

fighter Martin Luther King Jr, was on the podium that night, and I looked over to her as I made reference to her husband's immortal words.

This is one of the most important moments in the life of our country. I stand here before you filled with deep pride and joy – pride in the ordinary, humble people of this country. You have shown such a calm, patient determination to reclaim this country as your own, and now the joy that we can loudly proclaim from the rooftops – Free at last! Free at last! I stand before you humbled by your courage, with a heart full of love for all of you. I regard it as the highest honour to lead the ANC at this moment in our history. I am your servant. . . . It is not the individuals that matter, but the collective. . . . This is a time to heal the old wounds and build a new South Africa.

From the moment the results were in and it was apparent that the ANC was to form the government, I saw my mission as one of preaching reconciliation, of binding the wounds of the country, of engendering trust and confidence. I knew that many people, particularly the minorities, whites, Coloureds and Indians, would be feeling anxious about the future, and I wanted them to feel secure. I reminded people again and again that the liberation struggle was not a battle against any one group or colour, but a fight against a system of repression. At every opportunity, I said all South Africans must now unite and join hands and say we are one country, one nation, one people, marching together into the future.

10 May dawned bright and clear. For the past few days I had been pleasantly besieged by dignitaries and world leaders who were coming to pay their respects before the inauguration. The inauguration would be the largest gathering ever of international leaders on South African soil.

The ceremonies took place in the lovely sandstone amphitheatre formed by the Union Buildings in Pretoria. For decades this had been the seat of white supremacy, and now it was the site of a rainbow gathering of different colours and nations for the installation of South Africa's first democratic, non-racial government.

On that lovely autumn day I was accompanied by my daughter Zenani. On the podium, Mr de Klerk was first sworn in as second deputy president. Then Thabo Mbeki was sworn in as first deputy president. When it was my turn, I pledged to obey and uphold the constitution and to devote myself to the well-being of the republic and its people. To the assembled guests and the watching world, I said:

Today, all of us do, by our presence here . . . confer glory and hope to newborn liberty. Out of the experience of an extraordinary human disaster that lasted too long, must be born a society of which all humanity will be proud.

... We, who were outlaws not so long ago, have today been given the rare privilege to be host to the nations of the world on our own soil. We thank all of our distinguished international guests for having come to take possession with the people of our country of what is, after all, a common victory for justice, for peace, for human dignity.

We have, at last, achieved our political emancipation. We pledge ourselves to liberate all our people from the continuing bondage of poverty, deprivation, suffering, gender and other discrimination.

Never, never, and never again shall it be that this beautiful land will again experience the oppression of one by another. . . . The sun shall never set on so glorious a human achievement.

Let freedom reign. God bless Africa!

A few moments later we all lifted our eyes in awe as a spectacular array of South African jets, helicopters and troop carriers roared in perfect formation over the Union Buildings. It was not only a display of pinpoint precision and military force, but a demonstration of the military's loyalty to democracy, to a new government that had been freely and fairly elected. Only moments before, the highest generals of the South African Defence Force and police, their chests bedecked with ribbons and medals from days gone by, saluted me and pledged their loyalty. I was not unmindful of the fact that not so many years before they would not have saluted but arrested me. Finally a chevron of Impala jets left a smoke trail of the black, red, green, blue and gold of the new South African flag.

The day was symbolized for me by the playing of our two national anthems, and the vision of whites singing '*Nkosi Sikelel' iAfrika*' and blacks singing 'Die Stem', the old anthem of the republic. Although that day neither group knew the lyrics of the anthem they once despised, they would soon know the words by heart.

On the day of the inauguration, I was overwhelmed with a sense of history. In the first decade of the twentieth century, a few years after the bitter Anglo-Boer war and before my own birth, the white-skinned peoples of South Africa patched up their differences and erected a system of racial domination against the dark-skinned peoples of their own land. The structure they created formed the basis of one of the harshest, most inhumane, societies the world has ever known. Now, in the last decade of the twentieth century, and my own eighth decade as a man, that system had been overturned forever and replaced by one that recognized the rights and freedoms of all peoples regardless of the colour of their skin.

That day had come about through the unimaginable sacrifices of thousands of my people, people whose suffering and courage can never be counted or repaid. I felt that day, as I have on so many other days, that I was simply the sum of all those African patriots who had gone before me. That long and noble line ended and now began again with me. I was pained that I was not able to thank them and that they were not able to see what their sacrifices had wrought.

The policy of apartheid created a deep and lasting wound in my country and my people. All of us will spend many years, if not generations, recovering from

that profound hurt. But the decades of oppression and brutality had another, unintended, effect, and that was that it produced the Oliver Tambos, the Walter Sisulus, the Chief Luthulis, the Yusuf Dadoos, the Bram Fischers, the Robert Sobukwes of our time – men of such extraordinary courage, wisdom and generosity that their like may never be known again. Perhaps it requires such depths of oppression to create such heights of character. My country is rich in the minerals and gems that lie beneath its soil, but I have always known that its greatest wealth is its people, finer and truer than the purest diamonds.

It is from these comrades in the struggle that I learned the meaning of courage. Time and again, I have seen men and women risk and give their lives for an idea. I have seen men stand up to attacks and torture without breaking, showing a strength and resilience that defies the imagination. I learned that courage was not the absence of fear, but the triumph over it. I felt fear myself more times than I can remember, but I hid it behind a mask of boldness. The brave man is not he who does not feel afraid, but he who conquers that fear.

I never lost hope that this great transformation would occur. Not only because of the great heroes I have already cited, but because of the courage of the ordinary men and women of my country. I always knew that deep down in every human heart, there was mercy and generosity. No one is born hating another person because of the colour of his skin, or his background, or his religion. People must learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite.

Even in the grimmest times in prison, when my comrades and I were pushed to our limits, I would see a glimmer of humanity in one of the guards, perhaps just for a second, but it was enough to reassure me and keep me going. Man's goodness is a flame that can be hidden but never extinguished.

We took up the struggle with our eyes wide open, under no illusion that the path would be an easy one. As a young man, when I joined the African National Congress, I saw the price my comrades paid for their beliefs, and it was high. For myself, I have never regretted my commitment to the struggle, and I was always prepared to face the hardships that affected me personally. But my family paid a terrible price, perhaps too dear a price, for my commitment.

In life, every man has twin obligations – obligations to his family, to his parents, to his wife and children; and he has an obligation to his people, his community, his country. In a civil and humane society, each man is able to fulfil those obligations according to his own inclinations and abilities. But in a country like South Africa, it was almost impossible for a man of my birth and colour to fulfil both of those obligations. In South Africa, a man of colour who attempted to live as a human being was punished and isolated. In South Africa, a man who tried to fulfil his duty to his people was inevitably ripped from his family and his home and was forced to live a life apart, a twilight existence of secrecy and rebellion. I did not in the beginning choose to place my people above my family, but in attempting to serve my people, I found that I was prevented from fulfilling my obligations as a son, a brother, a father and a husband.

In that way, my commitment to my people, to the millions of South Africans I would never know or meet, was at the expense of the people I knew best and loved most. It was as simple and yet as incomprehensible as the moment a small child asks her father, 'Why can you not be with us?' And the father must utter the terrible words: 'There are other children like you, a great many of them . . .' and then one's voice trails off.

I was not born with a hunger to be free. I was born free – free in every way that I could know. Free to run in the fields near my mother's hut, free to swim in the clear stream that ran through my village, free to roast meals under the stars and ride the broad backs of slow-moving bulls. As long as I obeyed my father and abided by the customs of my tribe, I was not troubled by the laws of man or God.

It was only when I began to learn that my boyhood freedom was an illusion, when I discovered as a young man that my freedom had already been taken from me, that I began to hunger for it. At first, as a student, I wanted freedom only for myself, the transitory freedoms of being able to stay out at night, read what I pleased and go where I chose. Later, as a young man in Johannesburg, I yearned for the basic and honourable freedoms of achieving my potential, of earning my keep, of marrying and having a family – the freedom not to be obstructed in a lawful life.

But then I slowly saw that not only was I not free, but my brothers and sisters were not free. I saw that it was not just my freedom that was curtailed, but the freedom of everyone who looked like I did. That is when I joined the African National Congress, and that is when

the hunger for my own freedom became the greater hunger for the freedom of my people. It was this desire for the freedom of my people to live their lives with dignity and self-respect that animated my life, that transformed a frightened young man into a bold one, that drove a law-abiding attorney to become a criminal, that turned a family-loving husband into a man without a home, that forced a life-loving man to live like a monk. I am no more virtuous or self-sacrificing than the next man, but I found that I could not even enjoy the poor and limited freedoms I was allowed when I knew my people were not free. Freedom is indivisible; the chains on any one of my people were the chains on all of them, the chains on all of my people were the chains on me.

It was during those long and lonely years that my hunger for the freedom of my own people became a hunger for the freedom of all people, white and black. I knew as well as I knew anything that the oppressor must be liberated just as surely as the oppressed. A man who takes away another man's freedom is a prisoner of hatred, he is locked behind the bars of prejudice and narrow-mindedness. I am not truly free if I am taking away someone else's freedom, just as surely as I am not free when my freedom is taken from me. The oppressed and the oppressor alike are robbed of their humanity.

When I walked out of prison, that was my mission, to liberate the oppressed and the oppressor both. Some say that has now been achieved. But I know that that is not the case. The truth is that we are not yet free; we have merely achieved the freedom to be free, the right not to be oppressed. We have not taken the final step of

our journey, but the first step on a longer and even more difficult road. For to be free is not merely to cast off one's chains, but to live in a way that respects and enhances the freedom of others. The true test of our devotion to freedom is just beginning.

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 with freedom come responsibilities, and I dare not linger, for my long walk is not yet ended.

## INDEX

---

- Abdurahman, Abdullah, 427  
 African National Congress (ANC), 275–6, 360–3; NM's early activities, 435, 436–7; National Executive Committee, 9, 64–5, 307, 378–9, 385, 410; membership, 50–1, 388–90; NM as president, 358–9, 388; banning orders, 227, 276, 328, 332, 333; arrest and imprisonment of members, 162–3, 164–5, 194, 377; nonviolence policy, 48, 149; annual conferences, 9, 384–5, 387–9; armed protest, violence policy, 291, 303, 307, 318–19, 350, 358, 378–9, 383, 406–8; leadership, 145, 159, 165–6; External Mission, 159; Robben Island activities, 162–7, 199–200, 227–30, 260–2, 318; terrorism against, 274, 291, 379–83, 385–7, 405–7, 425; negotiations with government of South Africa, 289–90, 291–3, 298–307, 328–32, 366–8, 379, 391–7; 402–10, 412–13, 417–18; release of imprisoned members, 327; release of NM and, 257–8, 336, 339, 346, 348, 354, 355; 1994 elections, 419–30; *see also* communism/Communist Party; Freedom Charter; MK; Youth League
- African Resistance Movement, 111
- Afrikaner Rebellion (1914), 324
- Afrikaner Volksfront, 417, 423
- Afrikaner Weerstandsbeweging (AWB), 412
- Alexander, Neville, 78, 118, 161–2, 164–5
- Amnesty International, 418
- Angola, 160, 224, 248, 249, 392
- anti-ANC alliance, 366
- apartheid, 9, 290, 347, 433–6; legislation, 277–8; struggle against, 275–6, 319–20; Grand Apartheid, 149; regulations, 75–6; 'petty apartheid', 328; 'group rights' issue, 330–1, 366
- April, Jimmy, 194–5
- assassinations, 148–9, 411–12
- Aucamp, Brigadier, 125–7, 171
- Aucamp, Colonel, 12, 73