

A NEW EXCLAMATION SOUTH AFRICA'S SEARCH ENGINE FOR MANKIND HUMAN ICONS GANDHI & MANDELA PAR EXCELLENCE RESEARCH

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Abstract: South Africa holds a great value known as home to the Cradle of Humankind. At the same time, it can be described as the World's Fenestra holding a great philosophical virtue meaning anything from human freedom, truth revelation to simply meaning a perspective – a Window of the World. This seemingly complicated exterior literally shaped in a very phenomenally simple but in an indigenous political mold, the differently originated personalities in the brand-wagon of the human icons, such as the Mahatma Gandhi & Nelson Mandela.

Not only in the frontier of nationhood ideals but also in the huge arena of realization of what really separates human populations / herds of same feather from one another or what really unites racially colored mega communities with each other or what really enables restoration of peaceful conditions for mankind's safety, welfare and survival, that South Africa's search engine mobilizes the mankind, indeed into South Africa, is the bone of contention in this research-activity.

This Paper is all set to show how the World cannot go on and on in the void of global footprints of the bygone human icons on the World Map. The World needs 'be prepared every-way & ever-ready' to rise to an unexpected and unforeseen second coming of geo-politically and racially-political ignited abnormal behavioral occasion in a sweeping-recurrence-tide such as the South Africa's explosive legalized 'Apartheid'.

Keywords: Apartheid, Engine, Fenestra, Footprints, Gandhi, Mandela, South Africa, Window.

1. INTRODUCTION

Both Gandhi and Mandela are law-studied by education, inspired freedom fighters and self-directed architects of personal and group leadership aims leading themselves, followers, loyalists, political parties and motherlands to wipe out colonial masters across boards and round-tables securing highest order of political rights of democratic degrees of freedom, national interests and integrity of self-ruled-sovereignty devoid of colonial and external forces' interference-patterns.

South Africa as the stage set for South African events on the soil of South Africa for Gandhi and Mandela with an inter-generational span of almost 49 years between them saw politically similar social welfare public ideologies in both leaders. This is a testimony to 'Great Minds Think Alike'.

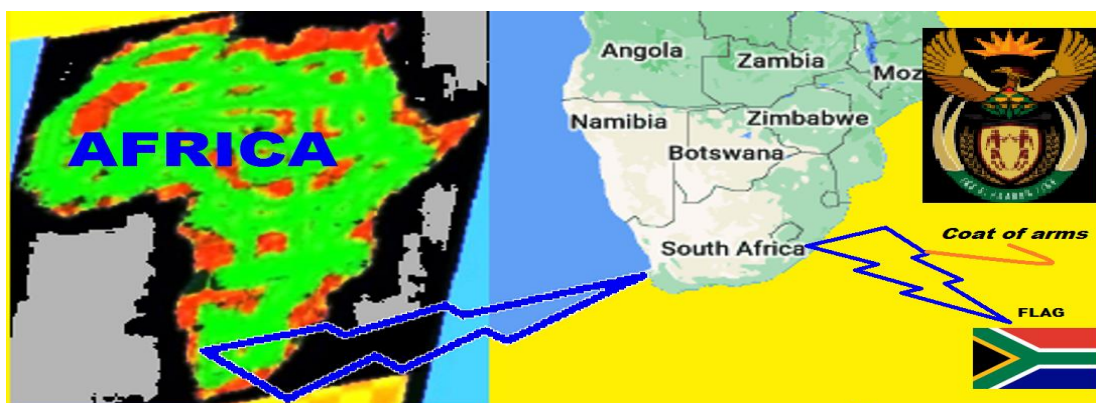
Image: Gandhi & Mandela’s towering personalities bound by umbilical reciprocation



Source-Base: Author’s creational elementary penchant in drawing-class-spirits

Mandela and Gandhi having had not to meeting with each other at all for 30 years of their intra-generational coexistence span prevailed and propagated themselves with the identical waves of anti-racism and human rights in words and deeds as refreshed ideologies in conformity with the then trending political themes against colonialism in South Africa. Their common cause is a recondite treatise in respect of their colonized countries, their enslaved peoples, their popular resistance to oppression and their subjugated national economies to which both dedicated themselves along with their selfless energies and life-times. Nelson Mandela, the South African public figure lived for almost 66 years more after the death of Gandhi completing what Gandhi, the Indo-African Colossus in South Africa had dreamt on the soil of South Africa in the capacity of former human icon.

Image: South Africa’s Map & National South African Flag



Source Base: < Copied Title & URL >: map of South Africa - Google Search <https://www.google.com/search?q=map+of+South+Africa&ie=utf-8> & picture-in-picture inputs of Author

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Gandhi and Mandela achieved the dismissal of colonial foreign legislations administratively operationalized in their respective countries forthwith on attaining formation of indigenous governments, parliament/senates and democratic election commissions under observation of international welfare laws, legal agencies and population-to-population good will generated.

They belong to different centuries in time-line with different places and dates of birth in different Continents of Asia and Africa with different mother-tongues. Not only they had for education the same Discipline of Law but also identical in their aims to establish Freedom, Independence, Self-Ruling-Constitution and Rule of Law democratically in their countries of India and South Africa over foreign yoke.

India-born Gandhi arrived in this world in 1869 while Africa-born Mandela in 1918 with approximately half-a-century wide generational gap in time-line of their birth-events. But, this World is a collection of samples in ideation of earlier generations of stupendous national and humanitarian efforts. Their patriotism to transform their countries into a Welfare State with objectives of identity, unity and recognition made them Global Icons who had tirelessly fought for citizenship of equal Rights, human dignity and international cooperation for survival in midst of the entire humanity so varied as their spoken languages on the Earth and notable as the progressive Civilizations of willful self-development spiritually, socially, scientifically and economically.

2. READY RECKONER & BODY OF EXPLORED STUDIES & RESEARCH EFFECTS

| | |
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| 2.A | Pre-colonial South African Past |
| 2.B | Colonialist Affairs Flashback |
| 2.C | Post-Colonialism Ruling Slur |
| 2.D | Legalized Apartheid Backlash |
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2. A. Pre-colonial South African Past

People today live in the South African region for more than 100,000 years with their original origin-roots in South Africa as aforementioned under ‘Evolutionary & Archaeological Importance of South Africa’ on page # 01.

Stone Age hunters make a fortune in stone art. They were the ancestors of the Khoekhoe and San (Hottentots and Bushmen) also known as Khoisan. About 2000 years ago they adopted a way of life shepherding sheep and cattle later. At the same time, Afrikaans-speaking people began arriving in southern Africa with the Iron Age. People are starting to build agricultural communities and leaders. The cattle trade lays the foundation for polygamy. Metallurgical skills, developed in mining and processing of metal, copper, tin and gold, have encouraged regional trade and craftsmanship. Thus, the South Africa has a rich pre-colonial history that was interrupted by early European sailors, who pioneered the sea route to India in the late 15th century, as if from times immemorial, India and South Africa are unexplored relatives of same originated members’ family-clan or family-clan’s chiefs.

2. B. Colonialist Affairs Flashback

The Colonization of South Africa reflects the perspective of whites called colonizer’s perspective or European ideology of the colonial power of deprivation of the South Africans of their own South African lands.

The first colonizers of South Africa were the pastoral farmers from the northern parts of sub-Saharan Africa and it was called the off-the-cuff colonization. The Dutch and British settlers formally colonized South Africa through influences, conquests and nomadic occupations conspicuous by absence of timeline-chronicles. That's why, any lone tribe, native group, or European masters could stake claim to their land occupation for several decades in centuries calling it traditional colonization of disparity in land ownerships by physical-power-hood-force. This was the reality for South Africa after the Europeans arrived into interiors profusely. Traditional colonization was characterized by the arrival of European powers reaching into the southern hemisphere, the giant Dutch trading company known as the Vereenigde Oostindische Compagnie (VOC), and finally, the British Empire. This colonization began in the mid-1600s and continued more than three-hundred-years of trade-life in opposition and compromise between the European powers such as from the Dutch to the Britishers by 1806.

European domination of South Africa began in Dutch merchant settlements of people-group called 'they are Afrikaners'. Such Dutch farmers took hold of the fertile land around the Cape of Good Hope and followed thereafter slavery and forced labor from European settlements. The native South African San population of Bushman tribal society in the Cape Colony was annihilated during the eighteenth and nineteenth centuries via land confiscation, massacre, forced labor and cultural suppression to cap the colonial rule unabatedly till the apartheid era and until the Democratic South Africa emerged.

2. C. Post-Colonialism Ruling Slur

During the post-colonialism time, the property rights of many white South Africans remained intact, while blacks were marginalized on smaller, disproportionate sizes of land. Ever since 1652 A.D., white settlers seized lands to exhibit autonomy and African head-men were made thumb-suckers.

Of colonial rule in South Africa, a large powerful segment took over short, small and kneeling factions to lord over expansive shares of and deals in land but with an indirect assistance and tacit support of the later, i.e., the ruling classes utilized tribes and tribal workmanship to govern large sections of land for the sake of visible minority's control over massive majority. In other words, Khoikhoi men and women of black African origin served as intermediaries between the African Dutch colonists and Khoikhoi clans and also, joined later on natives of African Bantu-speaking sections.

2. D. Legalized Apartheid Backlash

Apartheid is the principle of racial segregation in the Republic of South Africa. It is the basis of the harshest possible policy of racial discrimination with respect to the Bantu African peoples and other ethnic groups of non-European or mixed origin (*The Great Soviet Encyclopedia*, 1979).

It is summed up as rise of the Afrikanerdom for politically expedient powerfulness by milking apartheid to promoting the Afrikaners' civil embodiment in a consolidated white South Africa defended as the Afrikaner Nationalism. Indeed, the history of the Afrikaner reveals a will and a determination which makes one feel that Afrikanerdom is not the work of men but the creation of God (Pienaar, 1964, pp.235-6).

Apartheid became official state policy in 1948. Special reservations (renamed Bantustans in 1959) comprising only 12 percent of the country's territory were set aside for the Africans. Non-Europeans were deprived of all rights. Violations of apartheid were subject to criminal prosecution. The policy of apartheid has aroused protests in all countries of the world; on a number of occasions it has been censured in decisions and resolutions of sessions of the General Assembly of the United Nations (*The Great Soviet Encyclopedia*, 1979).

2. E. Democratization the last resort

During the negotiations to end apartheid, an Interim Constitution was enacted. It introduced a universal vote on non-racialism, and replaced it with a previous vote-post after limited party representation. South Africans of all races took part in the first democratic elections in 1994. "Universal's strong people, the common national voter roll, the general election and the multi-party democratic system" are the basic principles of the 1996 South African Constitution, and the right of every citizen to vote is enshrined in the Bill of Rights.

During apartheid and In the post-apartheid, the Constitutional Court overturned two government efforts to ban the vote of criminals convicted in prison. The court also ruled that South Africans living abroad should be allowed to vote. In 2020 in the case of the New Nation Movement the court ruled that the clean party elections system is unconstitutional because it prevents people from standing as election representatives without joining a political party; Parliament was given two years to approve the new electoral system.

2. F. Sovereignty South Africa's Ultimate Moment

Known as the Ultimatum, the Constitution of the Republic of South Africa, 1996, laid down legal founding Provisions in terms of the Republic of South Africa survives by the support of the Supremacy of the Constitution, Citizenship, National Anthem, National Flag and Official Languages.

The Republic of South Africa has been defined as the one, sovereign, democratic state founded on the values of Human dignity, the achievement of equality and the advancement of human rights and freedoms. Further, Non-racialism and non-sexism prevail. The Supremacy of the constitution and the rule of law are upheld ideals. The Constitution is the supreme law of the Republic; law or conduct inconsistent with it is invalid, and the obligations imposed by it must be fulfilled. On citizenship, there is a common South African citizenship with all citizens being equally entitled to the rights, privileges and benefits accruing out of citizenship while equally subject to the duties and responsibilities of citizenship whereas the South African National legislations will and must provide for the acquisition, loss and restoration of citizenship. The important founding values of Universal adult suffrage, a national common voter roll, regular elections and a multi-party system of democratic government to ensure accountability, responsiveness and openness are the Sovereign South Africa's hallmarks.

2. G. 'Century' Debater's Global-Geo-Political-Currents Brief

Hofmeyr (2013, pp.341-9) has observed that the post-apartheid period via the lens of ruins, remains, and the wreckages of utopias recognizes South Africa as a long-standing laboratory for grand schemes (segregation, Milnerism, socialism, the Cold War, apartheid, anti-apartheid, etc.) whose fall-out and debris accumulates and compacts, creating ideological rubbish dump in which citizens must make their lives.

However, the post-apartheid life described as a heroic anti-apartheid-wave-story, has opened South Africa to the rest of the World in particular and within the African Continent in general on a host of configurations such as slavery, black transnationalism, the transatlantic connection, indentured labor, diasporas' assimilation, European imperialisms, migration, medicine and healing, criminalization in private life, radical international movements of communism & anarchism, global religions, and inflows / outflows from and of news/social media, music, life-styles, and fashionography in Society. The new State of South Africa's consecutive Governments executed anti-apartheid-wave-stories, in a logically ordered way of devaluation (Hofmeyr 2013, pp.341-9).

One notable context has been the compacted nature of South Africa's transition with its multiple entailments: southern African liberation movements, belated decolonization, Cold War entanglements, Cold War end stages, emergence of an intensified globalization, and the demise of South Africa's own miniature empire with the independence of Namibia was further complicated by the HIV/AIDS pandemic, crime, rampant consumerism, mounting inequality, and patronage politics (Hofmeyr (2013, pp.341-9).

Nationalist anti-apartheid historiographies and traditions of social history determined localism while consuming advantages of Globalization inwardly without self-effort to re-emerge from the shadows of underutilization and underdevelopment. These changing circumstances have encouraged generous global factors and international trends that *per se* are equally universal welcome-developments pouring into the African continent as well as South Africa promoting newness in the recuperating minds of native South Africans as if cross-border-all-things are friendly, lovely and cheaper economically for domestic establishments facilitating get-quick-rich wealth span. A further post-development is that South Africa has become a major destination for migrants from within Africa and Johannesburg, its Capital, accommodated with houses different communities drawn from across borders of internal African States. While precariously poised in a society given to xenophobia, these migrant groups have created the precondition for a greater awareness of the rest of the continent. This growing emphasis on continental and oceanic connections boosted and elevated the slogan-power in the thematically poised spirit of the global South Africa. (Hofmeyr 2013, pp.341-9)

Image: Africa & South Africa



Source Base: colored Reproduction of the Researcher

As South Africa joins various multilateral organizations such as India-Brazil-South Africa (IBSA) and Brazil-Russia-India-China-South Africa (BRICS), the question of its relationship to India and China and its possible futures in the Indian Ocean and the global south more generally becomes more prominent. These developments in turn coincide with the ‘rise of the south’ signaled by the prominence of India and China and present an opportunity for new styles of world history, which take the global south as their matrix. While the agenda for this work will be set in many different parts of the world, the mutually-shaping developments between South Africa and the rest of the continent hold out the possibility that the continent can once again participate in shaping international academic debate in visible ways (Hofmeyr (2013, pp.341-9).

2. H. United Nations’ Partnership Move Censoring Apartheid Legislation

Between 1949 and 1959, the timeline of Apartheid Laws is hereunder.

Table 1: South African Parliamentary Acts

| Year | Legislation |
|--------------|---|
| 1949 | Prohibition of Mixed Marriages Act |
| 1950 | Immorality Amendment Act |
| 1950 | Separate Representation Act (Voters) |
| 1950 | Colored Population Registration Act |
| 1950 | Colored Areas Urban Actor Group Areas Act |
| 1959 | Bantustan Act / Bantu Self-Government Act |
| 1948 to 1994 | Above Apartheid Laws were institutionalized |

Source Base: Author’s compilation as Research Objects

The central idea is to keep groups of population racially separated and continuation of white supremacy in South Africa over the blacks there. The apartheid stopped inter-marriage and social integration between whites and blacks so that they live separated and develop separately without equality and freedom of cultural expression. It turned out to be social system of apartheid in South Africa culminating into legalized races-ism or racism from 1948 onwards. In more informal sense, one should say that the institutionalized apartheid from 1948 to 1994 was a means of racial nomenclatures, racial classifications and segregation which affected nearly every aspect of life in South Africa to keep groups racially divided to separately maintain white supremacy within the country.

Image: Apartheid Supporters condemned by United Nations Assembly



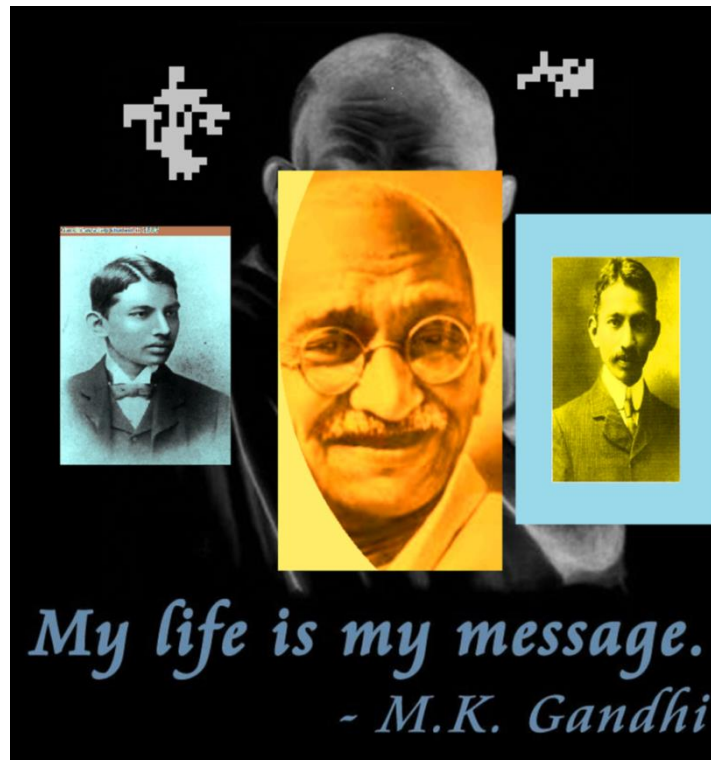
Source Base: Apartheid Prime Minister Hendrik <[https://en.wikipedia.org/wiki/Apartheid#/media/File:Zuid_Afrikaanse_premier_dr._H._Verwoerd,_Bestanddeelnr_911-1297_\(cropped\).jpg](https://en.wikipedia.org/wiki/Apartheid#/media/File:Zuid_Afrikaanse_premier_dr._H._Verwoerd,_Bestanddeelnr_911-1297_(cropped).jpg)>

The abolition of South Africa's official apartheid system known as apartheid (Afrikaans in the Afrikaans language of the descendants of the first Dutch settlers) was on the agenda of the United Nations from its inception. On June 22, 1946, the Indian government requested that the discriminatory treatment of Indians in the South African Union be included in the agenda of the first session of the General Assembly. In the decades that followed, the international community would contribute to the global struggle against apartheid by drawing the world's attention to systemic issues, authorizing mass protests, promoting anti-apartheid activities by government and non-governmental organizations, suspending arms embargoes, and supporting oil and anti-apartheid protests. By way of resistance before 1960, resistance to apartheid came from all circles and not only from those who suffered the negative effects of discrimination but also from other countries and some others who supported earlier the South African Freedom Movements.

2. I. Global Footprint of Gandhi on South Africa

Gandhi after completing law studies in England in 1891, worked as a legal advisor to the Gujarati trading company in South Africa from 1893 to 1914. Here Gandhi led the struggle against apartheid and Indian oppression, organizing peaceful protests against the government. As a result, South African Indians succeeded in having certain discriminatory laws removed. In South Africa, Gandhi developed a so-called non-violent strategy, which he called Satyagraha. The Satyagraha, in turn, led to the global footprint of Gandhi on South Africa in particular and a few years later, on the World in general with reference to the struggles for Freedom and Independence of India and South Africa inclusively. A glance at the following bulleted equations in tabulation explains in a nutshell the Satyagraha makeup. The term satyagraha was coined and developed by Mahatma Gandhi. He deployed satyagraha in the Indian independence movement and also during his earlier struggles in South Africa for Indian rights. Someone who practices satyagraha is a satyagrahi.

Image: Self-conscious Gandhi Spectrum







Source Base: Author’s zeal for highlighting Father of Satyagraha before Father of Nation

South Africa was the matrix for Gandhi’s Satyagraha. Elaborated, this implies that South Africa constituted the place or point on the Globe from where Satyagraha originated, took form of Satyagraha spirit of Civilization and developed into mass movement in national interest. Attributed with the policy of passive resistance inaugurated and initiated by Mahatma Gandhi, it is the method of gaining political and social reforms through the tool of ‘Satya’ meaning the truth whereas ‘Agraha’ is a strong attachment in persistence. Also, the policy of nonviolent resistance adopted by Mahatma Gandhi to oppose British rule in Indian context from about 1919. Combined, it stood for the policy of nonviolent resistance promoted by Mahatma Gandhi as a means of pressing for political reform in South Africa and India with recourse to nonviolence, nonviolent resistance and passive resistance as action-plan of peaceful resistance to any government by refusing to cooperate and in the process, even by fasting.

Strictly speaking, Mahatma Gandhi had indeed out of his religious old and new affiliations, developed methods of result-oriented actionable elements , compounds and equations-formulizations based upon the abstract values of divine courage, divine non-violence and divine truth culling them into the Divine Universal Set of potential valuations culminating into, namely, the Satyagraha, taken roots in his own-self.

The Four bulleted Satyagraha Equations attributed to Gandhi:

 Satyagraha = Courage + Non-violence + Truth → **Equation 1**
 Satyagraha self = Courageous self + Nonviolent self + Truthful-self → **Equation Two**
 Satyagraha's Confidence = Courage's Confidence + Nonviolence's Confidence + Truth's Confidence → **Equation Three**
 Satyagraha self-confidence = Courageous self-confidence + Nonviolent self-confidence + Truth self-confidence → **Equation Four**

The eruptional and equational calculus must have led Gandhi to further develop to implement the full-blown concept of Satyagraha self-confidence. He had to stay in South Africa promoting rights of Indian people just because when he attempted to claim his rights as a British subject in South Africa upholding the objectives of the legal profession, he was in no time got abused, discredited and witnessed similar treatment to fellow-Indians at the hands of the white-skinned. Satyagraha promoted nonviolence and civil disobedience as the most appropriate methods for obtaining political and social goals. He made good use of jail times in whole-hearted studies and prayers in the conflicting interests of religion and undivided Hindu-Muslim India, his mother-land. During the Anglo-Boer War (1899-1902) and the Anglo-Zulu War (1906) he organized Indian ambulance forces to assist the British, although they believed that the Afrikaners and Zulus were fighting a just struggle; he viewed his actions as a testament to the loyalty of the Indians to the British Empire, and he felt that they should persuade the British to give the Indian people a domestic law.

Hence, this Paper in terms of mobilization of Gandhi by the South Africa’s search engine for mankind, also senses germination of Gandhi’s Africanism within the Gandhian-self did reflect in India upon his permanent return to India accompanying him from Africa all the way. In other words, India-born Gandhi worked upwards to uplifting both African and Indian public rights in Africa .That was his Africanizational transition by way of his personal destiny to outflow as the Africa’s Gandhi-ism operationalized in India in his freedom struggles with the colonial Britons.

2. J. Global Footprint of Mandela on South Africa

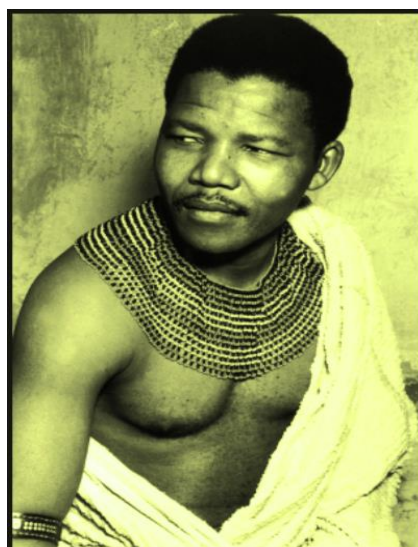
Nelson Mandela (1918–2013) is South African politician. Studying Law Course with the University of South Africa, he was prominent in the youth wing of the African National Congress (ANC) in Johannesburg. In 1952, he became the Deputy National President of the ANC, advocating non-violent resistance to apartheid.

Image: Mandela’s appraisal of Government versus peaceful demands of native South Africans

After a long and anxious assessment of the South African situation, I and some colleagues came to the conclusion that as violence in this country was inevitable, it would be unrealistic and wrong for African leaders to continue preaching peace and non-violence at a time when the Government met our peaceful demands with force.

Source Base: <Copied Title & URL> <https://archive.org/details/nelsonmandela0000unse/page/166/mode/2up>

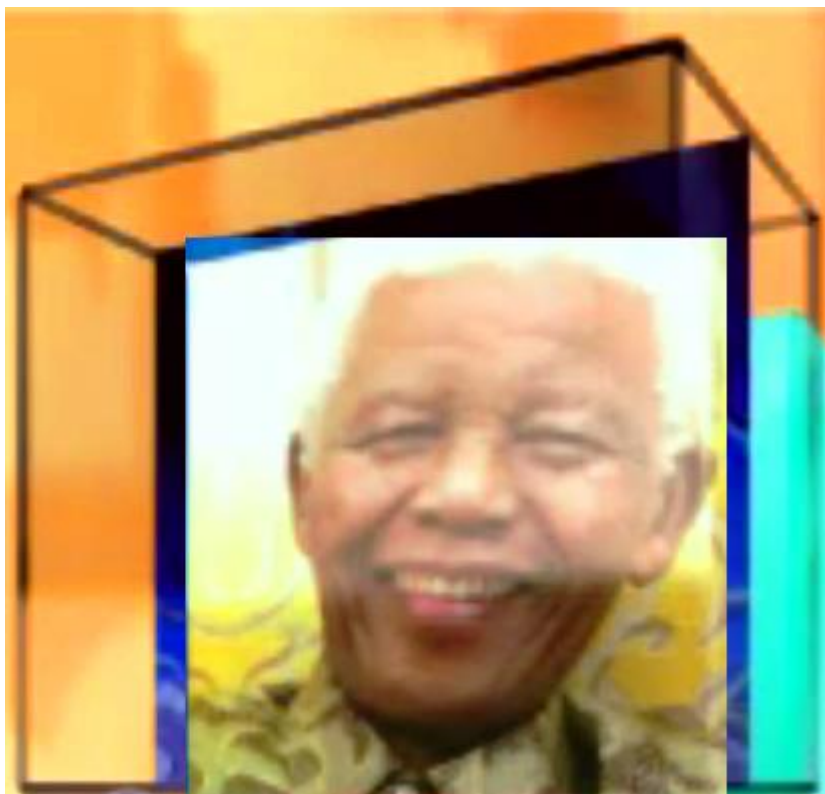
Image: Young Mandela bears chest for decorated Neck



Source Base: Author’s drive-in penchant_Mandela Actions-Appearances-Clothing-Necklaces

In 1960, after the assassination of a group of peaceful protesters in Sharpeville (South Africa), Mandela organized a paramilitary branch of the ANC to wage guerrilla warfare against the then white government. After being acquitted (1961) of sedition charges after a six-year trial, he was arrested (1962) for inciting strike and illegal travel. Later in 1964, arrested for sabotage and overthrow of the government. Hence convicted of conspiracy. At a later trial he was sentenced to life in prison, where he later became a prominent symbol of South Africa's oppressed black majority, but also began secret talks with the government in the late 1980s. Continuing in 1990 as an expression of President de Klerk's commitment to change, Mandela was elected ANC President (July, 1991) after a victorious global tour. He represented the ANC in the turbulent negotiations that led to the establishment of majority rule. Mandela and de Klerk were jointly awarded the Nobel Peace Prize in 1993. Following South Africa's first multiracial election (1994), in which the ANC won a majority, Mandela was elected president.

Image: A Beaming Nelson Mandela



Source Base: From Author's Treasure of Mandela Preservation

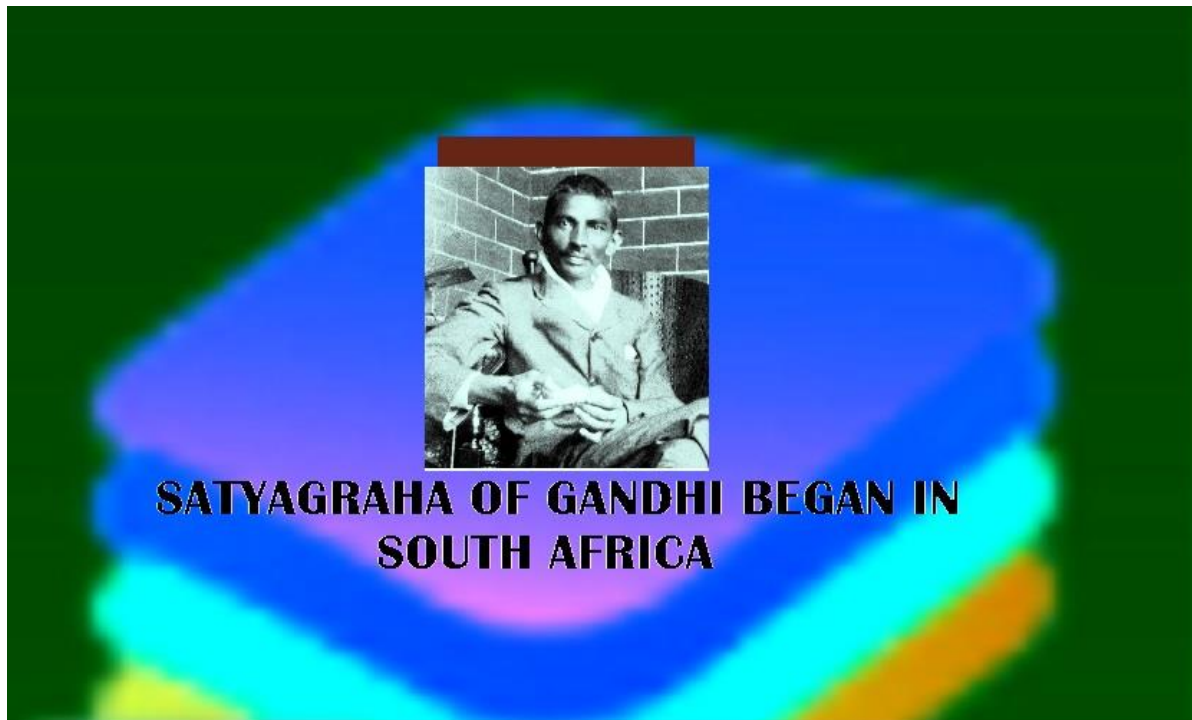
Mandela's presidency has long been criticized for his efforts to reconcile many of the various opposing sides in the anti-apartheid struggle, which was sometimes rather more criticized by angry militant blacks and also, for his efforts to establish a multiracial democracy based on the rule of law. The work was marked. A new constitution was adopted (1996), and moderate progress was made to improve the economic condition of South African blacks. Mandela served one term of the Presidency leaving office in 1999. In December 1999, Mandela was appointed by a group of African nations to mediate on ethnic conflicts. Examples are Burundi, Arusha Accords and Tutsi-Hutu power-sharing agreement of 2001. He also campaigned to raise awareness about AIDS prevention and treatment after stepping down as president.

2. K. Why & How Gandhi-Icon par excellence Research

India-born Gandhi self-stayed in South Africa stretched over as long as an unimaginable 21 long financial years of legal private-services concomitant with working upwards to uplifting both African and Indian public rights for the sake of the Indian people in Africa in particular along with Asiatic populations in general, a belief which was that that was his Africanizational transition and destiny outflowed as series of Gandhi's Africanism. The germination of Gandhi's Africanism within the Gandhian-self implied that it had a Gandhian-base in the Self-sensing-Gandhi which also enabled

sprouting of Africa's Gandhi-ism simultaneously. This is to understand that like the parallel lines never cutting into each other, Gandhi's Africanism reflected in India upon his permanent return to India in detachment of Africa running parallel with Africa's Gandhi-ism accompanied him from Africa.

Image: M.K.Gandhi, the Barrister



Source Base: Author's projection

Gandhi's struggles and triumphs in South Africa had been reported in the worldwide press. Had he not been India-born, he would have known as one of the many great Sons of the African Soil. Ultimately, his was turned out to be such an Indian personality in Africa with the least-uncommon-factor of simple living grained in high thinking in the midst of and given the circumstances of the British-colonized and plural populations including Chinese within the locales of Africa all-over wherever Gandhi made a living for himself. Gandhi known as the Father of the Independent Indian Nation is not only a down-to-earth practitioner of social movements in a spiritual way but also a spiritual politician in human social values of co-existing, co-operating and co-educating. He shot up to world-wide name-value and public-fame-portrait from the colonial British-Africa-India protocols for his leadership to give rise to an Independent Indian Nation from a 200-year long foreign control mode. His roles not only in the Indian but also in the African episodes many and varied.

Image: The Miracle-Man & The Miracle-Worker : Gandhi : Here, There, Everywhere at the same time

That remarkable man Mr Gandhi will go down to posterity as a miracle-worker. In the first place, he is supposed to be the fons et origo of the opposition to the Law; then he is supposed to have actively incited every Indian in the Transvaal not to obey its provisions; and, lastly, he is supposed to be here, there, and everywhere at the same time urging a policy of non-submission.

Source Base: <Copied URL & Title> <<https://archive.org/details/gandhibeforeindi0000guha/page/244/mode/2up>>

Image: The Gandhi Icon



Source Base: Author’s preservations

The Indo-African Colossus is the best description of Gandhi for Gandhi’s Africanism and Africa’s Gandhi-ism stood the test of universal time as a synchronization phenomenon helping the anti-colonial movements in two different countries in history. Mohandas Karamchand Gandhi is severally glorified with his name-in-personification as the Mahatma meaning a pious soul in devotion to the Indian male-Almighty Lord Sri Ram Baghavan first and foremost to understand his simple life-cycle of a safe-birth from a mother’s womb to a tragic-end with gun-shots fired at him in the exit-passage of a temple-compound uttering his last words, ‘Hey Ram! Hey Ram! ’.

2. L. Why and How Mandela-Icon par excellence Research

Mandela was born in the Royal Family of the King of Thembu People of his grandfather. His father was a chieftain of Tribal Community and Mandela spent his life time in the South African Political Affairs.

Image: A man who converted the Apartheid into a Rainbow Nation’s Citizens One Unity



Source Base: Author’s Human Gems Archives

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Mandela joined Political Party soon after Degree in Law from the Blacks' University. Mandela believed firstly in violence as the means to an end. Changed his mind later to non-violence ideology. Mandela even though graduated in Law & Order & System, had preferred public affairs and political matters. Mandela was a political prisoner in jail & formidable political weapon when isolated. Mandela became President of the Political Party, the African National Congress (ANC). Mandela became President of South Africa after freed from Jail. Also, he shared Noble Peace Prize as preacher of Whites-Blacks-Unity-For-Ever. After leaving office, Mandela retired from active politics but maintained a strong international presence as an advocate and captain of peace, reconciliation and social justice, frequently through the ideals and works of the Nelson Mandela Foundation, established in 1999. For promotion of conflict resolution and problem solving throughout the World in general and pertinent to the human habitats in particular, he became a founding member of a group of international leaders' organization born in 2007 and known by the name The Elders .

Image: Apartheid worse than Slave Trading for sons of the South African Soil



Source Base : Author's capture calori-plus-gallery

Image: Leader & President & First Citizen of South Africa



Source Base: Author's pro-creative inclination

A special mention in the iconic context invariably cannot ignore the importance of the Mandela Day, celebrated and observed on Mandela's date of birth or his birth day globally originating from Africa and the South Africa proper. It was first observed on July 18, 2009, and was sponsored by the Nelson Mandela Foundation significantly. Later that year, the United Nations declared that the Mandela Day would be celebrated and observed annually as Nelson Mandela International Day all over the world. Over and above this valuation, the Nelson Mandela Foundation has the prized possession of the noble initiative popularly known as the foundation's HIV/AIDS global awareness and prevention campaign to its credibility and relevance of Nelson Mandela himself in the name-value and public-fame-portrait philosophy. Thus, Nelson Mandela, for the current generations is the Black Nationalist icon to unforget.

3. CONCLUSION

Great! South Africa caused cracks in the iron curtains to pass light-waves.

South Africa successfully attempted and compelled the 'South African Nationhood' to systematically do away with the forward and backward linkages to the colonial forces. In their great deal of domination-like suffocating racism stuffed into entry-level nomadic relationship to the South African lands, they turned into permanent settlers with collective notion of brutish appearances and raw-language-minds toward the native senior-most black-civilization. The settlers even usurped their manhood to impose their racial manliness upon them. There were encounters of diametrically opposite trespassers of great distances, in-trade-captives, compensatory slaves, gifted-slaves, conglomerate of domestic and foreign masters and security-slave-rings with spying-circlers.

Also, South Africa stands for searching the mankind's observational analysis and synthesizing perfections crystalizing into progressive intelligent minds, for example, of 'Human Icons' in Gandhi & Mandela who have entered the World of South Africa in particular and emerged out of South Africa with their own global footprints relevant to us now during the 21st century. In other words, mobilization of two icons in Gandhi and Mandela on the world map by South Africa is a non-exaggeration. They stabilized the projected belief that South Africa can go on increasing the power of South Africa and of mankind too by establishing that the colonialists sought asylum in racism expanded and extended far beyond usurped lands holdings.

This Paper arose from its maiden scrutinization of hard and fast truths of South Africa in the previous centuries in a historical periodicity of colonization and soon afterward. The vibrations caused on account of inter-sectional commonality between Human Rights and Rule-of-Law surfaced in deeper and deeper researching into the unearthed autographed observations also from the pen of the human icons of Gandhi and Mandela. Similarly, the ripples caused on account of union between Human Rights and Rule-of-Law manifested in deeper and deeper researching into the unearthed autographed observations.

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