CHAPTER IV

LONG WALK TO FREEDOM: A DOCUMENT OF HUMANISM

4.1 Introduction

Nelson Mandela’s autobiography fulfills all the distinctive features of its genre. The Autobiography ought to possess and display the distinctive features in its content as well as form. The title Long Walk to Freedom (2003) has been reinforced with the subtitle as The Autobiography of Nelson Mandela. The title clarifies its literary stance. It is an autobiography of a man called Madiba who was then known to the world as first Black President of South Africa, the country then was infamous for its brutality of segregation and racism. While dedicating the preface to his long list of lovable blood clans, he dutifully adds, “to all my comrades, friends and fellow South Africans whom I serve and whose courage, determination and patriotism remain my source of inspiration.” (Mandela, 2003: p- 1) Nelson Mandela combined himself with entire nation, South Africa as a family and gratifies his love towards all. Love was the soul principle of his life and duty. The entire nation South Africa was his world and he dedicated the story of his life to everything and everyone that belonged to South Africa.

Nelson Mandela wrote his autobiography at the age of 73 when he became the First President of South Africa. The ‘stand point’ Nelson Mandela chose, was very crucial and vital because he wanted to personify his journey from ‘rags to riches’, from ‘literally nothing to becoming everything’. He could see life backward from the highest point. As an autobiographer, Nelson Mandela scored a point for choosing the right time for writing his autobiography,

“As the very act of writing a life down constitutes an attempt on the part of the writer to justify one’s life and implicit in every act of autobiography is the judgment that life is worth being written down.” (Onley, 1972: p-57).

According to Marcus, the critic, “The autobiography thus should rather belong to the people of ‘lofty’ reputation or people who have something of historical importance to say” (Marcus, 1985: p- 31-32).
Nelson Mandela in his acknowledgement to the autobiography said that, “I began writing it (autobiography) clandestinely in 1975 during my imprisonment on Robben Island.” (Mandela, 2003: p-1) Mahatma Gandhi also who started writing his autobiography during his imprisonment. The solitude of prison seems a necessary factor for all political personalities to write their autobiographies as they all are in ‘want of time’. Martin Luther King Jr had attempted his autobiography Stride towards Freedom but couldn’t complete it in his short span of life simply for “want of time”. Nelson Mandela admitted, “Since my release, my schedule has been crowded with numerous duties and responsibilities which have left me little free time for writing.” (Mandela, 2003: p-1) The act of writing an autobiography has lots of challenges and difficulties but Nelson Mandela overcame them.

4.1.1 The Significance of the Title

Nelson Mandela’s Long Walk to Freedom (2003) is assembled into eleven distinctive sections which symbolize distinct remarkable episodes in his life. His labeling to those life experiences manifests the importance of his approach towards those events. The style of Nelson Mandela’s story telling is simple yet touching as it takes the reader into past creates the real picture of him. Nelson Mandela chronologically joined the smaller incidents into a unified whole. The adjective in the title ‘Long’ signified many connotations attached with the word as it hits clearly towards the efforts and suffering he endured in his slow but steady ‘walk’ towards freedom. It implicated his attitude and philosophy towards life. Nelson Mandela exhibited many meaning associated with the word- ‘long’. The longer size of South Africa might be one important implication as it is the 25th largest country in the world. The geographical size makes the country longer than many other nations of Africa. All the provinces of the country are mingled into the story and the setting involves the entire nation, the vast land of South Africa. The autobiography depicted the minute details of the land “Qunu” village which was “situated in a narrow, grassy valley crisscrossed by clear streams and over looked by green hills.” (Mandela, 2003: 9) Secondly ‘Long’ also means the historical length of the past and its distance from the present. Colonialism began in South Africa in 1652, followed by the Slavery and Forced Labor Model in 1652, Jan van Reinbeck set up a refreshment location in what is now Cape Town, and it became a station for trading
slaves. The black history of oppression and colonialism had been a ‘long’ and unforgettable memory of every black South Afrikaner. At the end of 1950, there were just four nations in Africa—Egypt, Ethiopia, Liberia, and South Africa, which were ruled by white minorities. By the end of 1960, Britain, France, and Belgium all dismantled their colonial empires in Africa. But South Africa struggled longer than its neighboring countries for freedom. Its longer struggle symbolizes painful historical memory. “It was during those long and lonely years that my hunger for freedom of my own people became a hunger for the freedom of all people.” (Mandela, 2003:751) Freedom didn’t come naturally to Nelson Mandela and South Africa, it wasn’t a sudden revolution which happened in a short span of time but it was very slow and lengthy process. In his words, “I have walked that long road to freedom.” (P-751) The time that he accounted in achieving the freedom was like a dark night of South African history but he didn’t seem to be tired and relaxed, he put new energy into future and he said, “I dare not linger, for my long walk is not yet ended.”(P-751) He gave new meaning of hope to his South African brothers and sisters for whom he toiled.

4.2 Nelson Mandela: Humanism as Legacy and Heritage

Nelson Mandela in South Africa as Gandhi is in India, worshipped as a crusader of peace, equality and forbearance. Mahatma Gandhi’s autobiography portrays ‘the making of Mahatma’, an evolutionary change that transformed a mute Mohandas Gandhi into ‘the father of the nation’, Mahatma (the great soul) Gandhi. Nelson Mandela’s status in the world is as grand and sublime as Gandhi’s in India. Barack Obama, the President of USA in his tribute to Nelson Mandela in December 2013, on the occasion of his funeral praised his legacy as,

“Born during World War I, far from the corridors of power, a boy raised herding cattle and tutored by the elders of his Thembu tribe, Madiba would emerge as the last great liberator of the twentieth century. Like Gandhi, he would lead a resistance movement, a movement that at its start had little prospect for success. Like Dr. King, he would give potent voice to the claims of the oppressed and the moral necessity of racial justice.” (htpp#whitehouse.com/Obamaspeeches)

Nelson Mandela is always compared with Mahatma Gandhi and Martin Luther King Jr. for their common values and stand on certain issues in the betterment of humanism.
Nadine Gordimer was one of the admirers of Nelson Mandela. Nelson Mandela was sensitive towards his white counterpart and while paying tribute to his favorite writer Nadine Gordimer, he had said in the autobiography,

"I tried to read books about South Africa or by South African writers. I read all the unbanned novels of Nadine Gordimer and learned a great deal about the white liberal sensibility, when I walked out of prison, that was my mission, to liberate the oppressed and the oppressor both. Some say that has now been achieved." (Mandela, 2003: 751)

Nelson Mandela’s contribution in freeing South Africa from racism is the most appreciated fact and reconciliation after independence is also equally important in the history.

4.3 Humanism Reflected in Nelson Mandela’s Autobiography

Nelson Mandela’s autobiography *Long Walk to Freedom* is a unique autobiography which is considered as an epic of the millennium. Nelson Mandela symbolizes humanism itself. His autobiography is the Bible of humanism. The values he stood for and fought for can be elaborated as his principles for humanism. In the new millennium Nelson Mandela was seen as a reconciliatory figure. His contribution towards the blacks and the brotherhood with the white minority is still appreciated across the world.

4.3.1. Realization of Slavery: Apartheid

Autobiography is a simple and best way to understand the person and his deeds. The First section of autobiography is a *Countryside Childhood* covers the life span of 23 years from his birth in Fort Hare in 1918 to his departure to Johannesburg in 1941. The upbringing period or ‘coming of age’ is always a crucial period in life which also constitutes the foundation of the giant structure. Nelson Mandela’s childhood set some specific points of his life which at one side depicted his internal growth and on the other hand his outlook towards the ‘cruel’ system around him. Like Mahatma Gandhi and Martin Luther King Jr., Nelson Mandela started his story from his birth.
The Historical circumstances of that particular was described by him in very interesting way, as he said,

“The year of my birth marked the end of the Great War; the outbreak of an influenza epidemic that killed millions throughout the world and the visit of a delegation of the African National Congress to the Versailles peace conference to voice the grievances of the African people of South Africa.” (Mandela, 2003: 3)

Nelson Mandela was blessed with his rich ancestry of chief by both blood and custom as his father was appointed by British rule as the chief of Thembu tribe. Nelson Mandela’s clan name ‘Madiba’ by which he was addressed and known throughout the World was a Xhosa king of Thembu, Chief of that community in the Eighteen century. It was a sign of highest respect to his past and race. Nelson Mandela was aware of his identity as a chief of the tribe but he admitted that, “Although I was a member of the royal household, I was not among the privileged few who were trained for rule.” (P-5)

Nelson Mandela’s growth and the graph of his reaching the focal point of his life could be only understood through the experiences of his childhood. Parents had been a source of inspiration in many cases of great men. Mahatma Gandhi and Martin Luther King Jr gratified their debt towards their father in detail, particularly Martin Luther King’s father consistently peeps through his autobiography but both Nelson Mandela and Mahatma Gandhi received fatherly guidance and support for short span of time. Nelson Mandela’s father died when Mandela was only 9 years old, he recalled the death of his father as “His pipe still lit, he died.” (P-17) He defined his father in a very brief but poetic essence, “I defined myself through my father.” (P-17) Nelson Mandela who seldom became emotional throughout his autobiography narrated the incident so easily and added that “I do not remember experiencing a great grief.” (P-17) But he certainly felt sad that his father passed away when he was a child. The death “changed my whole life.”(P-17) His father played a major role in making him realize the stern realities of black oppression and humility. He defined his character as ‘stern in discipline and exceedingly stubborn’ and adds humorously that “unfortunately have been passed down from father to son.” (P-17) His Father’s administrative, leadership skills, mastery over Xhosa history and oratory were the qualities Nelson Mandela
inherited. He owed a lot to his father and believed that "nurture rather than nature is the primary molder of personality." (P-7) One incident that Nelson Mandela narrated about his dispute with magistrate summarized his father's character and its deep influence on Mandela's life and philosophy. His father could not tolerate the insult done by the White Magistrate and he returned back his inhuman words. It made him to lose his chieftainship, fortune and wealth. The sacrifice inspired Nelson Mandela. The childhood was marked with his "awareness" about self and the historical assumptions of the self. Nelson Mandela was brought up in a rustic land far away from cities and cosmopolitan society so the brutality of apartheid was felt comparatively minimal. But his black awareness came from his childhood experiences in smaller incidents around him.

4.3.2. Humanism Founded on the Two Pillars of Ethical and Moral Consideration

To tolerate injustice was unethical and immoral for Nelson Mandela who wanted to create the wave of self-esteem and pride in the attitudes of the oppressed Blacks. He realized that the ancient order of ethical and moral heroes of his own tribe could be the motivational force for the struggle he recalled his past. He was not impressed with the mighty power of whites around him. His childhood heroes were typically Africans like Xhosa warriors about whom he heard from his mother. "My mother would enchant us with Xhosa legends and fables." (Mandela, 2003:12) The morals of the fable were his inspirations of morality. Nelson Mandela portrayed morality not as academic discourse but simply the truth of living. In an archetypical tale of a moral order Mandela juxtaposed the myth and reality, virtue and generosity and believed that the moral behaviors would be rewarded in ways that one could not know. The education in his college and school was of the Western style and it was based on academic and books. He believed that the learning could happen through ones observations and experiencing the life. His life experiences involved the customs, rituals and traditions of Xhosa tribe. The books he read of his own tribe were depicting the tribal living which was around him. Through the books and stories of his tribes he understood his culture properly. He realized that his ancestors were more profound in ethics, morality and truthfulness though they were illiterate. Education could create unending lust of
power and exploitations. The whites were more educated and knowledgeable but they were only brutal and cunning.

The African lives of black were looked upon as backward or barbaric. The whites had the superiority complex because of their education and culture and Blacks had inferiority complex about their self and society. Nelson Mandela purposely beautified the old customs and rituals and restored his pride in them. The moral system based on rituals of tribal communities had the logical values and was more advanced with human values like respecting women and ancestors. His belief system was moulded by the informal education he received from his own culture. The respect woman, children and old people was a contemporary custom of Africans. The belief system was respected and loved by Nelson Mandela because it was drawn upon the humanitarian aspect. While condemning the white rituals Nelson Mandela said, “When I visited the homes of the whites, I was often dumbfounded by the number and nature of questions the children asked their parents.” (P- 18) Western values were challenged through smaller incidents. He admitted that Whites created a feeling of awe and fear in his mind from teen age and they appeared to him as grand as gods. He was successful to come out of the shadow of Western domination. The school life was totally westernized and they were taught that everything belonged to the West was good and moral. The education system was British in its outlook which undermined their custom, their ideas and culture with the sense of superiority of their institutions and disregard for African culture. Nelson Mandela’s name was changed by a school teacher because it was not Western. ‘Nelson’ the name that Mandela made famous all over the world was actually given to him by his teacher at school. His original name ‘Madiba’ remained with him afterwards. The episode of ‘circumcision’ narrated elaborately in the autobiography was an attempt to show his respect for his culture and norms. Nelson Mandela tried to show his belief and pride in his own tradition and customs. He felt that Xhosa people believed, circumcision represented the formal incorporation of males into society. The tradition seemed brutal and savage but Mandela upheld it and justified it in unequivocal faith in the customs of his Xhosa tribe.
“As a Xhosa I count my years as a man from the date of my circumcision.” (P-30)

The ceremony followed by the speech of Chief Meliqqili which made him more thoughtful and mature. It seemed that his words began to work on him. Not only his manhood came with the circumcision but also his spiritually awakening was realized after that speech. His attitude towards whites started changing from that particular custom. Nelson Mandela’s view changed and there came a paradigm shift in his thinking about the Whites. He realized that the younger communities of Xhosa boys were the real tenants on their own soil. They were forced to go to cities where they would work for in shacks and drink cheap alcohol and live like slaves. They would cough their lungs out deep in the bowels of the white man’s mines destroying their health and they had lost their control over their own motherland. Among those young men, there were chiefs of different tribes but they would not rule hereafter as they would have no power to rule. The abilities, intelligence, the promise of these young men would be squandered in their attempt to lose out a living doing the simplest, most mindless chores for the white man. Freedom and independence were unknown concepts to them. The words of the Tribal Chief steered Nelson Mandela’s attitude towards the reality of his own people and society, community and nation. That moment was his spiritual awakening and self realization. The words of the Chief echoed in his ears,

“I well know that Quamata (God) is all seeing and never sleeps, but I have a suspicion that Quamata may in fact be dozing. If this is the case, the sooner I die the better, because then I can meet him and shake him awake and tell him that children of Ngubengcuka, the flowers of the Xhosa nation are dying.” (Mandela, 2003: 38)

This moment was the most vividly elaborated incident of his childhood memories. He realized the value of faith and his people’s suffering from this moment. As a school going boy Nelson Mandela encountered with the dichotomy of urban culture. The dress, etiquette, mannerism was quite opposite to his tribal identity. Clarebury School where he was sent to study was “colonial building” symbolizing western domination of Africans and he realized that he had to make my way on the basis of my ability, not my heritage. The prejudices were formed through the educational system, they were taught and forced to believe that the best ideas were English ideas and the best
government was English government and the best men were Englishmen. The experiences at school were embarrassing and testing but it “broadened” his horizons. When he completed the school education he found that, “I left Clarkbury. I was still at heart a Thembu and proud to think and act like one.” (P-39) His Wesleyan college days in Fort Beaufort, Nelson Mandela realized the identity crises and the glimpses of British colonialism. He came to know about Xhosa fighters who martyred their life for African nationalism. He went through the history of ‘dispossession of Xhosa land’ and century long conflict by Xhosa warriors like Sandile, Makhanda, and Moqoma, the last two were imprisoned on Robben Island. Few indents of his college days impressed him and changed his mind set. His zoology teacher Frank Lebentlele married a Xhosa girl, “this example began to undermine his parochialism and loosen the hold of tribalism that had imprisoned him.” (P-55) Another example that marked Nelson Mandela’s ethical behavior was Reverend Mokitimi’s undeterred and bold reply to Dr Wellington who was descendant of Duke of Wellington which created a feeling that a black man did not have to defer automatically to a white however senior he was. Another incident he reported that left an impression on his mind was “The Xhosa poet Krune Mqhayi’s visit” to his college. His appearance in tribal dress accompanied by a White Principal left an electrifying effect over him. Mqhayi’s poetic illustration and praising the Xhosa legends and myths moved Nelson Mandela with intense pride about being Xhosa. His dual identity one as Xhosa and other as African always hovered him throughout his college education. At his 21st year of age Nelson Mandela joined University college of Fort Hare, it was Oxford and Cambridge, Harvard and Yale for him. The Christian system exhorted to obey God and respect the political authorities and be grateful for the educational opportunities afforded to the blacks of Africa. These schools were often criticized for being colonist in their attitude and practices. Nelson Mandela put his trust in them as, their benefits outweighed their disadvantages. He met Professor Z.K.Matthews who was the greatest scholar of Africa, the very model of intellectual. His journey from a miner’s child to the greatest height of being a Professor in University surprised Mandela. He also became a Bible teacher at college and that role made him more realistic and matured. He supported his friend Paul who was suspended from college for offending a White magistrate. He
realized the fact that he was beginning to realize that a black man did not have to accept the dozens of petty indignities directed at him each day. He grew with ethical and moral discipline which became his soul force in the journey of life.

4.3.3. Humanism: A Fight against Injustice and Exploitation

Nelson Mandela became an icon of humanism not only in South Africa but also in the whole world. Nelson Mandela’s journey as a freedom fighter began with his first visit to Johannesburg and realizing the pathetic conditions of the Negros working in the mines. This insight ignited the spark of revolt in his mind. The dreamy picture of the city vanished with the dreadful reality of the city as he described,

“I saw black men in dusty overalls looking tired and bent. They lived on the grounds in bleak, single sex barracks that contained hundreds of concrete bunks separated from each other only by inches.” (Mandela, 2003: 79)

His long journey from country yard to metro city was an eye opening and stimulating inwardly. At his first encounter he saw the naked truth about black sufferings. It was his first sight of South African capitalism at work and he knew he was in for a new kind of education. His eyes were opened when he witnessed poverty in Johannesburg. He experienced the agony of those sufferings through his first job as a night watchman later on as a miner. His ignited mind moved towards political meetings with great politicians and leaders. It was a new kind of experience of knowledge and coming across great people like ANC President General Dr. Xuma, Walter Sisulu who became his companion in his struggle later on. His innocence was tarnished at each shocking experience of reality in the city. His older beliefs were shattered. Mr Sidesky who gave him a job in his firm left an impression about education and poverty of African people. Nelson Mandela felt that “only mass education, would free my people arguing that an educated man could not be oppressed because he could think for himself.” (p-84) Working with White law firm in, he came across the color prejudice at an official meeting when he was given a different cup than the white man’s cup. He refused and protested this prejudice. His co African black worker Gaur Radebe from whom he learned that, a degree was not in itself a guarantee of leadership. His informal life training was already begun by facing the bitter situations and experiences. Nelson
Mandela met his first white friend Nat Bregman who was a member of the communist party and who preached him the virtues of communism and persuaded him to join the party but Mandela turned down the offer on the ground that he was also quite religious and the party’s antipathy to religion put me off. He thought that the communist philosophy was not for South Africa as it was successful in Russia, Germany or England. The problem of South Africa was purely ‘racial’. He unlearned much unnecessary dogmatism related with education, knowledge and mannerisms. His settling at Alexandra opened up new avenues of learning and experiences which he needed to groom for the lonely battle against the apartheid. He had started attending ANC meetings. He finally actively participated in a public rally and officially started his career as an African Nationalist leader. Like Reverend Martin Luther King Jr who started his struggle against black oppression in USA with the Montgomery bus boycott, Nelson Mandela too participated in a protest against the bus fare hike and demanded to cut off the hiked fare. During the protest he realized the value and impact of public boycott. It was the first experience for him to lead the public and after nine days during the buses ran empty, the company reinstated the fare to four pence. The victory in Johannesburg compelled him to fight for his own people who were helpless. He decided to sacrifice his life for the cause of those poor black people and decided, that having a successful career and a comfortable salary were no longer his ultimate goal. The self realization happened in early phase of his life. His aim in life was decided from this moment. His vision broadened and thoughts matured and he reiterated finally that his duty was to his people as a whole, not just a particular branch or section. The humiliating experiences molded his inner zeal for the fight against apartheid and it strengthened his moral. An incident happened in his life in train journey which changed him inwardly. He had boarded a train which was not meant to be boarded by Africans. When he was detained by police he protested. The police called him “kaffir” and the derogatory remark stunned him. He replied to that policeman and got arrested himself. It was an arrest for self esteem. He followed the Gandhian way of retaliation. This moment conformed his ability to sacrifice for the cause of the oppressed. The self realization was the spark needed for the revolution; Nelson Mandela was completely ready to fight against the racism at all cost. The
fighter in him was awakened by the insults and dents to his self esteem. There were two ways for him to follow after those incidents, one was to compromise and move away with the tide or to register a protest and be ready to fight and to sacrifice. Nelson Mandela as fighter decided to take up the path of protest and fight.

4.3.4. A Humanist Leader in the Footsteps of Mahatma Gandhi

With his decision to fight against the mighty white authority and the apartheid, Nelson Mandela had a legacy of Mahatma Gandhi to follow in South Africa, he followed the Gandhian way. He realized that the change was in the air in the 1950s. He decided that it was a right time for action and the time for readiness for bigger and meaningful actions. Walter Sisilu was the leader of the anti-apartheid struggle and he became frequent visitor to him. The house of Walter was the meeting place for all fighters. He called it “Mecca” of all the fighters. Lembede, A.P. Mda, Dr.Xuma, Peter Mda, Oliver Timboo were the stalwarts who came across Nelson Mandela’s life in that period. With their initiatives he formed Youth League in 1953. Youth League was very aggressive to ANC. ANC’s basic policy differed from Youth League. Nationalism was supreme and uniting force for all African Tribes and Youth League decided to make it nationwide issue. The Youth league and Nelson Mandela decided to protest against anti African laws of 1913 land act, Urban Areas Act of 1923, Color Bar Act, Native administrative act. The plan was to shatter the illusion of Africans that whites would allow Africans to have control over their own destiny. As a policy maker Mandela was comprehensively opposed to communism as philosophy and considered that Communism is a foreign ideology unsuited to the African situation. He was well acquainted with the mind of the people of South Africa. Like Mahatma Gandhi he knew his own people and the situation of the nation. Mahatma Gandhian followers were fighting for their rights in South Africa. Mahatma Gandhi had left behind him a legacy of passive resistance and Satyagriha and Indians were fighting on the principles of Mahatma Gandhi. The Indian community’s struggle against the Ghetto act (1956) impressed Nelson Mandela. He realized the quality and the mature way of protest in Indian masses that needed the mass protest of agitations in a peaceful way. Indian people register an extraordinary protest against color oppression in a way that Africans
and ANC had not. Nelson Mandela owed his gratification to Indians and the legacy of Mahatma Gandhi as,

"The Indian campaign harkened back to the 1913 passive resistance campaign in which Mahatma Gandhi led a tumultuous procession of Indians crossing illegally from Natal to Transvaal. That was history, this campaign was taking place before my own eyes." (Mandela, 2003:119)

But Nelson Mandela didn’t want to go with either communist philosophy or Indian protestors because he knew that it was a threat of getting their movement being high jacked by them “because of their superior education, experience and training. He knew his strength and weakness. African community was neither educated nor organized and he was more helpless and desperate. In the year 1957 Nelson Mandela was elected to the Executive Committee of the Transvaal ANC. He was instrumental in carrying out a “doctor’s pact” a necessary pact for all communities including Indians and Black people. It was joint efforts of Indian Congress, Natal Indian Congress and ANC. This pact brought all the political parties together. It was a victory of Nelson Mandela’s leadership. In the political turmoil of 1958, the General Elections were won by The Nationalist Party led by Dr.Danial Malan. Malan was a notorious apartheid man who believed in ‘apartness’. The haphazard segregation of the past three hundred years was to be consolidated into a monolithic system that was diabolical in its detail, inescapable in its reach and overwhelming suppressive power. The cruel Apartheid and benevolent Christian church went hand in hand. The educated whites and cultural Christians joined hands to defeat majority blacks. The victory of Nationalist party in Nelson Mandela’s word was like, “Israelites journey to the Promised land. The Nationalist party started imposing more oppressive laws and acts which instigated the ANC to retaliate with new strategies. The challenge was given to ANC to retaliate. ANC discussed Gandhian way,

"The time has come for mass actions along the lines of Gandhi’s non-violence protest in India. The ANC leaders, we said, had to be willing to violate the law and if necessary, go to prison for their belief as Mahatma Gandhi had.”(Mandela, 2003: 130)
Mahatma Gandhi was the moral voice and model for ANC to follow. Nelson Mandela’s political camp opposed Dr. Xuma’s leadership and defeated him in the ANC elections. One of the friends of Nelson Mandela, Dr. Moroka became President of ANC, Walter Sisulu as Secretary General and Oliver Tamboo as National Executive. Indirectly the all the control came in the hands of Mandela and his political supporters. The new campaign was launched as soon as new leadership took over. 1st May was marked as Freedom Day and ANC launched a mass protest. More than two third of African workers stayed at home and refused to go for jobs. It was a civil disobedience moment of ANC. Even though the mass protest was peaceful, police opened fire and killed eighteen Africans who were in the mass procession. 26th June had become a landmark day in freedom struggle and it was decided to observe it as ‘freedom day’. As a policy designer Nelson Mandela felt that ANC needed to keep distance from Indians as well as communist. Indians in South Africa were seen as oppressor because they were employing Negros in their shops and businesses. Walter disagreed with it and reiterated that they must maintain unity of all fighters. Indians, coloreds and Afrikaners were inextricably bound together according to him. The ANC council resolved that ANC would hold demonstrations on 6th April 1952 as a prelude to the launching of the campaign for the Defiance of unjust law. That same day white South Africans would be celebrating the three hundredth anniversary of Jan Van Riebeeck’s arrival at the Cape Town in 1652. It was an occasion to resists and Mandela as leader came into action.

ANC also discussed whether the campaign should follow the Gandhian principles of non-violence or the Mahatma called ‘Satyagraha’ a nonviolence that seeks to conquer through conversion. Nelson Mandela was practical and flexible in his attitude. He felt that he saw nonviolence on the Gandhian model not as an inevitable principle but as a tactic to be used as the situation demanded. The campaign started violently. On the first day of the Defiance Campaign more than 250 volunteers around the country violated various unjust laws and were imprisoned. Over five months 8500 people took part. Doctors, lawyers, teachers, factory workers, students, ministers defied and went to jail. The campaign received an enormous amount of publicity and the membership of the ANC shot up from 20000 to 100000. It was a great victory for ANC and Nelson
Mandela. On 30th July 1952 when the Defiance Campaign was at its peak, Nelson Mandela was arrested on the charge of violation of suppression of communism act and was proven guilty in the court. He was sent to jail with nine months hard labor imprisonment. It was his first arrest and imprisonment. Thus going to jail became a badge of honor among Africans. "There was not a single act of violence on our side" said Nelson Mandela who followed Gandhian way of struggle. He felt it as a great sense of accomplishment and satisfaction. The campaign made Nelson Mandela free from a sense of doubt whether to follow Gandhian way. He was overwhelmed with the power of his decisions.

"I could walk upright like a man and look everyone in the eye with the dignity that comes from not having succumbed to the oppression and fear. I had come of age as a freedom fighter" (Mandela, 2003: 161)

4.3.5. Nation : The Home of Humanism

African Nationalism was associated closely with the unification of the blacks against the racism and apartheid. The blacks in South Africa were so backward in education and economics that it was difficult to create the feeling of unity and patriotism. The oppressive Apartheid regime in South Africa was so brutal and unjust that Nelson Mandela decided to devote himself completely in the struggle with Gandhian way. After his becoming one of four Deputy Presidents of ANC under the leadership of Albert Luthuli and in the beginning of his struggle, he faced a ban on meetings and gatherings by the white government. The ANC planned the strategy which came to be known as the ‘Mandela Plan’ or simply, ‘M-Plan’. As a part of the plan the ANC introduced an elementary course of political lectures for its members throughout the country. These lectures were not only meant to educate but to hold the organization together. Nelson Mandela fulfilled his duties with his work in the struggle and earned livelihood as an attorney. He started a law firm named as “Mandela and Tambo” in Johannesburg. The purpose was to provide legal help for desperate and poor blacks, who were charged under the crimes of walking through a “whites only” door, riding a “whites only” bus, using “whites only” drinking from a fountain or walking over “whites only bridge”. ‘Mandela and Tambo’ a law firm meant a lot to ordinary Africans,
"It was a place where they might actually feel proud to be represented by men of their own skin colour. This was a reason I had become a lawyer in the first place." (Mandela, 2003: 173)

He also tragically admits that no matter how well they pursue their career as attorneys they could never become a prosecutor, a magistrate or a judge. They frequently encountered prejudice in the court itself. Police will address them as "Kaffir lawyer". The judge will overlook them or look suspiciously at them. The Racial harassment was very common in the court but Nelson Mandela flamboyantly encountered these incidents and emerged as an entertainer in the court. He mastered the art of communication. The brutal attitude of the government compelled Nelson Mandela to adopt violence as a strategy. He advocated his changed strategy as he said,

"Non-violence was useless strategy and could never overturn a white minority regime bend on retaining its power at any cost. At the end of the day, I said, violence was only weapon that would destroy apartheid. In India, Gandhi had been dealing with foreign power that ultimately was more realistic and far sighted. That was not the case with the Afrikaners in South Africa. Non-violent passive resistance is effective as long as your opposition adheres to the same rule as you do." (Mandela, 2003:183).

He believed that a peaceful protest if met with violence ends its effectiveness. Non-violence was not a moral principle for Mandela but a strategy and he also believed that there is no moral goodness in using an ineffective weapon. Mandela’s speeches on his violent methods and means attracted good public support but he realized that such speeches could provoke the enemy to crush the organization entirely as the enemy was stronger than them. He accepted the reality and there after faithfully defended policy of violence in public. But in his heart, he knew that non-violence was not the answer.

Walter Sisulu and Nelson Mandela were convinced that they should arrange visits to people republic of China and discuss with them the possibility of supplying weapons for an armed struggle. Nelson Mandela’s idea was cancelled by the ANC yet Walter managed to reach China. He came back with encouragement from China who showed their support to South African struggle but they did not provide him military help. The dream to win against Apartheid became a distant dream for Mandela and his comrades in those days. Nelson Mandela was banned from giving speeches, attending rallies and
attending meetings. As a freedom fighter he learned that it was the oppressor who defines the nature of the struggle and the oppressed was often left no recourse but to use methods that mirror those of the oppressor.

4.3.6. The Revolt for Truth: An Act of Humanism

Revolting against the unjust practices is the duty of the humanist. Each revolt has its price to be paid. Truth cannot be achieved without sacrifice of the revolted person. The fifth chapter in the autobiography is entitled “Treason” covered the most turbulent period of Nelson Mandela’s struggle in his personal as well as political life. He was arrested on 5\textsuperscript{th} December 1956 in his own house. The warrant stated, “High Treason,” it embarrassed Nelson Mandela as he was arrested in front of his children even though they knew that their father was doing right. Jail became an inevitable destiny in his life since then. His personal life also was on stake due to his political commitments and his marriage with Evelyn had begun to unravel. Their ways were divided and their ends were also moving towards different directions. His life had become the life of a politician and Evelyn was devoted to religion. He said that he tried to persuade her of the necessity of the struggle, while she attempted to persuade him of the value of religious faith. Nelson Mandela was convinced that the marriage was no longer tenable and finally they broke away from each other. Later on Nomzamo Winifred Madikizela, the most important personality came in Nelson Mandela’s life. Within the short period, Winnie and Mandela knotted the tie of marriage on 15\textsuperscript{th} June 1958. Winnie gave Nelson Mandela a reason for hope and he felt that he had new and second chance at life. His love for her gave him added strength for the struggle that lay ahead. Nelson Mandela’s decision of leaving Evelyn and marrying Winnie was portrayed as ‘political’ than ‘personal.’ The 1958 general election was very important for nation but for three million Whites could participate, but none of the thirteen millions Africans. ANC formed ANC Women’s League to involve women across the country in both city and rural areas into the struggle. They soon reacted with the fury to the state’s insistence that they carry passes. The women were courageous, persistent, enthusiastic and indefatigable and their protest that was never equaled. Winnie Mandela became new face of woman participation in the struggle. She was determined to get arrested despite her pregnancy. In 1959 parliament passed the Bantu
Self Government Act. This was the foundation of “grand Apartheid” and the introduction of University Education Act barred the non-whites from racial ‘open’ universities. Chief Luthuli condemned this and informed the Government about ANC’s opposition to these acts. He asserted that ANC had sincerely strived for racial harmony. People of South Africa expected ANC to fight against these acts.

4.3.6.1 Sharpeville Tragedy: Violent Murder of Humanism
The Sharpeville tragedy resembles India’s Jalianwala Bagh massacre that took place in India during 1931. In December 1959, ANC annual conference unanimously voted to initiate a massive countrywide anti-pass campaign in the wake of African countries freedom wave. Sharpeville a small township near Johannesburg where thousands of demonstrators were protesting against the pass when police opened fire the crowd and killed sixty nine Africans. The massacre rocked entire world and South Africa. 28th March was observed as a national day of mourning to protest the atrocities at Sharpeville and in Orlando. Nelson Mandela burned their passes in front of the masses and media. Thousands of demonstrators stormed the country everywhere and Government declared state emergency. Nelson Mandela was arrested again without warrant. His name was referred in ‘Treason Trial’ in Pretoria. Police wanted to see him behind bars. But in the trial three judges rose above their prejudices, their education and their background and Justice Rumpff declared the accused “not guilty.” It was a moral victory to ANC and Nelson Mandela but it did not last too long. The revolt was visible and the situation was becoming very tense. It was the most vital point in anti apartheid movement. The entire nation became ready to unite and fight. The efforts of Nelson Mandela and ANC were becoming successful.

4.3.7. The Test of Virtue of Spirituality: The Humanist Struggle
Being a Xhosa community member Nelson Mandela had stern belief in the religious system of his tribe and he followed all the rituals and traditions since childhood with respect and love. He tried to acknowledge his own culture and pride for his being a Xhosa boy. He compared his culture with the whites at many instances and his sense in understanding his own culture never created a sense of inferiority as a black subject. He held his own customs and traditions higher than the whites. African communities were living in big families. There was a joint family system. Their bonding was deeper
and more intimate than the secluded relationships of the Westerners. The comparison hovered in his mind and the comparisons became inevitable. He purposely highlighted the comparison as he wanted to break the stereotype of African Black by proving their culture stronger and practical. Restoring the pride in his own community practices he addressed some of the mysterious myths of his tribe. He discovered the mystical attachment of Xhosa tribe for cattle. Like Hindu’s cow was god for Xhosa tribe and her presence in their fields was a source of happiness. The Africans were seen as savage and ill cultured but Nelson Mandela through many examples tried to prove that the tribes of Africans were more developed culturally as well as spiritually. Africans have a highly developed sense of dignity or what the Chinese call “face”. His style of putting the Blacks equal with the Whites had a strategy. He created a sense of dignity about their customs in their minds.

During the campaign of ‘Stay at Home’ and non co operation to the Government, he reviewed his stance about non violence. The campaign became “tremendous success.” He revised the philosophy of non violence. The spirituality of philosophy and the practical aspect of this philosophy is discussed in the following statement.

“The days of nonviolence struggle were over if the government reaction is to crush by naked force our nonviolence struggle, we will reconsider our tactics. In my mind we are closing the chapter of non-violence policy.” (Mandela, 2003:321)

His faith in non violence started shaking as became very anxious to change the paradigm towards “armed struggle” His African expression, “Sebatanana se bokwekadiatla’ (The attacks of the wild beast cannot be averted with only bare hands.) He felt that they had no choice but to turn to violence. Being a Christian and Xhosa, Nelson Mandela was more practical and rational in his thoughts and actions rather than the preaching aspects of the religion. He belonged to a community which was uneducated and raw in its thinking. The Blacks in Africa were mostly from lower class of the society and deprived of all political, economical and social rights. Religion was a luxury for them and they were far off from the real teaching of bible. It was not only difficult to mobilize them on the basis of religion but also impossible as they lacked the minimum basic needs. It was a battle between mighty military force and
powerless, oppressed blacks. Nelson Mandela took strong stand and an action against any form of injustice became his spirituality. He was more concerned with the upbringing of blacks from their hopeless position than merely indulging in the rituals of religion for the sake of spirituality.

4.3.8. Revonia Trial: The Birth of Nationalism

African countries were facing colonialism from long times and were subject to the slavery since the Western countries converted them into their colonies. Nelson Mandela tried to unify African nations which were colonized and economically exploited. With same intention he visited neighboring countries to unite all the African forces. It was a unique policy to fight against the mighty colonizers. His adventurous secret trip to various African countries was extremely successful as he reassured those leaders that ANC would be reshaping the Congress alliance so that ANC would be seen as the leader especially on issues directly affecting Africans. This was a great assimilation of African powers but the entire leadership of ANC had to be consulted and taken into confidence before taking the final decision of unity. Nelson Mandela visited Durban and briefed Chief Luthuli about his intentions. Nelson Mandela was arrested during this visit. This time the arrest was different and more serious than previous arrest.

He decided to use the trail in the court as a platform to put ANC’s policy to the nation. ANC would not deny that they had been involved in sabotages. But they would tell the government that they would still follow non-violence policy if government had supported them. They decided to remain unconcerned about the punishment but use trial to strengthen their cause of struggle. ANC made a strategy to dispute the state’s central contention to embark guerrilla warfare. Outside the trial the murders, property damaging and attacks on government stations would continue to threaten the Government. Nelson Mandela’s case was becoming weak because there were direct evidences, found against him. Documents were clearly showing his absconding from the country and organizing military training camps. The formation of ‘Umkhonto We Sizwe’ and his own handwriting of the document showing ‘how to be good a communist’ were the clear evidences against Nelson Mandela which would guarantee ‘hanging’ and death. In his defense in the trial Nelson Mandela strongly asserted that
his struggle was not under the influence of foreigners or communist. The struggle was inspired by his individual spirit and the influence of his own leaders. He reclaimed that his African roots were more motivational than any external support for the struggle. He justified the use of violence as,

“I do not deny that I planned sabotage. I did not plan it in a spirit of recklessness or because I like violence...I planned it as a result of a calm and sober assessment of the political situation that had arisen after many years of tyranny, exploitation and oppression of my people by whites.” (Mandela, 2003: 533)

He asserted in the trial that ANC always stood for non-violence and non-racial democracy but non violence brought South Africans nothing but more repressive legislations and fewer rights. The people were talking of violence for long time but it was ANC who prevailed upon them to avoid violence and use peaceful methods. He said that their policy was to achieve a nonracial state by non-violence. In a furious manner he questioned the court,

“It has taken more than fifty years of the scars of the South African (Anglo Boer) war to disappear. How much longer would it take to eradicate the scars of inter-racial civil war?” (Mandela, 2003: 535)

Nelson Mandela put his life on stake for this cause because he believed that this would boost the struggle would strengthen the cause. He initiated to defend himself as lawyer and if they receive death sentence, they should not appeal it in higher court and accept the punishment. “An appeal would undermine the moral stance we had taken earlier.” (P-555) His felt that his death would be an inspiration to the cause for which he was giving his life. Nelson Mandela was ready to be a martyr like other revolutionary African historical and mythical leaders whose example he remembered and heard since his childhood and he quoted William Shakespeare as, “Be absolute for death, for either death or life shall be sweeter.” (Mandela, 2003:555)

4.3.8.1. The Judgment of the Trial
The court called out the case as ‘The state against Nelson Mandela and others’ and convicted him as guilty and in a judgment said that all leaders of the non-European population were motivated entirely by a desire to ameliorate these grievances. The
court stressed the word European and avoided the use of the word-whites. The judge added that the court was by no means convinced that the motives of the accused were as altruistic as they wish the court to believe. People who organized a revolution usually take over the government and personal ambition could not be excluded as a motive. And the court penalized Nelson Mandela with life imprisonment on the infamous Robben Island instead of death penalty. The verdict was interpreted not as mercy of the whites but it came because of the international as well as domestic pressure. After the verdict the reactions came from all over the world. The dock workers around the world threatened to ban South African goods. The Russian Prime minister, the Fifty members of British Parliament, UNO, American Government all pressurized the Court not to give death penalty. Yet Nelson Mandela thought that he had accepted that they had not yet initiated guerrilla warfare and ANC and MK were separate entities. The verdict brought new life in African struggle and it also united the nation towards African nationalism. The jail started echoing the African freedom songs. The euphoria was seen everywhere around the nation and in jail each evening from a dozen places throughout the prison men would yell “Amandla” and a hundred voices replied, “Ngawethu.” The voice of the nation became stronger.

4.3.9. The Dark Years in Robben Island Jail: Fearless Leadership

“Robben Island was without question the hardest, most iron fisted outpost in the South African penal system. The wardens were whites overwhelmingly Afrikaans speaking, demanded a master servant relationship. There were no black wardens and no white prisoner.” (Mandela, 2003:559.)

Robben Island was the infamous prison for revolutionaries because the treatment given to them was very inhuman and most prisoners succumb to the pressure and died. Nelson Mandela not only came out victoriously but also led the country as the first black president. The Robben Island years forged Nelson Mandela into very sensitive, stubborn and fearless person. He personified the sacrifice of ‘imprisonment’ by staying the longest term, 27 years, in jail as a political prisoner. On arrival, the jailor sarcastically welcomed them and added that they would come out of the jail in a year or two and return as national heroes, crowds would cheer for them and women and friends would want them everywhere. Nelson Mandela ironically stated,
“Unfortunately his predictions proved to be out by nearly three decades.” (P-555)
Throughout his stay on Island, he always fought for self esteem about his goal and never succumbed to any depressions or ill-treatment. His humanitarian side was visible through his attachment with the prison. He felt too attached with the place that instead of celebrating his release later on, he lamented whether he would ever see it again. Though he felt the indignities as a prisoner, he gratefully remembered his friendship and loyalty with the prisoners. Nelson Mandela went into jail as a radical revolutionary who felt violence as a preferred choice to attain his objective but he came out as more mature, meditative and a humanist who could forgive his worst enemies and shake hands with the oppressors for the peaceful and harmonious life in South Africa. Robben Island proved a learning laboratory and place of spiritual transformation for him.

4.3.9.1. The Challenges of Robben Island
“The challenge for every political prisoner is how to survive in prison intact, how to emerge from prison undiminished, how to conserve and even replenish one’s belief.” (P-563) The prison life is designed to break one’s spirit and destroy one’s resolve. The authorities attempted to exploit every weakness, destroy every initiative, neglected all signs of individuality. They tried to diminish their spirits, the inner strength of the prisoners but it made them more determinate and consolidated. Nelson Mandela understood that prison authorities conspired to rob each man’s dignity. In jail, he was a victim of racial harassments and apartheid injustice yet he dealt peacefully and cooperatively with it. Africans prisoner were the most under privileged than colored and Indian prisoners on island. Like everything, the diet was also discriminatory, the colored and Indians received a slightly better diet than Africans mixed with the remarks from the warden, “You kaffirs are eating better in prison than you ever ate at home.” (P-566) He decided to revolt against the injustice in Gandhian style. His first protest in the jail was for the demand full trousers like other prisoners which he eventually won.

The idea of isolating the ANC political prisoners from other prisoners on Island had more than one purpose. The obvious reason was to alienate them from the current boiling political happenings and making the organization orphan without leadership.
The hidden purpose was to break the moral of the leaders by harsh and torturous physical as well as psychological exploitations to diminish their spirit. The hard work of breaking stones, offering them stale and unhealthy food, humiliating treatment, isolating them from others and making them starve for minimal necessities were bestowed over them. Prisoners were permitted to write only six hundred word letter every six months that too only to close family members. There was no clock to tell the time, no calendar to point a day, month or year. Time seemed infinite and agonizing in prison as it never moved glacially; a demand for toothbrush might take six months or a year to be fulfilled.

The classification of criminals to alphabetical group was inflexible feature of prison life. The highest classification conferred most privileges and the lowest grade was D, the new admission. They were banned for sending letters, studying, buying groceries and other smaller facilities. Nelson Mandela being a special prisoner was deliberately put in D group and was considered as ‘trouble maker’ and was put in the same group till his term. Even the miserable restrictions were put on them regarding posting or receiving letters. The letters were censored and they would cut down the offending passages by razors and also cutting down the matter on the opposite side. Sometime authorities deliberately delayed issuing a permit for the family visitors until after the plane had departed. The bad news from outside world about families particularly Winnie made him feel ‘powerless’ with utter frustration. The news about banning and arresting Winnie Mandela had grief-stricken effects on him.

In 1962, Nelson Mandela was assigned the toughest labor work on the lime quarry where he remained for next the thirteen years. One had to break through the seashell and coral rock and extract the seam of lime with a shovel. That was more strenuous than the courtyard work. The transfer from courtyard to quarry was another way of enforcing discipline of showing that the political prisoners were not different than the other prisoners. Despite blistering and bleeding hands, they were invigorated with the outside beauty of the nature. Working there till evening on each day, they looked like pale ghosts except where rivulets of sweat had washed away the lime. The request for sunglasses was refused by the authorities. Nelson Mandela insisted on improving the prison conditions and agitated for the same towards authorities. He never accepted
injustice calmly, he added that it was in that sense all the time, they fought injustice wherever they found it, no matter how large or how small to preserve their own humanity. The other problems in the prison were about the criminals and gangsters like Big Five or the Twenty Eights which terrorized other prisoners. They used to act ‘agents provocateurs’ of the government and they would attempt to push political prisoners around, take their food and inhabit their political debates. Even Walter Sisulu was victim of this. Nelson Mandela like a mature and visionary struggler never wasted an opportunity to bring different streams of ideologies and mold them for his mission. The gangsters and unlawful criminals, he found them raw material to be converted for their noble purpose.

Nonpolitical prisoners like Joe My Baby who later joined ANC and was the instrumental in smuggling political news in and out of the prison. He took initiative to patch up between oppositely poised parties like PAC. When PAC man Canya was beaten by the warder, Nelson Mandela proposed a case in the head office for him and made the authorities to remove the culprit from the island. In another case Bogart the PAC man who was beaten by the warder and fetched Nelson Mandela’s legal help turned hostile in the court and took back all the charges. Nelson Mandela for emerged as a leader amongst prisoners and he performed it as his humanist duty to reconcile them. When two International press journalists visited Robben Island, he became the spoke person of the prisoners. The authorities took objection for visiting each one individually. He fearlessly met the panel head Mr. Newman despite of authority’s warning. He explained the ‘inhuman treatments and conditions’ on the Island. These allegations embarrassed the government. In another visit of Mr. Hynning, a British lawyer and representative of American Bar Associations, jail authorities wanted to keep Nelson Mandela away from him and asked the prisoners to select their representative but the prisoners unanimously called out Nelson Mandela’s name. It was obvious that there was a great concern about the conditions of the prisoners in the outside world and the authorities were keen to show that everything was all right. Nelson Mandela fearlessly lived in prison and used all his resources in strengthening the anti apartheid movement.
4.3.10. Humanism: Moral and Religious Development

Morality can be defined in many ways and fighting for the rights and against injustice is also morality as long as it follows peaceful protest. Nelson Mandela’s entire life symbolized his greatest sacrifice and fight with full power. To address the grievances of the prisoners and mobilize the prisoners over the Island, Nelson Mandela initiated an organization on the line of ANC named as *High Organ*. The organization had moral ground and was devoted to the welfare of the prisoners. It was decided unanimously that *High Organ* would make decisions on the prisoner’s behalf but would not try to influence external ANC policy. The unity of all communities on the island was achieved through this. The *High Organ* would make decisions about such matters as prisoner’s complaints, strikes, mail, food, and all the day to day concerns of prison life. The work would be carried out secretly as it was very dangerous from the official point of view. The meetings would be held secretly and the decisions would be communicated to all prisoners. High Organ also acted as a representative committee for all the political prisoners in their section. In 1967 the committee organized a petition demanding better treatment that was signed virtually by everyone including the members of PAC, Unity Movement and the liberal Party represented by Eddie Daniels. The committee later on was named as ‘Ulundi’ and acted as disciplinary committee for all the prisoners and the leadership would be rotational.

*High Organ* confronted some controversies because of its ethnic composition as all four permanent members were from Xhosa background and their religion was same. Mandela was displeased with the Xhosa domination as he himself belonged to the same tribe. To refute the issue he reassured that ANC had given all tribes equal opportunity to lead, there were leaders from Zulu, Basotho, Pedis, Tswanas. Mandela formulated the natural principle that discrimination or domination in any form must be crippled and he decided that there should be fifth rotating member of the High Organ who would not be Xhosa. Two issues were on debate amongst the leaders first was that the prison regulations stated that prisoners must stand in the presence of senior officer which Mandela protested and felt that they should be seated and asserted the self-esteem of political prisoners but other members of the organization felt that it was a trivial issue.
4.3.10.1. Self Esteem in Prison

Self respect is the foundational moral principle which needs to be restored; this became a core issue amongst the prisoners. This issue was related with the self identity as prisoner. Nelson Mandela felt that the warder must add the honorific ‘Mr.’ for the political prisoners. It was a small but very crucial issue. The struggle between authorities and prisoners was going continuously. Authorities of the jail were purposely attempting to cut off the prisoners from outside world and alienated them from all the happenings from their families, societies and nation. The prisoners were very keen and curious about the news within and outside the jail. Newspaper was more valuable to political prisoners than gold and diamonds. More hungered for than food or tobacco. They were the most precious contraband in the prison. News was the intellectual raw material of the struggle and prisoners were craving for the News and authorities were strictly banning it. Walter, even more than him seemed bereft without news. The authorities attempted to impose a complete blackout; they did not want the prisoners to learn anything that might arose their morals or reassure them that people on the outside were still thinking about them. Over the years, they tried many ways of collecting news about the outside world but in vain. Warder’s rapped material paper would be retrieved out of the dust bin and fulfilled the hunger for the news. Mandela admitted paying bribery to the warder. The attitude towards the moral principles was more practical and flexible. The warder’s poverty was the prisoner’s opportunity. Possessions of newspaper with any prisoner were a serious charge. The paper was destroyed once it was read secretly and the brief summary of the story of the news was circulated amongst the prisoners. One day Nelson Mandela was caught reading newspaper by the warder. He didn’t offer a defense and was sentenced to three days in isolation and deprivation of meals. He didn’t utter the name of the warder who supplied the newspaper, in this way he protected the warder and expressed his loyalty and gratitude towards him. The punishment was isolation and deprivation of meal. It was deprivation of company, exercise and recreations and self was doomed. As a punishment he served three days term and went through the brutality of it. The first day was the severest in pain and agony as the body was accustomed to eating regularly and was not used to such challenge.
4.3.10.2. Impracticality of Hunger Strike

Nelson Mandela criticized the use of hunger strike as a weapon in the non-violent struggle. The hunger strike was demonstrated in the prison at different occasion against the authorities and it went on successfully yet Nelson Mandela was not happy about it as he said,

“The advocates of hunger strike argued that it was a traditionally accepted form of protest that has been waged all over the world by such prominent leader as Mahatma Gandhi.” (Mandela, 2003:503)

For Nelson Mandela hunger strike was ‘altogether too passive’ and the rationale behind them was always “struck me quixotic.” The basic condition of hunger strike was that the outside world must learn of it. For him it was as down as begging the favor of the cruel oppressor and losing the self-esteem which violence proclaims. In July 1966, he participated in a hunger strike to support the general prisoners who had organized it against the poor conditions in the jail. Mandela’s support was not based on principle but on the indivisibility and unity of all prisoners. The authorities were dividing the prisoners by disinformation and changed their sections time to time. The hunger strike organized by general prisoners that created a mass participation and the whole prison was united against the authorities. The five day hunger strike was successfully ended as on the last fifth day the warders also participated with the prisoners and authorities knelt on their knees. The combination of the two strikes was too more for the authorities and they suggested the prisoners to form a committee of three prisoners to delegate the talks with them. It was indeed a moral victory and caused the unanimity amongst all. But Mandela was apprehensive about the hunger strike movement because the success of it depends upon the masses how they would get sparked for action. “Hunger strike would elicit newspaper stories which in turn would generate pressure from support groups.”(P-503) He admitted that he favored a more militant style of protest such as work strike, go slow strike, refusing to clean up, actions that punished the authorities not themselves. Troubling the authorities was more formidable and practical. according to him, “This kind of behavior distressed and exasperated them whereas I think they secretly enjoyed watching us go hungry.” (P-503) Even he understood that all didn’t posses courage to participate in the strike.
4.3.10.3. Sad News and Solidarity of Attitude

The most painful and heart breaking moments on Robben Island were not those of hardest and toughest work of breaking stones or humiliating moments but the saddest news about his family members and his powerlessness as a head of the family to support his family in the tragic moments. In 1968 the telegram told Nelson Mandela about the death of his mother. It was the saddest moment. He recollected her memories with utmost pain. Yet government refused him permission to bury his own mother being the only and eldest son. The toughest boxer Mandela bore many blows from destiny but he reflected some of the rare qualities of humanism as he dealt with them as a part of his struggle for freedom. But mother’s death left him forlorn with pain. He felt guilty for not able to look after in her older days. He remembered her pains for bringing him up from the poverty at the time of his education and practice of law. As a freedom fighter he looked back and evaluated his own journey of struggle, putting the people’s welfare even before that of his own family. He realized that those were the decisions a freedom fighter ought to make in his life for the cause of the people. He wrote,

"In South Africa, it is hard for a man to ignore the needs of the people even at the expenses of his own family. I felt regret that I had not been able to look after her properly during her life and a longing for what might have been able had I chosen to live my life differently." (Mandela, 2003:529)

In another emotionally charged moment came in his life in the same period when he received the news of his son’s death. The telegram stated, “The elder son, the first son Madiba Thembekile had been killed in a car accident in Trankskie. It left a hole in my heart that can never be filled.”(P-531) Nelson Mandela asked a permission to attend his son’s funeral which was denied. Even he was allowed to write a condolence letter to his wife. These sacrifices made him a man of highest fortitude who was chosen by destiny to carry the black men’s burden on his shoulders like the almighty. Nelson Mandela’s attitude became stronger and he became more powerful within.
4.3.11. The Art of Living as a Messenger of Racial Equality

South Africa was banned state by the world for its apartheid laws which made racism legal. Nelson Mandela’s life is a symbol of his struggle against the apartheid. He after becoming President of South Africa believed in racial equality and propagated the concept of rainbow nation accommodating all humanity into one nation. He became fatherly figure in South Africa since he came out of imprisonment for 27 years. 1969 year is marked very distinctively in Nelson Mandela’s freedom struggle. It is reflected in the chapter titled ‘The Beginning of New Hope’ which brought him nearer towards his goal. As natural law the darkest hour is always followed with a glowing dawn, the darkest hour was in the destiny of South Africa and Nelson Mandela which started to change positively. The conditions started changing in the prisoner’s life, he observed after the cruel Prison Head Van Resburg’s departure from jail. The life on Island became “more tolerable”. Prisoners received personal uniform and they were given boards and cards to play on Saturdays and Sundays. Warders became friendlier and the authorities were little softer. Nelson Mandela despite of his high status as revolutionary figure always mixed easily with ordinary prisoners with friendliness. His inclusive attitude changed the behavior of the authorities.

When Nelson Mandela was released from jail, the political hope and consensus seemed very simple and easy but it wasn’t easy to establish the racial free government at the center of South-Africa. ‘Freedom’, the last chapter contributes and comments on Nelson Mandela’s third and the most crucial phase of his life. Freedom had more than one implication for him. His release was received very euphorically and overwhelmingly in the whole world. In South Africa it was a day of celebration and joy. The hero of African struggle and the saint of humanity, Nelson Mandela was released by the Apartheid authorities. It was one of the most crucial moment in South African history as well as it was a moral victory for all those who believed in humanism. It was not just a coming out of seclusion for one man out of jail after twenty seven years but it was a metaphoric historical moment to capitalize upon. He wanted that his “Ten thousand days” brutal punishment to count for good and holy. He was inclined to spend his first night in Cape Town to show his solidarity, the busting black and colored township but eventually for other reasons he spent his night at
Desmond Tutu’s home in posh white area – symbolizing an open generous attitude towards non-racialism. The next dream he had after his release was to make South Africa a rainbow nation, a racial free society.

4.3.12. The Holistic Approach to Life

“I saw garden as a metaphor for certain aspects of life. A leader must also tend his garden; he too sows seeds and then watches, cultivates and harvests the result. Like the gardener, a leader must take responsibility for what he cultivates. He must mind his work, try to repel enemies, preserve what can be preserved and eliminate that cannot succeed.” (Mandela, 2003: 583)

Hobbies and interests of a person reflect his idiosyncrasies and internal mold of his thought process and philosophical dimensions. Nelson Mandela’s boxing habit unfolded his formidability and toughness to fight with the powerful enemy. His physical endurance and strength to undergo all sorts of challenges could be owed to his hobby of boxing. But under that rocky and stubborn outer lay a soft, emotional and purely human soul. When he was in jail, he asked permission to presume hobby that was gardening. In the dry and rocky court yard soil symbolized ‘the brutal oppressive land without the hopes’ but he exerted on that hopeless land and flourished it with greenery of vegetation and horticulture. This goes with the message of the Bhagwat Gita of Hindus and the Bible as well. “sow shall you reap”. His words seemed more like words of a saint or prophet than an aristocrat as he theorized the hobby. His gratitude didn’t end only to his nation, people who were associated with him or only blacks but it crossed all the barriers of color, oppressor –oppressed and admitted that white South African writers particularly. “All the unbanned novels of Nadine Gordimer and learned a greater deal about the white liberal sensitivity.” (P-584.) He was patiently involved in his duties in the jail though his life was surrounded with family problems. Winnie’s banning, harassments, arrests had tortured him throughout his prison tenure, and his daughter couldn’t get any better treatment by the authorities. His daughter Zinzdi’s harassments vindicated the fact that authorities were still biased and prejudiced about blacks and Mandela connection still haunted them even after a generation. Zinzdi who was also a political activist was kept under police surveillance and interim harassment which resulted in her banning. Affidavits filed before the court which described policeman bursting into the house and threatening Zinzdi. As a father
he suffered and realized later that remaining away from all family members and responsibility, love, apathy still he was bonded in a close family ties. When Zini his second daughter turned twenty one years and came to see him she literally ran and embraced her father, he emotionally added, that it was dizzying experience as though time had sped forward as a science fiction novel. He groaned his time he spent without the love of his family when he held his grand baby in his hand he mourned “Hands that for too long had held only picks and shovel.” (P-589) This incident he metaphorically linked with his dark past with the glowing hope of the future. He named his daughter as “Zaziwe” which means a “hope.” He was convinced with inner self belief that his sacrifice and struggle which extinguished his hopes of the past would bring new wave of freedom and his next generation would be creating the new nonracial South Africa on that darkest past that he was convinced that this child would be a part of new generation of South Africa for whom apartheid would be a distant memory- that was my dream. Nelson Mandela’s words resembled the words of Martin Luther King Jr. when he proclaimed his famous speech I have a dream. The most vital and distinct element found in his autobiography is his everlasting self-belief in “hope”. The hope of new dawn, the hope of bright future, the hope of non-racial South Africa was visible concretely. Hope of better tomorrow was visible. His hope that came from the darkest hours of his life is narrated very vividly. His dream seemed very close when he saw a positive change in the thawing relations hip between blacks and whites in the hospital where he was treated in humanistic atmosphere. He reiterated that only good education would eradicate the long held belief of prejudice. Instead of relying on philosophical assumptions and theory of inner voice Nelson Mandela relied on science which would bring change in the attitude of the people, “These were the men of science and science had no room for racism.” (P-603) He believed that racism was the psychological problem and it would vanish with sound education and culture. Due to his holistic approach of reconciliation and honesty, Nelson Mandela was awarded with Jawaharlal Nehru Human Rights Award from India and it was a piece of evidence of the resurgence of the struggle. Oliver Tambo came to India to receive the award on Mandela’s behalf as he was denied a permission
to attend. Nelson Mandela always was very positive and optimistic about the Freedom of himself as well as Freedom of the South Africans.

4.3.13. Tolerance with Enemies: The Path of Noblest Social Reformer

The white authorities had their last hope in Nelson Mandela because he was the most respected figure in the political arena of South Africa. They had more trust on him as he was tolerant and inclusive personality which could easily handle the rage and revenge of black Africans. As a policy matter to win the trust of Nelson Mandela he was shifted from Robben Island to Polls Moor prison. It was an emotional moment for him; he recalled “I was forty six years old a political prisoner with a life sentence and small cramped space was to be my home for I knew not how long” (P-556). He was put in Polls moor prison near Cape-town. The political tactic of shifting Nelson Mandela from Robben Island to Polls moor was not known to Mandela and his ANC comrades who believed that the authorities were attempting to cut off the head of the ANC on the island by removing its leadership because Robben Island itself was becoming a sustaining myth in the struggle. The authorities wanted to take away the symbolic importance by removing Nelson Mandela from Robben Island. Different important leaders were also joined him. Walter, Raymond, Mlangeni, Kathy, Patrick, Maqubela were also brought with him to Polls moor prison. The political turmoil was on its high all over South Africa. In December 1982 MK set off explosions at the unfinished iceberg nuclear power plant outside Cape Town and placed bombs at mainland and other places. MK’s bomb blasts and the banning and sanctions from other countries sandwiched government between internal and external pressures. MK’s bombing helped the struggle and put tremendously extra pressure on Government but the methods they used were violent and condemnable. MK’s first car bomb killed nineteen people and injured two hundred. In government’s retaliation Ruth, ANC member was killed who was a wife of freedom fighter. Nelson Mandela felt horrified but he advocated violence as, “Human fallibility is always a part of war and the price of it always high. The armed struggle was imposed upon us by the violence of the apartheid regime.” (P-618) Government and ANC were working parallels on two roads, one was military and other was political negotiations. Government pursued ‘divide and rule’ policy by offering Indians and Colored
communities with some representation in the parliament. The intention was to create a diving line amongst the Africans. United Democratic Front patronized by ANC, blossomed into a powerful organization that accounted over six hundred anti-apartheid organizations trade unions, community groups, church groups, student associations. The UDF experienced popularity and started emerging as the most popular political organization despite of facing a ban nearly for quarter of a century. Anti-apartheid movement caught the attention of the world which resulted into 1985’s Nobel peace award which was declared to Desmond Tutu, ANC loyalist and close friend of Nelson Mandela. Lord Bethel discussed the armed struggle and asked Nelson Mandela to “renounce violence”. He clarified his role that it was not up to ANC but up to the government. Their aim of high military target was in their view. His interview to Washington Times which had Western out-looks about Mandela as ‘communist and a terrorist’. He reitered, “I was neither a communist nor a terrorist”. They attempted to show that I was not Christian either by asserting that Reverend Martin Luther King never resorted to violence.” (P-620) It always became very hard for him to convince the moderates and liberates that he was not a communist or terrorist. He told the press reporter that the condition in USA for King was different than the own conditions. The United States was a democratic state with constitutional rights that protected non-violent protest, though there was prejudice against blacks. South Africa was a police state with a constitution that enshrined inequality and army to demolish non-violence with force.

Nelson Mandela never advocated his Christian belongings as his opponents also belonged to the same religion. In Martin Luther King Jr’s case, King was a reverend and had strong Christian background. Reverend King utilized religion as a tool to mobilize and unite people. The condition flourished with democracy, liberal press and constitutional rights favored King to use Christianity with successes. He said

“I was a Christian and always had been a Christian. But even Christ used force to expel the moneylenders from the temple----he had no choice but to use force against evil.”(Mandela, 2003 : 620)
4.3.14. Humanism: Shaping the Concept Dignity of the New Human Being

The authorities were keen to force Nelson Mandela on their terms as the pressures from home and abroad were intensifying. The public announcement of the government on 31\textsuperscript{st} Jan 1985 offered him freedom if Mandela unconditionally rejected violence as a political instrument. They jeopardize it as a challenge by stating that it was not the government that stood in the way of Nelson Mandela’s freedom but he himself. It was the “sixth conditional offer” that the government made in last ten years. The offer was also viewed as an attempt to drive a wedge between him and his colleagues. The secret negotiations with Nelson Mandela were deliberately arranged to spread the rumor that Mandela was taking over the ANC. He always wanted to reassure the ANC in general and Oliver Tambo in particular that his loyalty to the organization was beyond a question. His final comment on all happenings was that. “Negotiations were not the only path to a solution.” (P-621)

His speech that his daughter Zindzi read in front of the cheering crowd of UDF in a stadium reiterated his stand, “I am not a violent man-It was when all other forms of resistance were no longer open to us that we turned to armed struggle.” (P-622) The situation was heading towards only one solution. South Africans had fought against White minority rule for three quarters of a century. Armed struggle was operative for two decades. The enemy was strong and resolute.

“It was a clear to me to me that a military victory was a distant if not possible dream. It simply did not make any sense on both sides to lose thousands if not millions of lives in a conflict that was unnecessary-----It was a time to talk.” (Mandela, 2003: 626)

The first formal meeting of the secret working group took place in May 1988. The talks were resumed on the behalf of ANC but the ANC was dispersed in various countries. The collectivity was impossible. It was the most crucial decision whether to wait for all ANC members to come and contribute or to go alone and take up the responsibility. Nelson Mandela always guided by inner instincts rather that external force. He displayed those rare qualities which make a self decision maker lealer who turned the courses of history. “There are times when a leader must move out ahead of the lock, go off in new direction confident that he is leading his people the right
way”.

(P-627). The preliminary rounds of debates went in tasting the water and Nelson Mandela was confronted with the lack of knowledge about ANC on authority’s part and their prejudices. The four issues were on the table with priorities 1) the armed struggle 2) the ANC’s alliance with communist party 3) the goal of majority rule 5) the idea of racial reconciliation. Authorities wanted ANC to prohibit the violence because it was nothing less than criminal behavior and could not be tolerated by state. This convinced Mandela that the state was afraid of violence and the talks were on the table only for this reason. Tactically Nelson Mandela projected and advocated violence to bend the rigid government. The tactic literally worked but Nelson Mandela could not promise them to stop of violence “The state was responsible for the violence and that it is the oppressor not the oppressed who dictates the form of struggle.”(P-651) On second issue he convinced them at greater length that ANC and communist party were outsiders and rivals in their long term interests. But the short term common goal of both the parties was to overthrow the racial oppression and the birth of non-racial South Africa. The white authorities were concerned about their capitalist estates and particularly afraid of communism ideology. Mandela found the mid way and insisted that the south African were for a more even distribution of the rewards of the certain industries and nationalization might occur in some of those areas but he referred to an article he wrote in 1956 for Liberation in which he said that the freedom charter was not the blue print of socialism but for “African Capitalism” and reinterred his past position. He felt that

“The authorities were more skeptical about the white representation in new nonracial South Africa and were concerned about their rights as the white minority. Mandela referred them with the preamble of freedom charter: “South Africa belongs to all who live in it, blacks and whites” (Mandela, 2003: 653)

Nelson Mandela epitomized truth and faith of not only blacks but also for whites because unless whites felt that the new nonracial South Africa could profit their welfare they would not trust anybody particularly the blacks. Mandela proved here as instrumental in restoring the faith of the whites and winning their faith. Compared to other parties and their truth worthiness, Mandela emerged as more humanistic persona to deal with. The breakthrough was not easy due to the historical burdens and the piles
of prejudices. The authorities were dealing with Mandela because they felt he was the voice of South African prolonged struggle and he was a man who represented ANC and could convince ANC to accept the terms. But he alone was dealing on the behalf of his comrades at Dolls moor and Robben Island and also ANC in Lukaca. Mandela felt, “Although I know I was going ahead of my colleagues. I did not want to go too far and find that I was all alone” (P-653).

The deadlock resumed for a longer period of time though the negotiations were going on with meetings after meetings. Two political issues were the point of concern. First the demand for majority rule in a minority state. The negotiations were interrupted by the delay. In January P. W. Botha the President suffered a stroke. Political violence and international pressure intensified. Political detainers had held a successful hunger strike forcing the authorities to release over nine-hundred prisoners. Mass Democratic Movement (MDM) organized ‘defiance campaign of civil dis-obedience to challenge apartheid institutions’. Gandhian way was adopted by the South Africans. His birthday had become a political day of festivity since he became public figure in South Africa. People took it as a symbolic day to pay their tribute and gratitude to their leaders. His seventy fifth birthday, he celebrated it with the entire family. It was the first time that he ever had his wife, children and grandchildren all in one place.

The most historic moment of the struggle came on 5th July President Botha sent a courtesy call to Nelson Mandela, the biggest trouble making and a dangerous political prisoner for a personal meeting. Before a meeting he was treated most graciously than ever by the commanding officers who were taking him to the meeting. Major Marais helping him meticulously to wear the tie neatly and Dr. Barnard literally knot down to tie his shoe less. These courtesies symbolically attributed the changed scenario and the power of time president P. W. Botha reputedly known as crocodile for his hot temperament completely disarmed Nelson Mandela. The new president who replaced Botha, F. W. de Klerk permitted a peaceful march to take place a first with his friendly treatment and hospitality, first time in its kind in the history. Mandela felt, “A new and different hand was on the tiller.” (P-660) 2nd February 1990 was pinned as the victorious moment when F. W. de Klerk in his parliamentary speech did something no
other South African head had ever done—the bans of ANC, PAC, and communist party were lifted, it was a defining moment in the anti-apartheid movement.

4.4. Spirituality in Freedom and Humanism

“It was this desire for the freedom of my people to live their lives with dignity and self-respect that animated my life that transformed a frightened young man into a bold one, that drove a law-abiding attorney to become a criminal, that turned a family-loving husband into a man without a home that forced a life loving man to live like a monk.” (Mandela, 2003: 750)

Religion never seemed so important in Nelson Mandela’s political as well as personal life as it was in the case of Reverend Martin Luther King Jr. and Mahatma Gandhi. He was closer to his kinship with Xhosa roots than Christianity as religion. One reason might be that his oppressors were Christian and hence the moral grounds for attacks were impossible. Secondly Africans were more sensitive towards their cultural heritage which came from their tribal roots. Nelson Mandela narrated his experience as a five years lad,

“I discovered the almost mystical attachment that the Xhosa have for cattle not only as a source of food and wealth but as blessings from God and source of happiness.” (P-11)

Here he resembled Gandhi who was utterly Hindu devotee and in Hindu religion Cow is believed to be the version of God. The archetype was evident which culminates two cultures on the mythical similarity. He symbolized his Xhosa identity to counter attacks on Western Christian hegemony and tried to remove the inferiority complex as black. Comparing the styles of western white boys with Africans he analyzed that the whites used to ask many questions to their parents whereas in his household asking questions were considered as “nuisance”. “My life and that of most Xhosa at the time was shaped by customs, rituals and taboos. This was alpha and omega of our existence and went unquestioned.” (P-13)
The Ama Mfegu communities the outsiders were most advanced people and had adopted Christianity and conformed missionaries axiom to be Christian was to be civilized and to be civilized to be Christian. He added that despite the proselytizing of the Mbekela brothers, my father remained aloof from Christianity. Instead of that his father had deep faith in Qamata, a Xhosa god who was also an unofficial priest. The traditional Xhosa religion was characterized by the
“cosmic wholeness” as there was very little distinction between sacred and secular, natural and supernatural. He later in Robben Island admitted that, though he was a Methodist, he would attend each different religious service and added that a stern and god fearing Africans takes his religion seriously. Ironically the immoralist and oppressors of the White establishment considered Sunday prayers mandatory for prisoners. Father Hughes, an Anglican priest who preached them as well as entertained them with radio address from Winston Churchill. But Reverend Jones whose source seemed a melancholy, he preached importance of reconciliation. Reverend Scheffer was an unorthodox preacher who adopted scientific approach to religion which Nelson Mandela found “appealing”. Science was often used to eradicate the supernatural claims of religion but he used science to bolster his belief. He gave many parallels between Bible and science. Nelson Mandela’s character is reveled with his style of playing chess in jail. He considered the mummifications of every option and took a long time between moves. I resist such analogies not only in draughts but in politics. Badenhorst’s arrival on the Island was an alarm of terror era as he was reputed to be one of the most brutal authoritarian officers in the entire prison service. The authorities always wanted the prisoners to suffer. He boldly confronted him on several occasions showing his intimidating and formidable spirit was not worn off. In the case of brutal beating of a general prisoner, he appeared in front of the three judge panel and represented his elf as a prime witness to give justice to the ordinary. His arduous nature was nurtured with various challenges he accustomed in prison. He withstood Badenhorst’s warning in front of the judges and enumerated many complaints about diet, work and studying. This bold move initiated transfer of Badenhorst whose regime was the perhaps the most barbaric and callous they had had on Robben Island. But at the farewell he spoke nice words to Mandela and wished him good luck. Mandela analyzed the human behavior in the humanitarian context and realized the philosophic truth and added,

“It was a useful reminder that all men even the most seemingly cold blooded have a core of decency and that if their heart is touched, they are capable of changing.” (Mandela, 2003: 559)

In this way Nelson Mandela collected two oppositely poised parties into one nation.
4.5. Conclusion

Nelson Mandela completed his *Long Walk to Freedom* by occupying the Chair of President ship on 16th May 1994. That was the Global as well as local victory of Humanism of peace, justice, truth, peace as well as non violence and of brotherhood. 3rd June 1993 was the landmark in South African history the multiparty forum voted to set a date 27th April 1995 a date for the country’s first national non-racial one person one vote election.

Nelson Mandela jointly with Mr. de Klerk was honored with Nobel peace prize of 1993. He was the third African to be honored with this prestigious international award. “The award was a tribute to all South Africans and especially to those who had fought in the struggle.” (P-735) He thanked the Nobel committee with gratitude and respect but admitted his skepticism as he was viewed as a violent ideologist. His acceptance of the award with Mr. de Klark also came under criticism Mr. de Klark had been a prime abuser of ANC and had been criticized for sponsoring brutal attacks on ANC members but Nelson Mandela accepted his role as a “indispensable contributor in the peace process” and proclaimed the most philosophical humanism gesture as Mahatma Gandhi, he said, “To make a peace with the enemy one must work with the enemy and that enemy become your partner.”(P-735)

Voting day was not only special and historical for South Africa but also very nostalgic and filled with the gratification memories for Nelson Mandela. He deliberately chose Ohlange school of Inada, the historically nostalgic place as the first president of ANC John Dade was buried there in 1912. His mind dwelt on the memories of heroes who had sacrificed so that South-Africa could see this day. Oliver Tamboo, Chris Hauui, Chief Luthuli, Bram fisher of the past and many others of the present day. The democratic elections proved that Nelson Mandela and ANC were the most popular in South Africa. Two third land slide victory was achieved by Nelson Mandela and ANC.
On 10th May Nelson Mandela took the pledge to obey and uphold the constitution – in his memorable speech Nelson Mandela spoke,

“Out of the experience of an extra ordinary human disaster that lasted too long, must be born a society of which all humanity will be proud. The sun shall never set on so glorious a human achievement. The essence of humanism is to understand human history as a continuous process of self-understanding and self-realization, not just for us, as white, male, European, and American, but for everyone.” (Mandela, 2003:757)

The autobiography brings out this essence of Humanism gloriously in the victory of the unforgettable, unconquerable, indomitable spirit of Man; the noblest piece of work and creation of the nature.