdered Steve Biko?

Promotia Mangcu: I think I just answered it, they thought that they would put an end to the struggle. He was so big and huge to them, and they thought that if they killed this man, everybody's wish or everybody's hope, or whatever Steve had promised would just die with him, and it didn't happen like that. So that was the only reason that they actually killed him. Remember the man was...like a giant. So fighting Steve was not an easy thing, because he used to fight in prison, he never allowed, you know, to be hit left, right, and center, and fighting that man was too much of a task, there was no other way. There was a way that they could have done it, but killing him was not the answer.

Nhlahla Mosele: Okay Ms. Mangcu I know as [incomprehensible] of South Africa today, this is a men's [incomprehensible], and I cannot believe that you have come a long way.

Promotia Mangcu: Yeah.

Nhlahla Mosele: Yeah, what was the role of women in the movement...BCM?

Promotia Mangcu: [Whistles] There was a lot to do. As I said there was a lot to do. Oh Steve, I think he actually believed in an individualistic approach, and depending on what you as a person were doing at the time, like me, we didn't had, he did not have women decide and men decide. We are all equal...in contribution, in intelligence gathering, in working towards a common goal. He did not have a division that you are a woman, you can't do ABC. You are a man—no, we were equal. There was no division at the time.

Nhlahla Mosele: Okay.

Kyle Coston: Have you asked about the liberation songs?

Nhlahla Mosele: We don't have those question.

Max Paschall: It was part of the extra questions.

Kyle Coston: What was the importance of the liberation songs? The songs that you guys sang?



Promotia Mangcu: Oh that was a, I think it's an African thing to sing. With us you sing in pain, you sing when you happy, unite each other, and you become one through song, and it was very much important that we did that but, of course, one of the problems that we actually had was that, even if we were singing, most of the songs that we were singing were banned.

[Incomprehensible] banned a song. So you had to sing in certain corners and certain situations under certain conditions and especially those who were detained every now and again, they used to unite themselves through music. It's an African thing to sing...in pain, in joy, you sing. It actually takes away the sorrow that you're feeling at the time, and that was the inner core of who we are, because singing to us is like calling your ancestors, calling your God, and it united us, enormously.

Kyle Coston: Do you remember any of the songs that you sang.

Promotia Mangcu: [Laughs]

Kyle Coston: And if you do, could you sing a little bit of one for us?

Promotia Mangcu: Oh....

Kyle Coston: Just so we could get a little taste?

Promotia Mangcu: I know a few. I used to love Steve—[sings]. That is, “It’ll be like that until the end of time.” It was one of our wishes that change will come, and it’s important that it comes, and it will be like that until the end of time.

Kyle Coston: Thank you.

Promotia Mangcu: Sure.

Kyle Coston: Max, you have some more questions.

Max Paschall: So, you’re in AZAPO, right?

Promotia Mangcu: Yes, I was in AZAPO.

Max Paschall: And what did you do there?

Promotia Mangcu: In AZAPO, I think I was what you call a courier, and I’ll end there. [Laughs]

Max Paschall: And, why do you think AZAPO developed? How did it do it?

Promotia Mangcu: When it came about in, between 1980 and 1981, it was actually an organization that realized that the Black Consciousness philosophy could not just come to an end

because it had been banned. The spirit of Biko has got to live on through AZAPO, that was the gist of the letter.

Max Paschall: And, in what way did it develop?

Promotia Mangcu: The guys who actually belonged to the Black Consciousness Movement, [incomprehensible], [incomprehensible], [incomprehensible], they all came together, [incomprehensible], they all came together. I was in Joburg [Johannesburg] at the time, I remember, to form the organization, and a lot of people, because they recognized them, decided that... might as well go back to the same [incomprehensible], and then it definitely developed like that because we were all recognizing and knowing who they were, what they stood for, and it was important that we go with them because we'd been with them for a very long time. We couldn't let go at the time, no, we couldn't do that.

Max Paschall: And do you see any difference between AZAPO philosophy and, I guess, pre-1977 BCM philosophy?

Promotia Mangcu: There's none. To my knowledge there's none. No, there's none. A lot of people want to believe there is, there's none. Except that with a change of times the approach towards marketing the organization was not as dynamic as it was before. And the numbers had dwindled so, you are unable to market your philosophy then definitely you are in trouble.

Max Paschall: So, how was it marketed before?

Promotia Mangcu: At the time, remember before, all organizations were banned, so Black Conscious Movement was the umbrella of all organizations, so you didn't even need to market it, because it was automatic. It was in you to be involved in Black Consciousness, because you did not have a home, you did not have the ANC, you did not have PAC, only one organization was around. So, it was easy to market it at the time, because people needed to identify themselves with the struggle in any manner, and Black Consciousness was the struggle at the time.

Max Paschall: And how were people exposed to BC philosophy?

Promotia Mangcu: Schools. That's where it started. Especially in the high schools and universities, and then to communities by creating organization like...Black People's Conventions, you see, and created the clinics, you know, looking out for people's health in the society. And there were some programs, a lot of programs that the Black Consciousness Movement had created for people to recognize some of the poor qualities of life that they were living, and how they could improve and develop themselves in society. So, at least they were able to identify themselves with something that was black-orientated with no white people being involved, and it was a joy to work for those programs.

Max Paschall: And are there...other...how did the black community react after the death of Biko and the suppression of BCM, and what was the general feeling at the time?

Promotia Mangcu: That was a big problem. You know, [incomprehensible] Biko died, and...he was buried. For a very short period of time, there was a lull, because people didn't know which direction to go. Like, you take a man like Biko, you kill him, and most of the leadership of the Black Consciousness at the time, some of them went into exile, some of them were...went into prison, and there was some sort of, a very hollow feeling...for everybody and people didn't know what to do. We did have that period of time, but when AZAPO came up, between 1980 and 1981, then people at least had a direction, but that lull had created a vacuum, you know, in people's lives because at some stage one needed to know from here what do I do. You see, there was such a thing.

Max Paschall: And I've heard that AZAPO had a socialist economic slant to it.

Promotia Mangcu: Yes.

Max Paschall: So how do former AZAPO and BCMA members...feel about the current economic situation?

Promotia Mangcu: About the current economic situation? Ha! And I'm glad you actually asked that one because, presently, people who belong to both AZAPO and did the Black Consciousness are very much aware that when it comes to economics, black people are not calling the shots at all. It's only the chosen few who are, what do you call, benefitting, by virtue made of being who they are some by struggling to get there, but the present economic situation does not favor blacks at all. And it's far from that, and we are aware. We don't know how or when we will get there,

but we will get there, that's for sure. But it's not favoring black people at all. It's still in white hands, and there's no joy in that.

Max Paschall: And, I think we should get the other five questions—exit questions.

Kyle Coston: Well, I asked one, another question is, how do you feel about the changing of streets names, monuments?

Promotia Mangcu: There is not that much consultation on that issue. Because, for example, you get the Steve Biko...monument in....thing in...in East London. And they've been depicting Biko as some sort of soldier, that's what Biko was all about? That man is too short to be Biko in the first place, he is too short. [incomprehensible], that was not what Biko was all about. Biko was about intelligence, Biko was about education, Biko was about humanity; that statue doesn't represent that at all. And the strangest part of it when they decided to create the statue, they took—I'm not being racist here—a white person to do that. They never consulted any black sculptors to portray who Biko was. There's nothing humane about that statue. There's nothing loving about that statue. There's nothing intelligent, or educational about that statue. Actually, if you didn't know that, or you didn't the word Steve Biko was in town there, you would never recognize it. You cannot portray Biko as a war person: he wasn't. He was about the intelligence of black people, their humanity, and their being as Africans. You don't see the African man there. I don't know what that is, I don't recognize it as a statue, and most importantly, there's no consultation that comes to name-changing, and you discover that they will name, they will take to me one organization is actually dominating the changing of names, as if the people who

actually went through the struggle belong to one liberation movement, and it's not like that.

So...that doesn't give us joy. We wish there could be more consultation on the issue.

Max Paschall: And, how did BCM affect the 1976 Soweto Uprising?

Promotia Mangcu: To me, personally, BCM was the cause of the 1976 uprising.

[Incomprehensible] people say, and that's it. BCM was the cause of the 1976 uprising, and that's it. Never mind what anybody else says, because that's the truth, and they know.

Nhlahla Mosele: So, Ms. Mangcu, tell us, how do you feel about this Steve Biko thing that he has not been represented, there's no national property or there's no national avenue that named after Steve Biko in South Africa, except only this Biko Bridge in King William's Town, in East London?

Promotia Mangcu: The...sometimes, you know when people do things. To me it's like they fear creating Biko as a liberation hero in order to be able to hide behind something that I don't know. There is no way you can take a man like Biko and make him as small as East London, because as far as Biko is concerned, you create a man like Martin Luther King, because he's the only other person I can actually compare him with. And then you create a national day for him national holidays, because even the Steve Biko Day is only celebrated by a very few people on the eleventh of September. They don't make it a national day for him, which means there's something wrong somewhere. Why, we don't know but at some stage, one day, they will begin to realize they were wrong, and we were right.

Kyle Coston: I got another question. You spoke about the youth and how they're addressing the issues that are important to the African community or the black community altogether today and you said that the youth have their own unique way of addressing things that isn't the same way that you addressed things.

Promotia Mangcu: Yea, addressed things, yeah.

Kyle Coston: And this is from my own personal, my own information, how would you say that the youth are addressing it?

Promotia Mangcu: To...my impression with the youth now is that there's something that one called an "African thought." Youth are beginning to understand that they are Africans in the first place, and if they need to develop, they have to develop their "Africanism." They need to identify themselves with Africanism and understand that in order to develop as a person you don't have to go to Europe, you have your own continent, and your own country to start developing yourself, and youth is beginning to realize that. And the joy of it is the fact that they are doing this self-development projects—things that they would be proud to stand up and say, "This is the baby that I brought into this world and brought it up," in any [incomprehensible], which is something that we didn't do for us; our struggle was get rid of the Apartheid regime, to give our children only opportunity; so, if you bring up your children in that environment and make them understand, they don't have to get to Europe to become who they want to be. You don't have to learn from the West, we've got the West here already. Instead, you develop



yourself from what you have to become a true African person, and create change and difference in your life. That is the difference between our struggle and theirs, and theirs is not that of bombing places, having guns and stuff like that. They know they need education, they need to be intelligent, they've got to be diplomatic and develop this country the way we had hoped it would. Right now opportunities are here and there, but bit by bit we'll get there but what the joy of it is that they're upcoming as entrepreneurs, as, you know, technicians, as artisans, which was, which did not exist in the past. You never found a black electrician, just a lousy electrician, you never found that before, but youth today is aware—they're becoming engineers, they're becoming doctors, they are in all sort of fields, scientific or otherwise. [Incomprehensible], they are beginning to identify with being Africans, which is what we're fighting for in the first place.

Max Paschall: What kind of music were you listening to back in the 70s?

Promotia Mangcu: Oh, Miriam Makeba, [incomprehensible], [incomprehensible], you name them. It was... there's a kind of music we were interested in, mainly. And then locally of course you had your [incomprehensible], who identified with the struggle, but mostly we enjoyed the type of music and we wanted to watch *Roots* in camera, because it was banned at the time. Those were type of things I was interested in; we couldn't even watch Cry the Beloved Country what are you talking about. You can imagine not watching Cry the Beloved Country, but we were able to do that one or the other. We got hold of the material, and we used it. That was actually to encourage us to know that the struggle can never be over, just by someone telling you that you can't listen to that music, you can't do that. It wasn't over Hugh Masekela was one of our favorites, and of course he was banned.

Max Paschall: And what kind of music was that?

Promotia Mangcu: Hugh Masekela? Oh, it's African soul. You've never listened to Hugh Masekela? Where do you come from? America brought him about, because we never gave him the opportunity.

Max Paschall: I better get that CD.

Promotia Mangcu: You better get that CD. Quick, because I said so. Anything else, gentlemen?

Nhlahla Mosele: [Incomprehensible Xhosa] for this interview, it's really enriched and enlightened us, we thank you.

Promotia Mangcu: I thank you for the opportunity. Just hope it gives you what you were looking for, develop it so that it can create change in somebody else's life. Thank you, gentlemen.

Nhlahla Mosele: Yes indeed.

Max Paschall: Thank you.

[End of Tape]