Decolonizing states, like their European predecessors of the eighteenth or nineteenth century, deploy the heritage turn (scripting the past into a time honored origin and set of values, codified in museums, courts of law, universities). They do so to empower the new nation with unity, longevity, origin, legitimacy. When former revolutionary organizations become the de facto state, as in the African National Congress now the South African government, they seek legitimacy through the cultural currency of heritage, but also through legacy: proof that they are not only born of a special, justice-seeking origin, but that they are also on the job continuing the project. As the state becomes de-legitimated (though its failure of delivery and neo-liberal turn) the desire to demonstrate heritage, and legacy becomes, at least for a time, more acute. At the same time universities, themselves the inheritors of activist, anti-apartheid legacies turn to the past as perhaps the last place where in a neo-liberal country the struggle for justice may be waged. In both instances heritage-making becomes the place where anti-apartheid legacies of struggle meet the contemporary world of marketing and profiling.

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