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***The Journey from Struggle into
Reconciliation in Nelson Mandela's
The Long Walk to Freedom***

Dissertation Submitted to the Department of English in partial fulfilment of the
Requirements for the Degree of Master

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PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA
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Candidates:

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2024

Declaration

We hereby declare that this thesis entitled, *The Journey from Struggle into Reconciliation in Nelson Mandela's The Long Walk to freedom*, is our own work, and the entire source we quoted from has been duly acknowledged by means of references.

Signature:

Date:

Dedication

*Above all, I place on my record my sincere happiness dedicating this work for the soul of my father **"ABD SSLEM"**.*

I am deeply grateful to my mother and her continuous support and never-ending encouragement, love and faith that have all been sources of my inspiration and success.

*I own my heartfelt gratitude to my brothers **"MOUHANED and ABD ERRAHMANE"** for bearing with me through all my ups, downs, and for always being there to provide a shoulder.*

*Additionally, I dedicate it to my beloved uncle **HMANNA** and for his unconditional support that I deeply cherish.*

*I would also extend my sincere gratitude for all my family members for their encouragement, support, understanding, and valuable advice especially my uncle **Wadie"**.*

Nihed

*To my **family, friends, and mentors** who have supported me throughout this journey, your belief in my abilities, encouragement, and unwavering support have carried me through the challenges of this dissertation.*

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I dedicate my dissertation to each and every one of you, for believing in me when I struggled to believe in myself, for pushing me to be my best, and for always being by my side, cheering me on.

This accomplishment is as much yours as it is mine, and I am forever grateful for the love and support you have shown me.

Thank you for being my rock, my inspiration, and my motivation. Your presence in my life has made all the difference, and I am proud to share this achievement with each of you. With love and gratitude,

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Abstract

This research sheds light on the transformative journey of Nelson Mandela, as detailed in *Long Walk to Freedom*. This captivating narrative shows how Mandela's transformation from a young activist fighting for justice to a visionary leader who united a divided nation. Through his experiences, Mandela navigates the complexities of apartheid, imprisonment, and social unrest, ultimately propelling himself towards a place of truth, highlighting the possibilities of union and societal healing. The research aims to explore the personal challenges which contributed to reconciliation pursuit examining the significance of Mandela's leadership and efforts to understand the impact of the country transition to democracy and freedom based on forgiveness. The analysis is guided by interdisciplinary approach mainly to reveal the successful journey not only through a personal narrative of resilience but also as testament of the power of reconciliation to overcome divisions.

Keywords: Apartheid, Resilience, Struggle, Reconciliation, forgiveness and Freedom..

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General Introduction

Apartheid was a system of institutionalized racial segregation that lasted from 1948 to 1994, enforced by the National Party. This regime implemented laws that stripped non-white

South Africans of their rights and marginalized them. Nelson Mandela became a central figure in the anti-apartheid movement, advocating for equality and justice. His resistance symbolized the struggle against racial oppression with hopes for reconciliation and the dismantling of the apartheid legacy.

Mandela was a revolutionary and political leader in South Africa, a key figure in the African National Congress (ANC), representing an influential leader with a significant contribution to the organization's strategies and actions.

He spent 27 years in prison for his involvement in anti-apartheid activities, enduring harsh conditions and subjected to physical and psychological abuse. Despite his imprisonment, after his release, he kept fighting and started negotiations to dismantle apartheid, establishing multiracial elections.

This led him to become the - first black South African president from 1994 to 1999, focusing on reconciliation between the country's racial groups.

Therefore, he was celebrated for his role in ending institutionalized racism with his Commitment to justice to secure equal rights for all South Africans regardless of their race. Mandela's vision extended beyond South Africa to be a global symbol that inspired other parties and movements worldwide, seeking solidarity with other African nations and leaders for the quest for freedom and development across the continent. Eventually, after the end of apartheid, Mandela became a powerful leader addressing social changes faced by the nation, marking a transformative period in all South Africa's history.

Nelson Mandela received the Nobel Prize in 1993 for peacefully destroying the apartheid regime based on the foundation of democracy toward healing and reconciliation that embodied forgiveness, compassion, and human dignity.

In 1995, he established the Truth and Reconciliation Commission (TRC), which investigated human rights violations under apartheid. Mandela didn't seek a second term as South Africa's president. After leaving the office, he retired from active politics. However, he maintained a strong international presence of peace, justice, and reconciliation since the African community has suffered psychologically as a result of apartheid that needed reconciliation and restoration, made possible by Mandela's negotiations, facilitating South Africa's transition to democracy. That is to say reconciliation is a major act in Mandela's journey through resolving differences and conflicts, depending on forgiveness to activate the process of healing the wounds by allowing the victims to share their stories, granting amnesty for those who confess their crimes, causing a powerful example of a nation to encourage peaceful coexistence, thanks to Mandela's principles and policies.

One of Mandela's most significant literary contributions is his autobiography, *Long Walk to Freedom*, published in 1994. In his book, Mandela chronicles his life, political activism, imprisonment, and struggle against apartheid, highlighting valuable insights of reconciliation into his personal journey from childhood to presidency to a broader historical context, promoting a united South Africa. It served as a reminder of the power of forgiveness and reconciliation that outlines the development of his political ideology and his commitment to non-violent resistance to build bridges between various racial and ethnic groups through reconciliation. The book becomes a classic and remains one of the most influential and widely -read autobiographies in the world.

This research aims to bring out a profound valuable topic that sheds light on the minority groups that raised an inner desire exploring Mandela's remarkable implications of the pursuit of justice. In this context, one might draw parallels to the situation in the Palestinian conflict, analyzing Mandela's values of self-determination and nation-building

that provide a framework for understanding potential paths toward resolution, and what motivates clearly to bring out curiosity to undertake this research yet to show an admiration for Mandela's strong ability to lead a nation through reconciliation including the use of truth and the call for Humanities right that would engage in healing process toward freedom. The major objectives of this research are to explore Mandela's journey in the process of reconciliation through his employed mechanism and principles, to evaluate Mandela's forgiveness and unity inclusivity, to examine the truth of reconciliation and its impact, to analyze his personal experiences and resistance grappling with historical injustices for democratic South Africa.

This research seeks to provide answers to the following main question; How did Nelson Mandela's personal struggle as depicted in his book contributed to the broader pursuit of reconciliation?

In order to answer this question, this study attempts to answer the following sub questions:

- 1) What are the main challenges that faced Mandela's struggle in face of the oppression?
- 2) How does Mandela's narrative in "*Long Walk to Freedom*" portray the evolution of his perspective on reconciliation and forgiveness?
- 3) In what way does Mandela's autobiography serve as a historical account of his leadership to end apartheid?

Several researchers have studied Nelson Mandela's efforts at reconciliation, including Howard Zehr, a leading figure in the field of restorative justice. Zehr's work focuses on repairing harm, promoting healing, and fostering dialogue between victims and offenders, he wrote book includes Nelson Mandela's role in promoting restorative justice in 2004. Another scholar interested in this topic is Tom Lodge, a South African historian who wrote the book *A*

Critical Life in 2006 in which he explores Mandela's political career challenges and his transition from revolutionary leader to President.

In the context of studies abroad, Malika Maamri wrote in 2010 about the reconciliation process in a section of her book *Journey through Forgiveness* entitled Algerian President's Peace Plan, in which Abdul-Aziz BOUTEFLIKA has been widely credited with bringing peace and national reconciliation to the country.

One of his main initiatives was offering forgiveness to repentant Islamist fighters, marking one of the early efforts at reconciliation during dark decades of terrorism. This underscored the importance of forgiveness in political transition as a means to break the cycle of hatred, which he introduced in the civil harmony law.

Another scholar who has written extensively about reconciliation efforts in Ethiopia is Dr. Kjdtill Tronvoll, a prominent academic and expert on Ethiopian politics and human rights. His research has focused on peace building and reconciliation in Ethiopia, particularly in the context of transition and democracy building. He wrote one of his notable books called *The lasting Struggle for freedom in Ethiopia* in 2001.

This research will borrow certain insights from different fields involving a structured and comprehensive interdisciplinary approach to address topics of multiple disciplines. It is methodological approach of collaboration and integration of various perspectives to analyze and interpret a text gaining a profound understanding of complex themes and events by incorporating together History, culture, policy, psychology, and literature.

The used approach is designed to capture historical dimensions of the oppressive systems leading to the attempts to dismantle apartheid in south Africa in which to analyze Mandela's leadership style and political strategies to promote reconciliation exploring psychological impacts of his long journey considering how he managed overcoming anger toward forgiveness eventually examining how Mandela's narrative style shapes reader's

understanding of reconciliation as central theme. Data will be gathered from autobiography as primary source and other secondary sources including, books, documents, journals, speeches and interviews to bloom a valuable understanding on the topic. Therefore the dissertation consists of two essential chapters. The first chapter is devoted for socio-historical context and theoretical framework of south Africa's struggle and challenges against apartheid policies. The second chapter is devoted for the analysis of the book from interdisciplinary approach to unveil how successful the journey was encountered by Nelson Mandela s efforts under the umbrella of reconciliation and forgiveness for democratic nation .

Each chapter will contribute to a cohesive narrative addressing the research question, providing the study with such a structured framework of the presented findings and analysis through systematic and logical progression. As portrayed in his chosen autobiography work which would ensure exploration of Mandela's long journey.

Chapter one:

Theoretical background and
socio-historical context

Introduction

This chapter explores historical background about Nelson Mandela's struggle against apartheid in South Africa. It focuses on Mandela's role as leader in the fight against apartheid's racial policies toward black South Africans for decades, leading to his imprisonment around 27 years which marked his significant stature to dismantle apartheid creating a united community of all races eventually becoming a symbol of resistance worldwide.

1. Apartheid in South Africa

The Apartheid system, originating from African language, it was a system of laws in South Africa that promoted segregation and discrimination against non-white citizens, implemented by the National Party in 1948, that enforced racial separation. These laws were in place for nearly five decades, until the government started to dismantle them in 1991, under the President's clerks, in which Mandela stated in his autobiography

"Apartheid was a new term, but an old idea. It literally meant apartness, and it represented the codification in one oppressive system of all the laws and regulations that had kept Africans in an inferior position to whites for centuries"(127).

In 1948, the National Party took power in South Africa, ushering in the formal era of Apartheid, which entrenched white minority rule through the denial of black South Africans' political reputation, limiting their economic opportunities under a regime built on racial segregation ideology.

Afrikaner National Party came into power with the promise of Apartheid aiming to not only separate white and non-white population, but also to divide non-white groups and diminish political influence of black South Africans through tribal divisions (Amanda).

According to Zeb Larson in his article *South Africa 25 Years since Apartheid* white South Africans used to force the idea that land had been empty before their arrival to justify their occupation. The first Europeans arrived in 1652 with the Deutsch East Indian Company to establish a station at Cape of Good Hope. They gradually took over land from native groups. Through force, these Deutsch settlers, known as Afrikaners or Boers, expanded and became farmers of land. British became involved in South Africa through or via Napoleonic Wars a century and a half later.

The Racial segregation and white supremacy were prominent features of South African policy long before apartheid was officially implemented. In 1913, the Land Act was passed shortly after South Africa became independent, initiated territorial segregation by requiring black Africans to live in designated areas and prohibiting them from working as sharecroppers. In response to this discriminatory law, South African National Native Congress was formed, eventually evolving into the African National Congress.

By 1950, the government enforced strict laws that had prohibited interracial marriages and sexual relationships between blacks and white South Africans. The Population Registration Act of 1950 categorized all citizens by race, dividing them into Bantu a black African, colored mixed race, and Asian Indian Pakistani, and white groups. These laws caused families to be separated, with parents classified differently from their children. The Land Act allocated the majority of land to the white population, while pass laws restricted non-whites from moving freely without documentation.

One of the most damaging forms of apartheid was when the government forcefully evicted black South Africans from their homes in designated white areas and relocated them to the homelands. This displacement of over 3.5 million people led to widespread poverty and despair in the affected communities.

Hendrik Verwoerd, who became Prime Minister in 1958, further refined apartheid policy by implementing a policy called Separate Development. The Promotion of Bantu Self-Government Act in 1959 established ten Bantu homelands called Bantustans. By segregating black South Africans from each other, the government aimed to deny the existence of Black Nationalist groups. Each black South African was designated as citizens of one of the Bantustans, giving them appearance of full political rights while effectively excluding them from the nation's political system.

In 1976, a large number of black students in Soweto, a black township near Johannesburg in South Africa protested against the mandatory use of the African language for black African students. In response, the police used tear gas and bullets (Amanda) .

Alan Paton has defines 'Africans' in his book *Cry, The Beloved Country* 2003 saying the language of the Afrikaners, a much simplified and beautiful version of the Dutch language, though it was held in contempt by some ignorant English- speaking South Africans and indeed by the Dutch. Afrikaans and English are the two official languages of the union of South Africa.

Resistance was not limited to those directly affected by discrimination, but also came from various circles, including international critics' organizations such as the African National Congress, Pan-African Congress(PAC)and colored, white and church- based groups that were either involved in this operation. The resistance, initially known as the South African Native National Congress SANNC, was formed in Bloemfontein in 1912 following the formation of the Union of South Africa that is originally composed of educated black elites aimed to advocate for black population s rights to fight the apartheid.(History of Apartheid).

The economic challenges brought by the Great Depression and World War II led South African government to further enforce policies of racial segregation .The end of the Cold War played a crucial role in ending white minority rule in South Africa over time. U.S. policy toward the apartheid regime shifted from support to condemnation, contributing to its ultimate demise (End of Apartheid).

In response to international condemnation, South Africa faced economic sanctions and political pressure to dismantle apartheid. Efforts were made to alleviate some aspects of apartheid, such as abolishing past laws and lifting laws of interracial relationships, but significant change was still lacking.

The Internal unrest and international criticism that arose in 1989 prompted significant changes following loss of support with the National Party. South African Prime Minister P. W. Botha resigned in surprising move. His successor, F. W. de Klerk, announced in speech to Parliament that he was ending the ban on the ANC and other black liberation parties, permitting press freedom and freeing political prisoners, mainly Nelson Mandela, clear commitment to a democratic election in South Africa.

Klerk, despite his conservative agenda, underwent a transformation to a more pragmatic political approach under his leadership, South African government repealed key apartheid laws, including the Population Registration act the implementation of a new constitution that granted rights to all racial groups, leading to the election that resulted in coalition government with non-white majority, which marked the definite end of the apartheid system in South Africa. In 1994, Mandela's election made history by becoming the first black South African president through a democratic election.

The General Assembly affirms as a threat to international peace and security. reaffirming the legitimacy of struggle of people of South Africa, and strongly condemns

racist regime Of apartheid and its brutal suppression to enable them to enjoy their rights considering these action an act of aggression, terrorism, and destabilization against independent African states and crime against humanity, Thus, United Nations and international community have a duty to support oppressed people of South Africa and their liberation movement for democratic society(Policies of Apartheid of the government of South Africa).

Racism in South Africa is the expansion of European colonialism which was put of the scramble for Africa in the middle of 19th century, its notion was civilizing inferior natives, asserting that apartheid emerged as a slogan of the Je Gesuirverde National Party which was a splinter group from Hertzog's National Party in 1934 and becomes population among African in 1948 ,apartheid was impacted by the African nationalism emergence as a way to promote their pride in response to British invasion (Mhlauli, et al 204-205).

One of Mandela s speeches in the parliament, he clarified saying that Apartheid in South Africa continues and the mass of his people must therefore continue the struggle within their own country, claiming that the international community shares the same obligation in which this continent knows the true meaning of Racism since its people have both been perpetrators of Racism against others and themselves and all been the victims of an insane murderous racist ideology.

He depicted the harmful impact that Apartheid regime has left to his people in which he says in his Book:

“The policy of apartheid created a deep and lasting wound in my country and my people All of us Will spend many years, it not generations, recovering from that profound hurt. But the decades of oppression and brutality had another unintended effect, and that was that it produced Oliver Tambus, The Walter sisulus, the Chief Luthulis, the Yusuf Dodoos, the Brain Fishers, and the Rabert Sobukwe of our time, men of such extraordinary courage wisdom

and generosity that their like may never be known again, perhaps it requires such depth of oppression to create such heights of characters” (748).

2. Mandela's activism in anti-apartheid movement:

The anti-apartheid movement served a significant global trend in raising consciousness about the damaging methods of the implementation of economic sanctions. Many nations globally imposed trade restrictions with South Africa in an effort to isolate the apartheid government and deprive it of the economic resources needed to sustain its discriminatory policies (Huys, Champion of Equality).

The anti-apartheid movement organized multiple demonstrations to shed light on the plight of South African black Africans, who were leaders of equality mainly Nelson Mandela, who was a former South African president, lawyer, and political prisoner, and primarily known as an anti-apartheid crusader. He became one of the continent's and world's most recognizable individuals. Born in 1918 in the East Cape Colony into a royal family speaking the Xhosa language, Mandela was marked by his loyalty and commitment to equality. His advocacy for non-violent resistance and his courage to confront apartheid were demonstrated through his participation in organizations, protests, and manifestations, as well as his work as a lawyer. Mandela's activism evolved as he gained deeper insight into the challenges of the struggle and the desire to change the state of wavering oppression (Stanton,320).

The complexity of the anti-apartheid structure has drawn attention even in modern times. Due to the apartheid system, the fight against lasted a long time, that saw an emergence of numerous organizations and movements dedicated to crushing the government throughout this anti- apartheid struggle. It led to the arrest of many leaders, including Nelson Mandela, .This event ultimately resulted in the exoneration of those involved in 1961.

Because of the movement in South Africa, black communists typically set out to resist existing policies as social movements.

The anti-apartheid journey developed and emerged because of the government's system to dehumanize its masses, viewed as unjust by activists. Biko's anti-apartheid rhetoric discouraged left-wing individuals from joining the oppressive cocoons of apartheid and highlighted the influence the system had on those who fought within it. Biko called for transformation in the apartheid structure, which required the South African government to change its belief about true democracy. Mandela and Biko used the jermidic discourse to instill a sense of self-importance and inspire others of their cause. This rhetoric played a profound role in shaping South Africa's democratic mission. The anti-apartheid journey was based on opposition to apartheid as the evolved apolitical agenda, common rhetoric, and viable place of South Africa. The anti-apartheid journey advocated a range of actions to support individuals and organizations that suffered the most under Nelson Mandela's motivational rhetoric which has established framework to future anti-apartheid discourse used by other activists, mainly as Biko. A former president Nelson Mandela and Black Consciousness Movement founder Stevo Biko, who were among the most prominent and admirable figures in anti-apartheid, utilized their skills, collaborated, and reputation as activists against European hegemony through political action. During a form of rhetoric that arose from perceived oppressions, it played a central role in anti- apartheid rhetoric(Harrell 13.16.17).

Anti-Apartheid movement saw significant documents advocating for equal rights regardless of race. The population mass occurred during nationwide manifestation in 1960 under guidance of both African National Congress and the Pan- Africanist Congress to express their opposition toward apartheid (Ayubi,127).

Nelson Mandela, the African activist and the former president of South Africa, has been a global human rights advocate who played an iconic role in ending apartheid. His acts earned him nearly three decades prison sentence and elevated him to the position of national and international spokesperson for the anti-apartheid struggle. After being freed, he contributed in the apartheid eradication and was elected as South African first black president, establishing a multiracial administration to manage the nation's transition.

Nelson Mandela helped the African National Congress for the defense of the unjust law. Mandela and other 155 companions were detained in 1956 and were put on trial for treason. While tensions with the African National Congress increased, a militant section broke away to form the Pan-Africanism Congress in 1959 .

After the Sharpeville tragedy, Mandela came to the conclusion that more drastic action was required rather than just a passive one, especially when the apartheid government banned the African National Congress and the Pan-Africanism Congress as well. As he became the president of the military wing of the African National Congress, he was being tried to put in jail, the justification for radical deviation from the foundation principles of his party. As he said, it would be weary and unrealistic for an African leader to continue preaching peace and nonviolence at a time when the government met our peaceful demands with force. So his imprisonment would draw global attention for the anti-apartheid cause(Amanda).

Mandela's early years were characterized by the impact of his royal Thembu family, as he belonged to the Madiba clan. However, the death of his father when he was just nine years old altered the course of his life. He was adopted by Chief John Dintaba Dalingdilba and relocated to the Thembu Royal Court in Makhikvene, where he received formal education. In 1939, he enrolled at Fort Hare University, the only institution of higher learning available to

black South Africans at that time. His time there, during which he met Oliver Thembu, a lifelong friend and political comrade, laid the foundation for his future activism.

However, Mandela's academic pursuits were abruptly halted when he was expelled for participating in protests against university policies. Following his departure from Fort Hare, Mandela moved to Johannesburg, dream city as where he worked as a clerk at a law firm. His exposure to city life and issues of racial discrimination intensified his growing recognition of the injustice endured by black South Africans, strengthening his desire to further his education. Mandela successfully completed his studies at university wit waters and earned a law degree in 1942. His entrance into the legal profession coincided with a deeper dedication to anti-apartheid activism. He joined the African National political party committed to combating racial discrimination and advocating for the rights of black South Africans which adopted peaceful manifestation its constitution denounced racial discrimination, it gathered all Africans .with other activists establishing ANC youth league that called for the total dismantling of apartheid.

Mandela was elected to the executive committee; however the government responded with repression witnessing application of apartheid policies. In 1944, Mandela and Tambo formed the first black- owned law firm to provide legal assistance to those harmed by apartheid policies. Mandela's legal work, combined with his activism against apartheid laws, led to his crucial position in coordinating the defiance campaign that is a comprehensive demonstration against apartheid legislation. This included acts of non-compliance with authorities, such as the refusal to carry identification documents or use segregated facilities designated for white individuals but the government rejected it.

Mandela's perspective evolved, solidifying his position as a figure endorsing non-violent resistance towards the tyrannical government (Holtz-Bacha ,Kaid415).

Mandela entered into matrimony with social worker Winnie Madikizela in 1958, and she became an active advocate for his liberation. In 1960, two years after their marriage, the African National Congress was declared illegal, coinciding with a time when the government carried out Sharpeville massacres, in which the police killed black students Protestants of thirty thousand people of unarmed demonstrations. During this time, Mandela held a position as African National Congress vice leader and declared that the struggle was transitioning from peaceful to, violent means (Stanton 321).

Nelson Mandela's engagement in political activism underwent a more radical shift in 1950 when he became the leader of the African National Congress organization as the second military wing, which was known Umkhonto we Sizwe mainly means sphere of nation.

Due to his involvement in anti-apartheid activism, Mandela faced persecution from apartheid governments. In 1962, he was charged with conspiracy to overthrow the state, marking a pivotal point in his life as a symbol of resistance in his early activism. Mandela maintained that violent actions should only be employed as a last resort to achieve lasting transformation making him an influential, iconic figure (Huys, Champion of equality)

Despite the harsh conditions and obstacles that Nelson Mandela faced at the time, he kept building fight, courage and mainly resistance that allowed him to pursuit his path toward freedom in order to revive hope for his people in the darkest time of his life(Tewari,115).

3. Mandela's Imprisonment:

Nelson Mandela was put in trial in Pretoria which lasted 6 months in 1963. He was accused of plotting topple of the government, leading strike and sabotaging the system. During the Rivonia trial, he addressed the Supreme Court of black South African suffer and

spoke passionately about the system of racialized racism that is causing severe division in the nation confronting them with his valuable traditional wearing as he declared:

"I had chosen traditional dress to emphasize the symbolism that i was a black African walking into a white s man court. I was literally carrying on my back the history, culture and heritage of my people. That day, I felt myself to be embodiment of African nationalism, the inheritor of Africa's difficult but noble past and her uncertain future"(385).

Mandela discussed the severe limitation of life under apartheid almost four hours in His famous speech continuing to fight even though he would spend the rest of his life behind bars. Less than two months of his speech, he and 19 others found guilty and sent to Robben Island near Cape Town as one of the most recognizable political prisons in the world where he received a life sentence.

In Robben Island Nelson Mandela had gone through hard labor for hours at Limestone Quarry, in which he used to crush stones and working hard with short clothes without any sandals. His complaints were turned into deaf ears, he fought 3 years to have sunglasses for eye summer damaging.

While the national government oppressed Nelson Mandela in which it forbids images and any kind of recording him speaking, his reputation keeps rising in public eye .Mandela s attitude confronting his imprisonment in one of world's most terrible and harsh conditions marked him as an international figure against oppression(Montgomery, A legacy in speeches).

The Robben Island prison introduced new humiliating policies toward prisoners in which the warders prevented them from practicing their usual and common rights.Nelson Mandela was permitted one annual 30-minute meeting with a single individual. Besides, he was allowed only to write and receive one letter in six months(the Prisoner the long walk of Nelson Mandela).

Joel Joffe has depicted him in his book *The State VS Nelson Mandela in 2014* claiming that Nelson was a remarkable man in which he had met him on occasion before his arrest. In his middle forties, he gave the impression of being considerably younger, perhaps thirty, an impression created not by immaturity, but rather by youthful vigor of manner. He stood over 6 ft. tall, heavily built and in former days had been an amateur boxer of some considerable ability. He had a natural charm, an easy smile, an infectious laugh, all adding up to an extremely friendly, outgoing personality. The Nelson Mandela now before me was somewhat different. He had withered during his year in a South African jail, and looked thin and miserably under- weight (24)

According to Lewis Helfand in his book *The Unconquerable Soul* in 2012 Mandela spent 20 years in prison fighting for justice during a time when many were denied equal rights. He was not guilty of any crime; the work in prison was physically demanding and left him exhausted each day. Despite being isolated, Mandela still had the ability to inspire and lead others, which worried the prison authorities. A year later, he tragically learned that his eldest son had died in a car accident, but he was denied permission to attend the funeral. the government endless attempts to weaken his wife, Winnie, as they had with him never stop(93,94)

Mandela's imprisonment was featured by his numerous letters to his family, general officials and prison authority. Although he was permitted only to write and receive one letter in six months, the letters depict Mandela's inner soul that dealt with complete isolation and how he managed to engage with the outside world. They differ from various localizations, from Pretoria Local Prison, Robben Island Prison, Pollsmoor Prison, and Victor verster Prison, representing him as a father, husband, leader, activist, student, and mainly as a friend (Venter, The prison letter.)

In Nelson Mandela's book *Conversation With Myself* in 2011 he had mentioned his documented letters in prison, depicting the hidden circumstances and expressing his emotions, mainly during his working condition as prisoner in Robben island, confronting the prison authorities repression despite the fact that they knew his unique status representing a political prisoner in the name of justice and equality cause, which extended to inspire thousands of future freedom fighter as represented in this letter sent to Ahmed kathrada in which he portrayed the treatment he received from the warders in prison:

KATHRADA: The publisher is asking, 'More on your emotions...

KATHRADA: Then, when you talk about sunglasses, ah, at the quarry, even when they granted us [permission], we had to buy the sunglasses,

MANDELA: Yes.

KATHRADA: They didn't provide them for us.

MANDELA: Yes, yes. Well they did provide cheap ones, you remember, which were...

KATHRADA: Which were useless(133).

imprisonment with other political leaders of his generation has become the birth legend and creation myth of New South Africa combatting the white government extortion shaping his lifelong principles as documented in his memorable speech: I have fought against white domination, and I have fought against black domination. I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities. It is an ideal which I hope to live for and to achieve. But if needs be, it is an ideal for which I am prepared to die.

4. Struggle and Resilience:

African, Indians, and colored resisted apartheid legislation in which they protested and managed to overthrow the oppressive regime through boycotts, strikes, stay-at-home protests, and organization. However, their actions were brutally answered. Eventually, mass resistance continued their resilience in certain forms, willing to act against their imposition (Clark, Worger 57) .

Rene Van argues in her journal *Nelson Mandela s Defense* that the thirty years of non-violent passive resistance led to increased harsh reaction from the government. Thousands were imprisoned. There were many deaths of followers, as well as proclamations of states of emergency. The African National Congress inevitably reacted by going underground after being banned and operated by means of controlled violence, she defined the resilience with a process that epitomized being adaptive and ability to recover despite difficult circumstances (3,4)

Clark and Worger identifies in their book *The Rise and Fall of Apartheid* in 2016 that Umkhonto we Sizwe MK spear of nations as militant wing of ANC established in 1961 after ANC was outlawed. This organization marked the beginning of new era against the oppressor leading to strong sense of opposition and resilience. Nelson Mandela identified the organization an independent body formed by Africans in which it would carry on the struggle for freedom in which the struggle took many strategies in MK organization : sabotage, guerrilla warfare, terrorism and open revolution .He expressed his total rejection of loss of lives and blood-feud among black and whites.

Mandela was pursued by the police plenty of occasions and he knew that the police would catch him any moment in order to avoid so he was underground hiding making secret meeting. as he was named the black pimpernel by the press, which was After his return from

the illegal travel to Africa's continent for recruiting the ones in MK organization who will engage in military defense against the national government as he had received a military and financial aid from the African leaders .

the white government uncountable arrests harassments restrictions trials and banning activities as a plan to persecute and immobilize those combatting the system mainly Mandela ultimately to silence his growth awareness as freedom fighter eventually the state declared him as law criminal and terrorist .Regarding the immorality of the nationalist government written law Mandela's realization to oppose it had increased to alter the white policies system.

The root of the struggle was seen in The freedom charter which was drafted by ANC branches as an essential document for liberation struggle as a mixture of goals for the abolition of racial discrimination and the achievement of equal rights for all Africans for democratic Africa .The state declared the charter as an evidence of communist attention and a plot to replace the white authorities and Mandela was accused of being a communist. Despite all these compromises against him he carried on his long walk to freedom as a nationalist political revolutionary leader "A freedom fighter learns the hard way that is the oppressor who defines the nature of the struggle, and the oppressed is often left no recourse but to use methods that mirror those of the oppressor .At a certain point, one can only fight fire with fire"(Mandela194).

During Mandela period behind the bars the resilience has emerged in several contexts. there were neither white prisoners nor black warders, their complaints were totally ignored and the only revenge from warders was through humor .Prisoners had struggled and suffered, they were beaten and tortured with electric shocks, the prison authorities classified prisoner into section in which Mandela was classified in class "D" representing a political prisoner,

Mandela has savagely described south Africa attitude toward prisoners in which he condemned the unjustifiable actions of government. One can state that Resilience effectively is known as a freedom struggle.

Chronologically speaking, South Africa and Palestine's struggles are alike in certain contexts. Both differ as different parts of the universe, with a variety of historical backgrounds. Meanwhile, they display powerful resilience. South Africa's struggle and Palestinian's struggle are conflicts against colonization and for decolonization in which Nelson Mandela clarified in his book "...The nationalist victory was like the Israelites journey to promised land. This was the fulfillment of God s promise, and the justification for their view that South Africa should be a white man s country forever" (128) (Harris, NM Palestinian).

According to Desmond Tutu in his Book *No Future without Forgiveness* in 2000, during his Tour in Palestine, He observed the Palestinian suffering including segregated roads and housing which echo the discriminatory conditions experienced under south Africa s apartheid regime ,as he highlighted the deep bonds between the struggle of Palestinians and south Africans people, acknowledging their shared history of oppression and resilience. Bishop Desmond Tutu used the term of Apartheid to describe Israel s occupation (119).

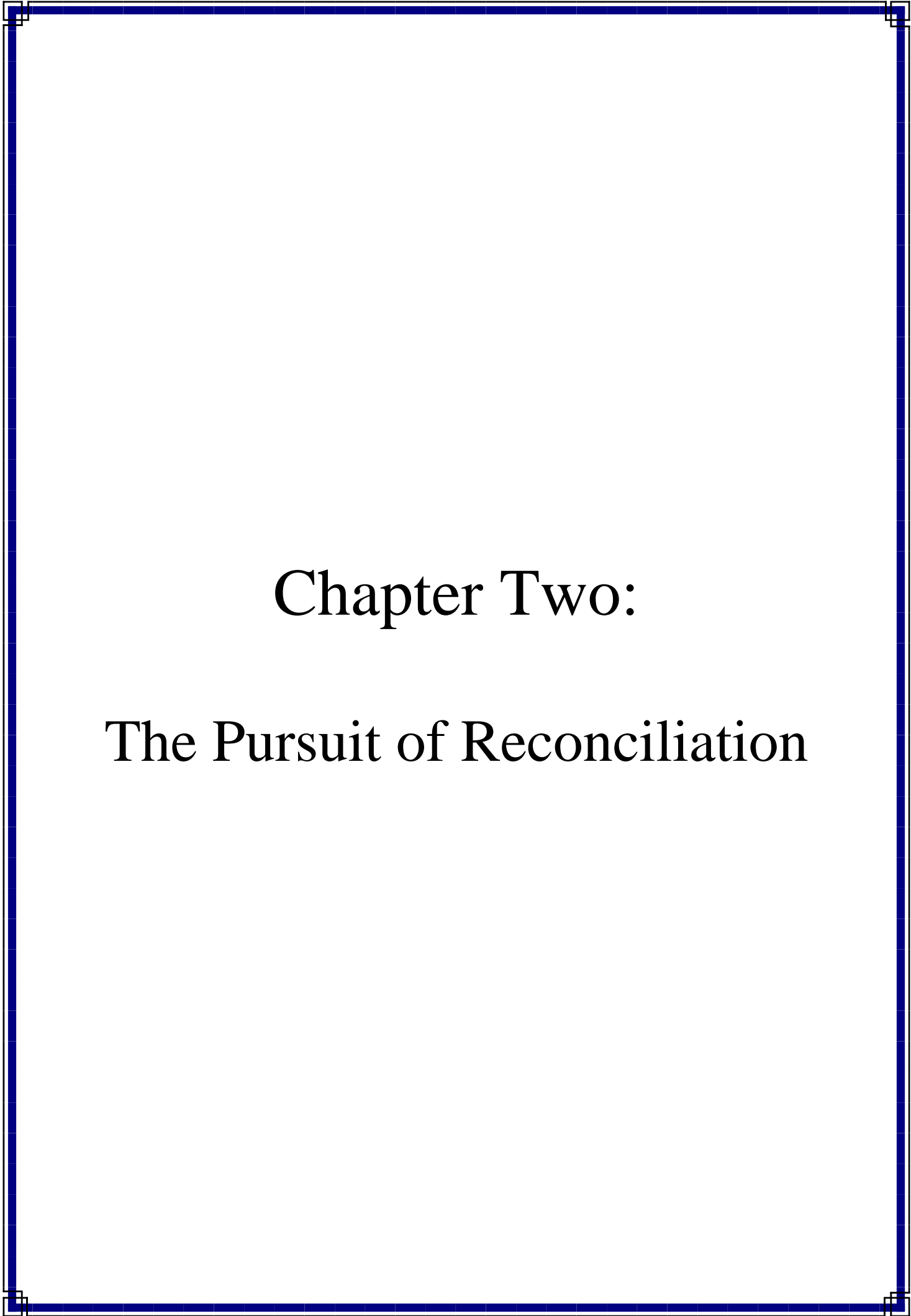
Mandela insisted on self-determination and nation building rights of Palestine nation as existing independent nation, he has always been a loyal advocator for their cause depicting Israel as Terror state in which he declared in one of his interviews saying we know too well that our freedom is incomplete without the freedom of Palestinians.

Mandela throughout his struggle, he had met numerous revolutionary fighters from different spots, he was pleased to see such characters who called for freedom and equality and spent most of their lives approaching Resilience .They were from Mozambique, Angola,

Algeria and Cape Verde. Once he met the Algerian revolutionaries, he was briefed on the history of the Algerian resistance to French by the greatest Algerian leaders.

Mandela had described the situation in Algeria at the time as similar as south Africa model in which the rebels confronted a huge white settler that ruled the indigenous majority, starting from how the FLN had launched their struggle with series of guerilla attacks in 1954.

Overall, Nelson Mandela became symbol of broader struggle for equality characterized by his commitment to resilience which earned him worldwide solidarity in the face of white ideology in multifaceted manners which made him a prominent figure in the world“Action without vision is only passing time, vision without action is merely day dreaming, but vision with action can change the world.”.



Chapter Two:

The Pursuit of Reconciliation

Introduction

Reconciliation is complex and challenging process that involves empathy toward past wrongs and ultimately moving toward forgiveness and healing. This chapter delves into practical application of Reconciliation concept exploring how individuals and societies can work toward overcoming conflicts and divisions to achieve lasting peace and harmony.

The chapter examines the strategies and the possibilities conducted by Nelson Mandela with power of dialogue and forgiveness to build inclusive nation featured by reconciliation through an analysis that draws on insights from multiple fields mainly History, Psychology, Sociology Peace studies and Political dimensions. By weaving together various perspectives, the chapter sheds light on the successful journey of reconciliation illustrating how its pursuit can lead to profound and sustainable peace making.

1.1. Mandela's Vision to Reconciliation and Forgiveness

Joe Battalion maintains that during the time in prison Nelson Mandela gained a profound perspective on his internal, shaping his understanding of forgiveness and Reconciliation's immense power. He realized that forgiveness not only liberates us from personal burdens but also from constraints of revenge, rejecting bitterness and self-interest. While Mandela knew forgiveness as the pathway to true freedom, he grasped that forgiveness is essential for embracing the values of God's Kingdom, stressing out the importance of practicing forgiveness in earthly life as preparation for afterlife in which Mandela noted "Forgiveness liberates the soul it removes fear that is why it is such powerful weapon". This quote highlighted the power of compassion by overcoming fear and promotes healing which indicates the strength of forgiveness toward better future.

He argues that Mandela saw forgiveness as a transformative force capable of reshaping individuals and societies alike toward reconciliation. Refined by his imprisonment, he

remained steadfast in his commitment to his unity and reconciliation, choosing forgiveness as the cornerstone of South Africa's transition to a his unwavering dedication to forgiveness reflected in his desire to manifest the principles of the Kingdom of Heaven in his nation.

In 1985, Mandela was relocated to a secluded area within prison, prompting him to analyze the possible reasons for this Isolation in Polsemore Prison amidst ongoing violence in South Africa. Mandela recognized the urgent need for swift change to ensure country's survival (Helfand.98).

The government had offered Mandela to be released but he declined the offer through his daughter. In 1986, Mandela reiterated the African National Congress's demand for an end to armed struggle resistance and the military presence in African townships. Despite these hardships, negotiations between Mandela and the government eventually took place to start at its beginning. "I told them the time had come for negotiations not fighting and the government and ANC should sit and talk" (Mandela629), the quote stresses out the importance of talk setting toward resolution. Mandela's vision is stem from his personal qualities including strength, commitment, determination, identity and human dignity. Despite his imprisonment, he remained loyal to his cause to build relationships with his enemies. He persistently advocated for his principal refusal to concede on key points on justice for his people while also demonstrating willingness to apologize and to reconcile. Mandela was guiding his people from behind while he was working alongside with them. Ultimately, Mandela appealed to forgive and his strategic approach to the hardships and obstacles enabled him to transcend the control of his enemies and lead his people toward reconciliation and compassion (Sternlight,et al 289).

According to Malika Maamri in her Book *The Journey through Forgiveness* in 2010, various ethicists view forgiveness and reconciliation as closely intertwined concepts. Roberts,

for instance, sees the victim's willingness to reconcile with their attackers as a key aspect of forgiveness, suggesting that forgiveness cannot coexist with the refusal to reconcile. Malika's argument tells that forgiveness does not necessarily lead to reconciliation. A victim may forgive their assailant, but still see them as deeply harmful, thus this leads to the rejection of reconciliation. The primary objective of forgiveness, as she proposed, is to restore a victim's sense of self-worth and separate them from their assailant. Unlike Roberts and Bennett, who suggest forgiving victims prioritize harmonious relationships over their well-being, Malika argues that a victim's willingness to reconcile may not indicate forgiveness (7).

She argues that reconciliation cannot be based on forgetting or overlooking, and forgiveness is not a means of forgetting. Instead it must stem from careful retrieval of truth of the past and acknowledgment of wrongdoers, no matter how painful. So forgiveness does not mean forgetting, but rather remembering so that the atrocities don't happen again, therefore Nelson Mandela told "I cannot forget but I can forgive". At this stage, memories of the past for patient-victim become a form of testimony for truth-recovering. Therefore, testimony becomes foundation for an act of reconciliation, both ethically and politically. Testimony deeply affects who share it and who receive it, turning it into a 'two-person open process, collectively toward restoring historical and personal truth delivered to future generations (Ibid,112).

Raymond F Ploutzian asserts in his book *Forgiveness and Reconciliation* in 2009 that any therapists, including contextual therapists, affirm that forgiveness is a crucial step toward healing. This perspective aligns, with the notion that forgiveness Is not necessarily for healing, but it inherently healing itself. by forgiving individuals It gains a constructive entitlement and enhances their sense of human worth. Moreover, it enables individuals to maintain connections with others as autonomous beings existing, that why Nelson Mandela spoke" When deep injury to us we never heal until we forgive". Contextual therapists

acknowledge that our actions are influenced by diverse factors, including our Biology, environment and Psychology emphasizing that our capacity in relation to others offers forgiveness as a fundamental for our existence to move toward peace (53).

Suggesting that Reconciliation is a natural process undertaken by individuals of all ages to preserve some of connections after experiencing a distressing event or interpersonal conflict, and when the capacity is overwhelmed, caregivers step to provide a secure emotional, supportive dialogue, to facilitate reconciliation and forward movement(Ibid,87).

The modern legislation influenced by a model of South African nation categorizes genocide perpetrators into three groups based on their level of involvement. Penalties could be reduced for those who confess and sought forgiveness. Lessons to be learnt are the importance of bringing parties together for reconciliation, with an awareness that truth alone cannot be insufficient for healing without genuine remorse (Ibid,184).

Approaching reconciliation demands comprehensive integration of social, psychological, legal, and political factors fostering truthfulness, justice, protection, and compassion. In past conflicts, scenarios with legal and political mechanisms must ensure safety to further no violence. A new era for legal protection is seen under moral goodness of Nelson Mandela accompanied with effective National Reconciliation Vision (Ploutzian,253).

1.1. Negotiations

Robert Mnookin echoes the importance of negotiation in the context of one's enemy, in which he highlights the values of seeking negotiation as resolution to conflicts. Initiating negotiations with enemies is incredibly challenging and requires strong leadership and courage. Mandela served as a central lesson in negotiations. Effective negotiations, according to Mandela, are to understand the perspectives of those they profoundly disagree with while

assertively representing their own interests. He believed in power of dialogue and the importance of preparing one's case before engaging in talking in which he affirms "If you want to make peace with your enemy you have to work with your enemy then he becomes your partner "Mandela's negotiation skills extended behind the table to manage conflict behind the scenes. Despite intense conflicts, Mandela helped to navigate these challenges to negotiate He faced internal opposition from and within ANC members who were unwilling to relinquish violence leading To tragic incidents of killings. However, Mandela insisted on shared responsibility for ending violence and called for negotiation toward reconciliation(290,293).

Clark and Worger noted in their Book *The Rise and Fall of Apartheid* in 2016 ,during Botha State of Emergency, police were granted broad powers to arrest and detain individuals without warrant, thousands were detained with no significant portion, subjected to torture including beating, electric shocks, and strangulations. One of the victims was, Peter Jacobs, who confronted his torturer, Jeffrey Benzien, as a former police, recalling moments of extreme brutality during Interrogation (101).

The police even shouted peaceful marches leading to drastic escalation of violence and chaos. In face of deadlock between the Black Revolutionaries and the White Stale Botha considered negotiations not as a means of compromise, but a strategy to strengthen the government's position. "They insisted that the ANC must renounce violence and give up the armed struggle before the government would agree on negotiations -and before I could meet President Botha"(Mandela641), the quote indicates the government manipulation to negotiation for their own sake. General Grunewald, reflecting the sentiment of slate security, emphasized thal the need to negotiate from position to power with the goal of either eliminating or neutralizing the ANC members and leaders. Eventually, this approach guided the national government's negotiations with Nelson Mandela. Starting, this approach guided

the national governments negotiations, which started in 1988, initially as a means to manipulate Mandela using him against the African National Congress exiled leadership. The meeting between Mandela and the government evolved into an educational exchange, He found himself educating them about the history of the African National Congress in order to dispel the misinformation they had from subjected to from he and his visitors. delved into critical topics, mainly the armed struggle of the African National Congress relation to the communist party majority rule and concepts of racial segregation (Ibid,110) in which Nelson Mandela clarified "meeting with the committee continued but we stalled on the same issues that had always prevented us from moving forward the armed struggle, the communist parley and the majority rule"(653).

In 1989, Botha emerged in this negotiation with Nelson Mandela, who took the chance to offer Botha a historical lesson.in which he drew parallels between the 1940 African uprising and the struggle of Africans, portraying the contemporary conflict as, a struggle between brothers of different colors. However, the state president stayed unconvinced (Ibid, 111).

While after the state president quit in which Nelson Mandela clarified "A month later, he resigned from office P.W.Botha suffered a stroke while it did not incapacitate the president it did weaken him and according to his cabinet made him even more irascible in February Botha unexpectedly resigned as head of national party but kept his position as state president'(mandela654),the quote testifies the removal due to growing dissatisfaction within the party, from figures to succeed him.

In her Thesis Molly Jeane MCvey argues that The President Botha expressed his reluctance to embrace a system of one person, one vote, but refusing to release Mandela and other political detainees, he rejected the idea of establishing a fourth parliament chamber for

black representation. With an importance to note that, despite Botha's position, parliament implementation served changes to apartheid's system, as law prohibited mixed marriage and interracial relations were finally repealed and there were systems that allow blacks to own property in the urban areas which were officially introduced (65/64).

The state of emergency was declared in 36 states of South Africa's 265 major district. All media reporting on the event was banned by the South African government. The restrictions on visitors to Nelson Mandela were recommended. This led to a rare interview with him by an American journalist, making the first direct quotation of Mandela in print since 1964. Mandela's statement during the interview emphasized potential discourses to violence if white leaders didn't engage in true dialogue for political equality (Ibid,66/67)

By mid-1989, eventually, indications suggested that Nelson Mandela would indeed be released out of prison with continuation of negotiations between the white government and Mandela to determine the fate of the new South Africa nation and its people (Mcvey,71/72).

The negotiation process was slow and deliberate, giving deep divisions entrenched by decades of apartheid. Mandela stated that his release would not resolve issues, but an equal say in shaping the future of the state democratically would be the case. Mandela stayed strong in his commitment to the African National Congress's principle as he spoke "I am a member of the African National Congress | have always been a member of the African National Congress and | will remain a member of the African National Congress until the day I die" (622), his formal talks that occurred with Botha were almost weekly, Although the President expressed his interest in meeting Mandela, they were postponed (Helfand99).

1.2. After his Release

Nelson Mandela once was interviewed by Neil Mitchell, he was asked why no bitterness after 27 years in prison and he responded clarifying “If you spend 27 years in prison where you waste your life ,the flower of your life ,you have no time to be negative ,to be pessimistic. You select a target which you feel it will enrich you and if you strive to attain that target if you are going to do that there is no time for bitterness “.

Lewis Helfand posits in his Book *The Unconquerable Soul* in 2012,Tony Halngsworth organized a tribute concert to raise political awareness about South Africa s situation ,the concert was in England by over 50 musicians and actors, including iconic figures like Whitney Houston. Over 600 million audiences watched the concert. It was the most-watched entertainment program in history, serving as global support for Nelson Mandela's released Many international artists (100) "most of whom I didn't know were performing and the event was to be televised worldwide"(Mandela687) , illustrating Mandela s genuine support that he received from the world for his cause and his oppressed people.

The President Botha has resigned from his office and He was succeeded by President .W.E Klerk, becoming State President, perceiving as a remarkable figure in the apartheid “The following day F.W. de Klerk was sworn in as acting president and affirmed his commitment to change and reform”(Mandela660). Mandela has described him as a man of integrity.

Clark and Worger conveyed in their Book *The Rise and Fall of Apartheid* in 2016 ,Eventually, de Klerk released Mandela from jail in February 1990,.He had supported the world by lifting banning orders on various anti- apartheids organizations including ANC ,SACP, PAC, arguing that this would make negotiations process-flexible to reach peaceful reconciliation:

“On 2 February FW.de Klerk stood before the parliament to make the traditional opening speech and did something no other south African head of state had ever done :he truly began to dismantle the apartheid system and lay the groundwork for a democratic south Africa. In dramatic fashion he announced the lifting of the bans on the ANC the PAC SACP and thirty -one other illegal organizations ;the freeing of political prisoners incarcerated for non- violent activities; the suspension of capital punishment ;and the lifting of various restrictions imposed by the state of emergency .the time for negotiations has arrived he said" (mandela666)”

Mandela was impressed and amazed by his steps toward reconciliation and unity in which he expressed his willingness to make an attempt to listen and understand. Mandela's release out of prison signaled a significant shift in South Africa's political landscape (111).

Upon his release, Mandela has delivered a speech in Cape Town” I would speak first to the people of cape town at the Grand Parade in Cape town"(Mandela671), rallying for intensified struggle not only to end apartheid but to create democracy in the name of a united non-racial South Africa. He advocated for discipline, mass action, and affirmed continuation of spear-of-nation armed struggle until a conducive climate for negotiation could be achieved, as he reiterated his willingness to sacrifice his ideals, meanwhile several challenges indicated difficulty of achieving these goals (Ibid,112)

Shortly after his release, Mandela's meeting with General Viljoen marked a turning point in South Africa 's conflict, when Mandela conveyed the futility of war and the strength of initial intimation support through extensive continuous negotiations, both sides accepted the belief that reconciliation emerged from Africa's apartheid era 's turmoil (Vicensio313).

During negotiations encounter with de klerk Mandela refute to compromise on certain issues displaying his unwavering resolve, one of such issues was the establishment of new constitutional court which Mandela insisted it should be including judges representing the entire community challenging the predominantly white male judiciary inherited from

apartheid, Mandela's approach to continuous negotiations with the national state was based on the mutual respect for his opponents. (Sternlight, et al 298).

At first, the South African 's government covered action during national elections to reduce support for SWAPO, set troubling procedures for future elections, then it came the Sebokeng Massacre, where the police opened fire on ANC supporters, resulting in injuries 'and deaths with the random shooting "But on 26 March in Sebokeng township about thirty miles south of Johannesburg, the police opened fire without warning on a crowd of ANC demonstrations killing twelve and wounding hundreds more most of them shot in the back as they were fleeing " (Mandela 691). De Klerk has expressed his opposition to majority rule in which Mandela noted "He was not prepared to negotiate the end of the white rule (692). In 1990 the right-wing supremacist group initiated the campaign of violence targeting ANC members as Mandela clarified". government security forces arrested about 40 members of 'ANC' (Mandela 707) to highlight the continuous attacks toward ANC members aggressively, in which the black trade union 'organization and anti-apartheid newspaper were either targeted in form' of bombing and shooting. (Clark, Worger 112).

Despite De Klerk's acknowledgement of failure of apartheid homeland policies, his administration supported Gatsha Buthelezi and his Inkatha Freedom Party IFP including secret funds to disrupt ANC meetings. "I gave a speech in which I said there was a hidden hand behind the violence and suggested that there was a mysterious third force which consisted of renegade men from the security forces who were attempting to disrupt the negotiations" (Mandela 703), The quote identifies the third hidden force mission to target ANC which was the Inkatha. Mandela distrusted de Klerk, believing that his reforms are to maintain Afrikaner Power rather than to end white rule as evidenced by the ongoing violence which surpassed 100 deaths of innocent victims (Ibid, 113)

Despite proclamation of Reform Support the Government Commission found no proof of security force involvement in public killings" I asked Mr. de Klerk why no action had been taken by the police in the aftermath of these crimes"(Mandela704) ,pointing out t that this was largely based on denial by police and military forces. The attacks extended to the killings, including Eugene de Kock. De Klerk repealed key apartheid laws and initiated Congress through CODESA, that is a multi-party conference of nearly 20 political organizations" 'On 20 december1991 after more than a year and a half of talks about talks the real talks began: CODESA the convention for a democratic south Africa represented the first formal negotiations forum between the government the ANC and other south Africans parties"(Mandela712),to manage the conflicts, however, he faced threats, From the right with bombings by AWB and the Conservative Party criticism. De Klerk held a brief referendum in 1992, gaining 69% support for continuing negotiations, another attack occurred that year by the Inkatha, in which they entered the Vaal town of Boipatong killing people who were children and women"..."2 women had both her breasts cut off with a machete. Whoever these killers were they were animals'(Mandela704) named as Boipatong massacre which was the most horrible incident in south Africa (Ibid,114)

The security force failed to prevent a boycott massacre, leading Mandela to lose patience with De klerk. ANC criticized negotiations as a facade for maintaining white control and suspended talks and those who were against negotiations benefited from the massacres. "the mere fact that the government was engaged at negotiations at all was a sign that they did not have the strength to sustain apartheid' (Mandela709) ,as result the ANC and SACP and COSATU organized strikes and marches, including ones in Union Building in Pretoria. A pivotal event arose when 70,000 ANC-supported marches on Bisho in which Mandela stated"Seventy thousand protesters set out a march to Bisho's main stadium. When a group of marchers attempted to run through an opening in a fence and take a different path to town, the

poorly trained homeland troops opened fire on the marchers and killed twenty nine people, wounding over two hundred. Now Bisho joined Biopatong as byword for brutality” (726).The quote is witnessing the brutality soul of the white minority against black’s resistance. Mandela held De Klerks' primary responsibility for both Boipating and Bisho's tragedies (Ibid115).

De Klerks' claims of government non-involvement were undermined by further evidence of security force participation in political killings. State support of Inkatha was already public knowledge, De Klerk reached a new agreement with Mandela in September 1992 to carry on negotiations in which Mandela declared in his book "In February the ANC and the government announced an agreement in principle on the five -year government announced of national unity ,a multi-party cabinet and the creation of a transitional executive council"(727), indicating genuine promise to national election by April 1994 and open to all south Africans(Ibid,116).

Any party with more than 80 seats would earn deputy presidency without right of veto but require 66% parliamentary support of new constitution .Nine provinces would replace old ones and homelands, and each with its own governing body. While the African National Congress and National Party negotiated their foes undermined themselves. The AWB led by Eugene Terre Blanche with an endless attempts to disrupt negotiations as it was portrayed to the NAZI Tactics in which they assassinate Chris Hani (Ibid,117)"The assassination of Chris was an attempt by white supremacists to arrest the inevitable. They preferred that the country descend into civil war rather than have majority rule by peaceful means "(Mandela730).

South Africa held its first, democratic elections marking end of the apartheid and a new era beginning. Nelson Mandela was unanimously elected president on May 9, 1994. Although the turmoil of 14000 deaths between 1990 and 1994 declaring “27April.For the first

time in south African history, the black majority would go to the polls to elect their own leaders” (732).

Mandela spoke of healing wounds, bridging divides, building society free from poverty, discrimination and fear. He pledged to create Rainbow Nation, where all South Africans could live in dignity and peace regardless of their racial backgrounds (Clark, worger119).

2. Mandela's Efforts to promote Reconciliation

After securing the seat of 62.5 of the vote, ANC emerged victorious in the election. In 1994 Mandela took the office, appointing De Klerk, serving as one of his deputy presidents claiming “I think We are shining examples to the entire world of people drawn from different racial groups who have a common loyalty a common love to their common country”(740-741), in which to emphasize the importance of unification despite racial differences to create better future for all.

Mandela's presidential policy marked a crucial period of reconciliation and Unity efforts acknowledging countless sacrifices of those who fought with for freedom. Under significant initiatives were launched to address housing shortages with plans for around 1 million low-caste homes for impoverished. He also prioritized providing essential services, clean water to rural communities. Mandela's journey from prisoner to president embodied inspiration and optimism of ‘rationality liberated from the oppressive system of apartheid (Helfand110).

Even after completing his term as president in 1999, Mandela stills dedicated to serve his nation and his people. He chose not to seek re-election; instead he pursued his tireless effort to uplift South Africa and his people under democratic and free nation (Ibid,112).

Oprah Winfrey met Mandela in her famous program in 2000 ,she opened up about his mindset agenda about beginning peace with whites based on reconciliation spirit and he replied by saying “I hated the oppression and when I think about the past the type of things they did I feel angry but you have limited time to stay on earth ,you must use that period for the purpose of transforming your country in what you desire it to be a democratic non-racial”.

Desmond Tutu states in his Book *No Future without Forgiveness* in 2000 that April 27, 1994, was a momentous day After years of struggling and suffering, he depicted the event by a day of huge transformation, marking the first Democratic election in South Africa for many years and decades representing long-awaited Opportunity to cast a vote. The atmosphere was charged with a mix of excitement and anxiety As there were fears that those opposed to changes may disrupt proceedings given the recent Bomb explosion As South Africans, he emphasized that the survival and success hangs on Unity regardless of race.He claims that the apartheid had bound together his people in shared struggle, in which Mandela discussed in his autobiography: "I told the white audience we needed them and did not want them to leave the country. They were south Africans just like ourselves and this was their land, too.! would not mince words about the horrors of apartheid ,but I said over and over we should forget the past and concentrate on building a better future for all"(737), stressing out the unity that gathered all south African despite the past struggle to leave under a nation equal to all races. Effectively Desmond Tutu witnessed a turning point in South Africa's history, echoing the words of Martin Luther King about the importance of unity with the arrival of democracy. As democracy doors previously closed it began to open .The international community welcomed black south africans with open arms. Nelson Mandela's inauguration as a democratically elected president was defined and symbolized by painting the sky with the colors of new flag. Desmond depicted these joyful moments by saying Tears flowed

freely as South Africans realized that these once oppressive symbols no longer exist. Mandela's journey from prisoner to president was a powerful testament to the profound alteration our country had undergone (12).

Desmond Tutu testified that Mandela's reconciliation and forgiveness efforts demonstrate his magnanimity in a long journey from vilified fugitive to admired leader, as a testament to his commitment to reconciliation. Procedures of election was peacefully conducted through the nation and Mandela was Introduced to the world as new President elicited thunderous cheers in Public(7).

Turhan and Arslan propose in their Journal *Reconciliation oriented leadership* that Reconciliation becomes crucial as it provides alternative platforms to prevent the re-emergence of conflicts. National reconciliation particularly has emerged as a social conflict resolution strategy aiming to transform attitudes through reparation, truth-telling and healing among former adversaries. Leaders such as Nelson Mandela In South Africa in which he has played a significant role in this regard (30)

while the concept of reconciliation has a historical root dating back to the 18th century, its significance in political studies and international relations recently gained prominence. The term began to gain attention after the Cold War, leading to increased literature on the subject. In contemporary discourse, reconciliation is perceived as a complex, ambiguous and contested concept with multiple interpretations, largely because it is viewed both as a goal to be achieved and as a process to attain that goal. The goal of reconciliation is to establish a common future and, perhaps, an ideal state. Scholars as Rousseau argues, that reconciliation is primarily a process rather than a goal between victims and perpetrators. Goodman emphasizes that reconciliation is an incremental and nonlinear process Involving replacing fear with non-violent co-existence while Michael Hardimonis' book on Hegel's philosophy of

reconciliation adds another dimension to the discussion, which highlights the systematic ambiguity between the reconciliation process and its outcomes (Ibid,31).

Nelson Mandela embodied reconciliation-oriented leadership through his dedication of a democratic society where all can live in harmony. His efforts to promote reconciliation and freedom extended by his people encompass all, regardless of their race as he declared “I reminded people again and again that the liberation struggle was not a battle against any one group or color but a fight against system of repression” (745). Mandela's leadership was featured by integrity, sound principles, and embracing diversity. It Lead him to successful reconciliation promotion. Even during his imprisonment, he constantly used the word we instead of I (Ibid,34).

Mandela's approach of reconciliation efforts may not be explicitly stated in his writings or speeches. However, he embodied the spirit of it through symbolic acts, mainly in his treatment of those who imprisoned him unjustly. Forgiveness was crucial for reconciliation Mandela's ability to transform anger into peaceful efforts was pivotal in integrating the isolated black community Into a new color blind society (Ibid,35).

He sought to build bridges by meeting with the past figures, such as Percy Yutar, who imprisoned him, hosting ‘with former white prisoners. Moreover, Mandela utilized sport, recognizing Its significant influence of South African society in 1995 during the Rugby World Cup to promote reconciliation, despite calls for boycotts and skepticism from rugby authorities, Mandela attended the final game wearing a springbok jersey and resending a trophy to the winning team, his actions, including a handshake with team captain Francois Piennar, symbolized unity and gained widespread applause (Ibid,32)

Mandela's reconciliation efforts extended to judicial acts, Justice was viewed as essential in reconciliation, balancing the need to punish perpetrators while also creating

amnesty to avoid disrupting peace, presented in Key judicial acts included the Land Restitution and Affirmative Action programs. It aimed to grant access to farming land for the black population and to introduce black people into areas of labor and economy. One of the embodiment of Mandela's reconciliation efforts is the movie 'Invictus' in 2009. This movie depicts how Nelson Mandela was newly elected as South African president by overcoming racial tensions. One of its scenes by The actor Morgan Freeman tells "When people see me in public they see my bodyguards you represent me directly. A rainbow nation starts here reconciliation starts here, the bodyguard said but MR president not long ago these guys tried to kill us maybe even these 4 guys in my office tried and often succeeded. Yes I know forgiveness starts here too". These initiatives contributed to social engineering and reconciliation eventually in politics in which The most notable action was the establishment of 'TRC' through the total promotion of national Unity and reconciliation in 1995, serving as a model for reconciliation efforts as it becomes common in 'transition from the authoritarian regimes to democratic systems, investigating human rights and granting 'amnesty as it represents an influential institution in South African reconciliation process(Ibid,38).

Mr. Mangosuthu Buthelezi was one of Mr., Mandela's primary opponents during Africa's first election, Despite being an opposition leader with minimal parliament representation, Mandela surprised many by appointing him as country first minister. Later, when Mandela and his vice- president Thabo Mbeki were both scheduled abroad traveling, Mandela appointed Mr. Buthelezi as an acting president, and when he was questioned about his decision, he reported emphasizing Buthelezi's powerful capabilities despite their disagreement, but he was one of the competent leaders In South Africa . Mandela highlighted the importance of recognizing diverse leadership talents within a country by his own party, promoting unity and acknowledging opponents' strengths. Exceptional leaders transcend narrowing viewpoints, they don't presume themselves to be the sole fit for leadership roles

and rather they may not even view themselves as a most suitable candidate. This is not a sign of low confidence, rather deep self-awareness which mainly need to serve others throughout collaborative efforts and embracing diverse perspectives. Exceptional leaders avoid temptation to suppress opposition voices. They even find value in those who challenge them with a total awareness of positive aspects of opposing individuals with the appreciation of their strength adversaries (Kalungu-Banda 97/98).

Great leaders leave behind paths that guide their people toward their own greatness, outlining main principles represented in multiple approaches to leadership, fostering profound reverence for humanity as exemplified by leaders, treating everyone respectfully regardless of their stature, drawing on inspiration from unique talents of others, acknowledging each one possesses special gifts for their community's benefits, build courage, courageous leaders confront their fears through harsh relations, but still believing to be the right through upholding the truth and reconciliation (Ibid,119/120).

Mandela explains why he did not seek to revenge in an interview in which he said it is not easy if you are busy with constructive work to think about issues which make you bitter, the bitterness comes very easily when one is idle and has nothing to do, if you are busy with something positive constructive and rewarding you are likely to forget experiences which have been counterproductive.

It is often said that forgiveness is more rewarded than seeking revenge, but putting into practice can be challenging. Thabo, a worker at an insurance company in Cape Town, shared a poignant reflection on forgiveness inspired by Nelson Mandela's leadership He recalled the day after Mandela's inauguration as state president when he learnt that Mandela had invited one of his former jailers from Robben Island as a guest. Thabo stressed the profound strength

required for forgiving, noting that while revenge may seem appealing, it ultimately causes more pain.

On the other hand, forgiveness brings satisfaction and a sense of peace. It is a transformative gift that fosters healing and liberation. It shifts both forgiver and forgiven from dwelling on past grievances to emerge with others in a constructive and freeing manner. By releasing energy consumed by the anger of those who seek forgiveness without accepting responsibility for their actions, they will not be able to merit the benefits that forgiveness offers. So forgiveness transcends avowedness of punishment or restitution. It is a spiritual gift and a session for reconciling our actions with our major human values, highlighting that forgiveness has a necessity for inner peace and reconciliation. And this is exactly what Nelson Mandela has approached during his presidential leadership (Ibid,60/61/62).

3. The Significance of Truth and Reconciliation Commission TRC

One of Nelson Mandela's continuous initiatives was 'the Truth and Reconciliation Commission Establishment. He was appointed as its head in 1995 with Archbishop Tutu serving as the chair and Alex Boraine was the vice-chair. TRC was tasked with investigations of gross human rights violations committed during 1960-1994 the period of legalized apartheid, including killing, torture, abduction, and ill-treatment. To accomplish its objective, TRC divided work among three sub-commissions, Human Rights Violation (HRV) Amnesty and Reparation and Rehabilitation. Additionally the TRC had investigated units and witnessed protection programs. The HRV committee collected statements from witnesses and victims, verifying their testimonies and identifying individuals and institutional perpetrators, under strict conditions as crime being associated with political objectives and the perpetrators admitting fault and disclosing the full truth, The decision to grant amnesty was highly controversial The R&R committee was responsible for providing recommendations on

victims' reparation, medical and mental health care professionals evaluated statements and applications provided by HRV and for the amnesty committees, if approved as victims individuals and their families could apply for reparation and then the R&R made recommendations to the TRC president. Overall the submission of TRC was formed to promote reconciliation and healing in South Africa (Arslan, Turhan40).

In a meeting Desmond Tutu claims "It is not easy to open wounds it's very painful, but if you do not want them to fester you must open them and cleanse them then pour palm on them". The R&R committee recommended that each victim or family received approximately \$3,500 USP per year, 6 years. The HRV committee concluded its mission in 1998, while proceedings of the amnesty committee continued until 2001 due to the large number of applications. The Truth and Reconciliation Commission final report was presented to President Thabo Mbeki in 2003. Over 22,000 victims were registered with 2,500 given opportunity to testify, additionally more than 8,000 individuals, including members of government and resistance groups, applied for amnesty. Despite undeniable contribution to South African national reconciliation process, TRC faced criticism in which it re-traumatized victims and denied them true justice by granting amnesty to perpetrators. While these critics have legitimacy given situational constraints at the time, TRC still made the valuable process (Ibid,41).

TRC facilitated release of truth from both black and white perspectives and sought forgiveness in South Africa, resulting in more reconciliation in less time and at lower cost compared to war crimes tribunals in other regions. South Africa emerged with minimal loss due to Nelson Mandela's reconciliation effort, especially in convincing white minorities of their place in New South Africa. Mandela recognized the importance of gaining consent of white for progress and preventing potential establishment of separate states. His efforts

successfully gave white a sense of belonging, which was crucial step for the country in post-Apartheid era, on a positive trajectory (Ibid,42).

Looking back on the process, Justice Richard Goldstone emphasized that opting TRC was a crucial compromise, serving as a bridge from old regime to new democratic era. TRC addressed various aspects of apartheid injustice, containing; land claims court, constitutional court, human rights commission, gender commission, and youth commission, besides human rights violations as forced removal and bantu act education(Villa-Vicencio 314).

Its fundamental objectives to promote national unity and reconciliation by conducting investigation, holding hearings, facilitating amnesty, establishing victim faith, restoring their dignity, and compiling comprehensive reports with recommendations to prevent future human rights violations. To fulfill these tasks, the commission established different internal structures, as next, database team to record victims, perpetrators, witness details, witness protection unit, Investigate and research department, perpetrators, legal and safety unit, mental health unit, media and communications department (Ibid,315)

The amnesty committee, compromise of Supreme Court judges and co-opted lawyers assessed application for amnesty based on specific conditions. The application had to personally appear before the committee, disclose all relevant facts and meet eligibility criteria, including affiliation with state institutions, political organization. Amnesty was granted for acts with political objective aligned with organization's aim excluding personal gain acts. Decision by amnesty committee considered factor as motive, context, legal nature, and gravity of acts. The committee evaluated whether acts carried out under orders or with approval of state entity. Assessment also included examining directions approximately and proportionality of acts to the pursued political objectives (Ibid,316).

TRC offered amnesty in exchange for truth regarding South Africans past, Those not granted amnesty or whose did not apply for it, face death, persecution under criminal law. The HRV committee played an important role in inviting victims around 2,000 victims testified in public hearings held nationwide. These hearings were widely covered by the media (Ibid,317).

In New York, a group of apartheid victims filed a lawsuit against USA-based multinational campaign that operated in South Africa during apartheid with support from prominent figures as Desmond Tutu and former TRC commissioners. Initially, it opposed by South African government which feared negative impact on foreign investment. The government later acknowledged victim rights to sue under alien tort law. While material reparations were central to TRC legislation, the mandate goes beyond monetary compensation aiming to restore victims dignity and reshape social relationships. This involves addressing past oppression and disparities in wealth and power fostering social and economic justice and particularly democracy. Reconstruction and development efforts are ongoing to restore human dignity of apartheid victims, highlighting economic growth, education and job creation, to ensure equitable distribution of nation wealth, eventually to foster a sense of belonging to all South African regardless of their racial background. (Villa-Vecincio325).

When Mandela delivered a speech in the parliament he emphasized healing and reconciliation by claiming: “You have ensured that this parliament is no rubber stamp in the hands of the government and you have given to the extent that we have still to reconcile and heal our nation”.

According to Desmond Tutu in his book *No Future without Forgiveness* in 2000, the victim of apartheid would have been victimized once again if denied the change to

acknowledge and confront their past experiences which were integral to their identity. This notion is illustrated by Ariel Dorfman's play *Death and the Maiden*, where a woman is faced with her past torturer challenging her sense of self and integrity. Her notion is to restore dignity and personhood of those who had been silenced and marginalized by allowing them to share their stories and reclaim their memories. South Africa's reconciliation process is seen as a pursuit of peaceful compromise and greater amnesty in exchange for full disclosure of crimes, although these were raised questions about impunity, justice, and denial of victims' rights. The third tactic of amnesty was consistent with African concepts of ubuntu and both languages that emphasized for and reconciliation's success (28-29.)

De Klerk skillfully presented the idea of power, making it more acceptable despite its initial unpopularity. His willingness to take risks to lead during critical moments in history deserves an admiration followed by Mandela's ambition as an emergent figure of reconciliation to embody forgiveness' astonished man (Ibid,34)

Mandela's call for youth to become soldiers of peace was met with enthusiastic response reflecting broad peace commitment and reconciliation with other leaders following his path, such as Patrick Terrer, Lekola, and Popo Molefe who advocated for healing in Mission (Ibid,37)

Unanimously nominated by our synod of Tutu Bishop declared to serve on TRC in 1995, After rigorous selection process, he was appointed as chairperson of the commission with Dr. Alex Boraine as deputy chair. Despite his initial plans for sabbatical, he spent three years Immersed in the challenging yet rewarding work to TRC, hearing first-hand accounts, of atrocities and witnesses, acknowledging that the remarkable forgiveness of many of South Africans was a profound privilege to be involved in such work, he declared The official announcement of their appointment to TRC came from the President-Government Gazette.

On 15 December 1995, their first meeting took place and the following day was known as Day of Reconciliation (Ibid,56)

The Promotion of National Unity and Reconciliation Act, which established TRC, mandated the Commission to strive for comprehensive understanding to human rights violations resulted in the past (Ibid,70).

Desmond Tutu argues that Forgiveness and healing to truly occur, it is essential for the wrongdoer to admit their fault, as this is a material dispute where one's partner brings favor without acknowledging their mistake. True reconciliation cannot happen without facing the truth, it requires confronting the reality even if it is risky, it's a challenging process, but ultimately necessary to genuine healing to take place, which ideally leads to sincere apology, especially if the victim came from a marginalized group. While some may choose not to forgive, many victims display incredible generosity and forgiveness that amazed us (206).

When it comes to forgive, individuals are not expected to forget; instead it is important to remember to prevent similar atrocities from happening again. Forgiveness is not purely sentimental, it had gained recognition of academic field studies by multidiscipline, psychology, philosophy, and theology due to its emergence in TRC committee, Researchers have been showing that forgiving can have positive effects on one's health, Many individuals have reported feeling of a sense of relief after forgiving (Ibid,207)

Reconciliation is a gradual process, while TRC played a role, true reconciliation requires commitment to every single South African as a collective group. With individuals making personal contributions mainly through learning about one's culture and languages to rectify past wrongs, avoiding stereotyping and jokes to foster inclusivity and tolerance (Ibid,209). "If there are dreams about a beautiful South Africa, there are also roads

that lead to their goal to of the roads could be named Goodness and forgiveness “representing main principle by Mandela.

4. The lasting Impact and legacy of Mandela's leadership

South Africa's transition from apartheid to democracy was globally admired for its seemingly peaceful reconciliation due to its recognition as a global player, the concept of a rainbow nation advocating 'unity in diversity'. The mission of South African liberation movements, including ANC, was to form a non-racial community based on equal and justice championed by figures mainly Nelson Mandela, despite all the policies addressing socio-economic inequalities and the faced obstacles “For decades this had been the seat of white supremacy, and now it was the site of rainbow gathering of different colors and nations for the installation of south Africa’s first democratic non-racial government ”(Mandela746), presenting a clarification for a post-apartheid South Africa to be the rainbow nation, symbolizing hope and unity. The purpose was to reconstruct population regardless physical, cultural or religious differences, promoting peace, forgiveness and multicultural society to celebrate diversity. An honest dialogue acknowledging challenges of national unity is essential as rainbow nation remains an idealistic symbol yet to address socio-racial disparities (Sall2).

Reflecting on history is vital in educational curriculum to address lasting impacts of apartheid due to the smooth leadership of Mandela, especially for younger generations who may not fully grasp the extent of the trauma inflicted. Many South Africans today experience a dissonance between the promise of equality and the reality of inequality they face. While the concept of forgiveness and unity symbolized by a rainbow nation is in true reconciliation. It quires more than just rhetoric (Sall,5).

According to Stephen Brookfield Mandela's approach and resisting tactics, strategies and assumptions demonstrate its practice that marked lasting impact. His engagement in this reflective long journey had profound application not only in South Africa but also for liberation movements worldwide, fighting against colonial legacies.

After the passing of Mandela's son Makgatho in 2005, due to aids-related complications, Mandela became a prominent advocate for aids awareness, using his platform to address the issue publicly. One of Nelson Mandela's interviews in his 90 birthdays he declared "I am very happy that I lived until now and I hope many of south Africans and other people in the world will live like this so that they could be the object of admiration"

Despite past conflicts, Mandela's leadership legacy extended toward compassion forgiveness even to former adversaries mainly through his journey, when he accompanied the widow of Prime Minister Hendrik Verwoerd to lay flowers on her husband's grave, despite his unjust imprisonment (Helfand,113).

Dishan Joseph stated that Mandela's leadership epitomized selflessness vision and determination for his people embracing politics without bitterness through forgiveness and reconciliation, assuming presidency that he pursued through the calling for equality and justice for all, prioritizing reconciliation among other racial groups. The lesson that can be taken from Nelson Mandela's presidential journey particularly is there could be no democracy without reconciliation and no justice without peace.

According to Jelani Cobb A very few individuals in 20th century such as Martin Luther King and Gandhi profoundly influenced world history through their moral leadership. Similarly, only a select few leaders of the state like Walesa and Hevel emerged alongside their peoples' pursuit of freedom. Only Nelson Mandela stands uniquely on both lists. Yet, while Martin Luther King advocated forgiveness within humanitarian contexts, Mandela

transformed it into a cornerstone of public policy. While King Martin Luther emphasized racial reconciliation rooted in Christian love, Mandela recognized it as an essential for national survival, transcending personal spirituality.

Chris Coons pointed out since Nelson Mandela's passing, he left a peculiar impact on countless of lives. His grace, compassion, and ability to unite a nation divided by years of animosity were truly inspirational. His refusal to succumb to the fate imposed upon him instead his leading powers to dismantle apartheid into multiracial democracy, followed by his remarkable grace and forgiveness toward his former enemies, stands as monumental reconciliation narrative in human history. This spirit of reconciliation paved the way for South Africa's promising future of peace. His legacy serves as a poignant reminder of genuine leadership.

Clark and Worger suggest in their book *The Rise and Fall of Apartheid* in 2016 that One of the most remarkable features of post-apartheid South Africa was the peaceful transition from white minority rule to majority rule after. The Government of National Unity Formed representatives from African National Congress, National Party and Inkatha, representing United Front for Political and Social Change. We also saw Mandela's announcement in that he wouldn't seek for re-election in 1999 tells insightful step for a leader to walk through, representing his integrity and morality as the most successful political leader in the history of South Africa nation. One of the most significant attribution of Government of National Unity was the passage of new constitutions unlike previous constitutions which upheld racial segregation principles.

The new constitution aimed to heal past divisions and limit society based on democratic values and human rights. The Bill of Rights ensured equality before the law for all citizens and explicitly prohibits practices associated with apartheid, for instance, detention without

trial, torture and arbitrary limitation of freedom movement. The Bill of Rights also mandated the state to promote equality by implementing legislative measures to protect people. Land and housing were emphasized. Since then, post-apartheid South Africa has enjoyed remarkable political stability. National elections that occurred in 2004 till 2009 proceeded peacefully, with African National Congress securing dominant majority. The Democratic Alliance emerged as official opposition, drawing support from white and colored voters. Other parties, including Freedom Front and AZAPO, received minimal support, while new National Party successors to the Architects of Apartheid disbanded after receiving negligible votes (123-124).

Nelson Mandela's legacy as peacemaker is deeply rooted in his unwavering belief in social justice and his willingness to employ any means to achieve freedom as he emphasized "As I discovered as young man that my freedom had already been taken from me ,that I began to hunger for it"(750) . His remarkable endurance under an inhuman condition without being broken that leads to patience to navigate through such entrenched conflicts in which he stated:

"I was asked as well about the fears of whites. I knew that people expected me to harbor anger towards whites, but I had none. In prison, my anger toward whites decreased, but my hatred for the system grew. I wanted south Africa to see that I loved even my enemies while I hated the system that turned us against one another" (680).

Highlighting Mandela's compassion toward forgiving his enemies expressing his hatred to the oppressive system. Even if it took decades to achieve resolution, he taught us that reconciliation follows conflicts and both are forms of human engagement that brings about personal and structural transformation. Conflict resolution, therefore, involves not only understanding, but also using that understanding to Alter individuals' psyche and political orders (Sternlight, et al 290).

"I have walked that long road to freedom. I have tried not to falter; I have made missteps along the way. But I have discovered the secret that after climbing a great hill, one only finds that there are many more hills to climb. I have taken a moment here to rest, to steal a view of the glorious vista that surrounds me, to look back on the distance I have come. But I can rest only for a moment, for freedom came responsibilities, and I dare not linger, for my long walk is not ended" (Mandela 751).

Indicating that, despite the long journey that Mandela has gone through, he had accomplished his national desire by liberating his people and liberating the mind of his oppressors. Once he said "the white man is my brother", passing through purely successful journey toward peace.

Mandela's meeting with John snow he pointed out the terrible crimes committed by apartheid, representing an unfortunate tragedies but he kept insisting of the need to be a forgiver and the must to grant forgiveness and amnesty to the opressors .

Overall, Nelson Mandela inspirational story of reconciliation and forgiveness illustrates the remarkable impact of compassion and unity. By advocating forgiveness and reconciliation Mandela not only motivates south Africa but the global community to overcome past hatred and move forward peaceful future in fostering fair and harmonious society featured with solidarity.

General Conclusion

Mandela's *Long Walk to Freedom* details his path from battle to reconciliation throughout his fight against apartheid in South Africa. His devotion to justice, forgiveness and reconciliation opened the path for a new South Africa, overcoming decades of racial injustice and persecution. Mandela's experience exemplifies the transforming potential of reconciliation and the long-term influence it may have on a nation. Nelson Mandela's autobiography details his journey from struggle to reconciliation as he fought against South Africa's apartheid state and eventually became the country's first democratically elected president. This path was distinguished by enormous hardships, personal sacrifices and a commitment to peace and justice for all.

Nelson Mandela's vision for reconciliation was strongly entrenched in his apartheid experiences, as well as his ambition to building a more just and united South African society. His approach to reconciliation was comprehensive and it included several crucial components. Mandela understood that meaningful nation-building could only occur if the country confronted its tough past. He established the Truth and Reconciliation Commission to investigate crimes perpetrated during apartheid, allowing victims and perpetrators to share their stories and strive toward healing and reconciliation.

Mandela adopted a road of forgiveness and communication, meeting with former oppressors and political rivals to repair the nation's long-standing conflicts. His idea of reconciliation did not involve deleting the past, but rather accepting it and striving for a peaceful future.

Mandela believed that unity was crucial to the country's healing and growth. He aimed to unite individuals of all racial and ethnic backgrounds, realizing the need for a comprehensive transformation of a society plagued by inequity and injustice for years.

Mandela's leadership was characterized by empathy and a dedication to the greater good. He acknowledged the potential of leadership in effecting positive change, as well as leaders' responsibility to uphold the principles of justice, equality and reconciliation. He thought that a person is a person via other people and that reconciliation needs responsibility, compassion and acceptance of each individual's intrinsic value.

Mandela saw reconciliation as a moral obligation, necessary for the creation of a just and harmonious society. He believed that reconciliation without reparation would be meaningless, and that it was vital to fight for a more just society in which everyone could feel fully human. Mandela's concept of reconciliation was not limited to South Africa, but had worldwide consequences. He became a symbol of resistance to oppression and a beacon of hope for people all over the world, inspiring movements for change. . He believed in forgiveness and reconciliation to heal past wounds and promote trust, unity and understanding among varied groups. Mandela's leadership emphasized the need of forgiveness in bridging divides promoting discussion, and fostering a more inclusive society.

Leading South Africa to democracy and becoming a worldwide recognized figure campaigning for peace and healing. Mandela's memoir provides an intimate account of his personal hardships, sacrifices, and achievements in the campaign against apartheid. His captivating account not only provides light on his own experience, that serves as a monument to the strength and tenacity of humans

Nelson Mandela has contributed considerably to the improvement of racial relations in South Africa. His name is intrinsically linked to the nation's pursuit of liberty, harmony and peace. South Africa's history would have been quite different without Mandela. With the end of apartheid, Mandela's inclusive and unifying leadership style was critical to the country's transition. As his title implies, he was a man of integrity and high values, which indicate his

successful journey toward reconciliation determined to constructing a free and democratic society for all.

Nelson Mandela's participation in South Africa's democratic transition, with a focus on the negotiations and Mandela's dedication to reconciliation. Mandela used a realistic approach to negotiations with the white minority administration. Despite his 27-year prison sentence and the evils of apartheid, Mandela recognized the importance of compromise in achieving a peaceful transition. He was willing to talk with his old oppressors and make concessions, knowing that a prolonged battle would only lead to further suffering for all South Africans.

Mandela's concept of reconciliation was more than just forgiving the past; it was about creating a shared future for all South Africans. He repeatedly emphasized the shared interests of all residents, regardless of race or origin, and urged for a collaborative effort to overcome the nation's difficulties.

Mandela emphasized the necessity of forgiveness and reconciliation, rather than punishment, in bridging apartheid's deep divisions. He understood that healing the wounds of the past and fostering harmony among South Africa's varied racial and ethnic groupings was critical to the country's future. Mandela strongly fostered mutual understanding and tolerance among different communities, encouraging communication and collaboration. He thought that all South Africans regardless of color deserved dignity and equal chances. Mandela's commitment to reconciliation contributed to a climate of trust and unity, allowing many factions to collaborate for a single goal. This method was viewed as necessary for a smooth transition to democracy.

The TRC was a crucial part of Mandela's success for reconciliation. By allowing victims to share their stories and granting limited amnesties, the TRC aimed to uncover the truth and promote healing.

Overall, Mandela's commitment to forgiveness, truth-telling, and building a democratic South Africa based on his vision for reconciliation has built a powerful nation toward peace and healing. This helped change perceptions and show his commitment to uniting all South Africans.

In these ways, Mandela's leadership and vision of reconciliation, were instrumental in guiding South Africa's peaceful transition to democracy and helping the country heal from the wounds of apartheid. Nelson Mandela, the revolutionary leader and former President of South Africa, tells in his fascinating autobiography *Long Walk to Freedom* his amazing journey from a young man fighting for black South Africans' rights to becoming a global symbol of hope and reconciliation.

The lessons from Mandela's life and legacy underscore the significance of education, political activism, and the power of collective action in achieving change, as well as the need for forgiveness, reconciliation, and political compromise in building a more just and peaceful world. Ultimately, Mandela's story encourages us to reflect on our own roles in promoting reconciliation and social justice and to strive for a future where the struggles of the past are not repeated, but where the lessons learned from them are used to forge a brighter and more inclusive future for all.

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الملخص:

تتناول هذه الدراسة رحلة الصراع والمصالحة التي خاضها نيلسون مانديلا في سيرته الذاتية تحت عنوان المسيرة الطويلة نحو الحرية، وهي قصة حياة النضال العنصري و الكفاح نحو التحرر باعتباره رمز الحرية في جنوب أفريقيا. كما تسلط الدراسة الضوء على الصعوبات والتحديات التي واجهها مانديلا خلال مقاومته من أجل تحرير بلاده من نظام التمييز العنصري، وكيف استطاع أخيرًا أن يصل إلى مرحلة المصالحة والتسامح. يتم تحليل العلاقة بين الصراع والمصالحة من خلال تجربة مانديلا، وكيف تغلب على التحديات ونجح في بناء جسور الحوار والتعايش السلمي بين الشعوب المختلفة في جنوب أفريقيا. حيث يتكون البحث من فصلين أساسيين. الفصل الاول هو فصل نظري يتناول الإطار التاريخي والفصل الثاني يتمحور على تطبيق النظري لنهج متعدد التخصصات لمصطلح التصالح.

الكلمات المفتاحية: التمييز العنصري، المرونة، الكفاح، المصالحة، التسامح، الحرية.