

# Gandhi's Africanism and Africa's Gandhi-ism: A Synchronization Study

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**Abstract:** Mahatma 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.

Even though he does not need introduction, there remains a great deal of study and research in academic circles to precisely frame his roles not only in his many Indian but also several African episodes. This Paper has original researched deliberations not xeroxed from any other lectured sources and that's why, chosen not to cite in-text references albeit brief list at the end for chance confronting why-what in them.

This self-directed top-order re-re-researching such Indo-African 'Colossus' is soul-hinting to me to ferret out the so far unheard as far as possible in the form of a day-lighted-delightful-tunneled research-work-master-piece. Hence the titled-product on Gandhi's Africanism & Africa's Gandhi-ism became my central idea explored with a mind of their being mirror images, parallel lines and synchronization phenomenon in history.

**Keywords:** Africa, Africanism, Colossus, Gandhi-ism, India, Indo-African, Paramatma.

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## 1. INTRODUCTION

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! '.

Herein after, this Paper would not repeat the title "Mahatma" for it is a connotation of religious marvel basically rather than an outright happy-achiever- political-Scientist which M.K.Gandhi was not in my analysis-synthesis-natural-research aimed at assessing his career-path which earned him the ever-lasting respect of the 'Father of the Nation' !

With my due respects to our (Indian) Father of the Nation (India), His Excellency M.K. Gandhi, has been made my virtual Hero in my research for his virtue of 'Africanism-in-his-mind-set' as the abstract foundation that groomed his mental-frame on which many Indians till now do not expose themselves to realize despite knowing many bookish-paragraphs about him.

My attempt in this Paper might become a student-researcher's academic provocation to shed light on Gandhi's Africanism mainly as the focus-point relegated to the background for many centuries now by conflicting researchers well given what led to the carved out emergence of the Independent India simultaneously from colonialism of the Great Britain and clutches of Islamic Pakistan before the assassination of my virtual Hero.

Many researchers were mute on Gandhi's Africanism wittingly while a few were paltry in their consummated knowledge and yet, there are others who patriotically dare not to be Africa-spirited themselves in matters of the Father of the Nation of Indians as if a National Award would evade them.

## 2. BODY OF RESEARCHED CONTENTS & EXPLORED STUDIES

### 2.1 Foreign Educational History of M.K.Gandhi

In September 1888 Gandhi set sail for England, to pursue a degree in law. He spent three years stay in London being a serious student, living a very simple lifestyle. He became deeply interested in study of different religions with opportunities for new horizons and homogenous understanding of religions and cultures besides personal interest in books on philosophy. Gandhi successfully completed his Law degree at the Inner Temple, England (a graduate of the University College London for barristership with membership at the Inner Temple and was called to the Bar on 10 June 1891. He enrolled in the High Court of London; but later that year he left for India.

### 2.2 Crisis of Competence in Law-Degree-Holder in Courts in India

For the next two years of 1892-'93 duration, Gandhi attempted to practice law in India, establishing himself in the legal profession in Bombay, adjacent to his native birth-State of Gujarat, Western India . Unfortunately, he found that he lacked both knowledge of Indian law and self-confidence at trials. His practice collapsed and he returned home to Porbandar, Gujarat.



Fig. Young Gandhi in student days of Law Study

### 2.3 Unemployment of Barrister Gandhi in India

In Porbunder, those were the days of Gandhi's contemplations about his seemingly unbright future in the then British India with a British Law Degree to his credit and owned by his charming namely academic persona non grata, the M.K.Gandhi , as visible and seen in the picture immediately above.

### 2.4 Hindu-Muslim Fraternalism in Western India benefited Gandhi

Gujarati Muslims are very prominent in industry and medium-sized businesses and there is a very large Gujarati Muslim community in adjacent Mumbai meaning western India on Pakistan -side. Gujarati Muslims are termed as the richest

Muslims in India besides the successful seafaring merchants. Coincidentally, the term Gujarati Muslim is usually used to signify an Indian Muslim from the state of Gujarat in western coast of India. In fact, long before the European voyages of African explorations in the 15th century A.D., many African rulers and merchants had established overseas migration and trade links with the Mediterranean world, western Asia, and the Indian Ocean region including the historical undivided Hindu-Muslim India.

Thus, an Islamic-hearted-souled-Muslim and essentially a believer in the Moon came to the rescue of poor Hindu Gandhi who was not only University-educated but also could not stand on his own legs to make both ends meet in Indian environment and ecology. It was the then Hindu-Muslim Fraternalism in Western Indian Gujarat benefited Gandhi perfectly answering 'What & Why & Who' prompted M.K. Gandhi's leave 'India' mission with 'go-to-Africa' self-sensing-wish called 'My Salaried Future'.

### **2.5 Brain-waiver to 'Not-To-Go-Out-Of-India' conniving with local Muslim's Go-to-Africa game-plan**

Gandhi was a born Hindu Brahmin by native castes-terms-conditions in the then domestic India under the British power and political system.

His yearning was a Degree in Law for higher education as the target for which he took the blessings of his mother before taking admission. But, he became originally interested in study of different religions deeply with opportunities for new horizons and homogenous understanding of religions, cultures and philosophies during his Law Degree Course times and studentship tenor at England's London days.

So, there was a pre-bent of mind focusing on the triad of religions, cultures and philosophies absorption as if these are natural human habitats unlike the unnatural legal jurisprudence academics confronted him in lectures of his teachers/lecturers/professors at the foreign University of English's teaching medium and instruction and examination for qualifying eligibility.

As an obvious dictum stated from religions, cultures and philosophies, the Almighty God always prefers to depute His messengers to the Earth to dwell along with human beings preaching and practicing His unquestionable Super-set Existence in the Heavens with inclusive expansion into the particulate matter, it so happened in young and inexperienced Barrister Gandhi's life-time that Gujarat-based Muslim-business-personality with shipping business in South Africa by name Dada Abdullah communicated with Gandhi about going to South Africa for shelter-plan for bettering future prospects by way of employment in legal work at a Law Company in Africa in 1893.

This, coupled and read with the already mentioned game-changer that an Islamic-hearted-souled-Muslim and essentially a believer in the Moon came to the rescue of poor Hindu Gandhi who was not only University-educated but also could not stand on his own legs to make both ends meet in Indian environment and ecology under the then days' Hindu-Muslim Fraternalism in Western Indian Gujarat deductively offers to fathom that the African Future of Gandhi was the act and favor of the Providence too.

### **2.6 Africa's Foundational Roles within the Gandhian-Self**

His one-year contract to do legal works in South Africa made miracles out of him which are to be aptly described as Africa's Foundational Roles when physical Gandhi mentally arrived in Africa from far away Gujarat in the Western Indian shores. At that point in time, he was a grown adult of no more in touch in the academics of further higher educational Degrees in the stream of University Law Courses either in India or Africa or Great Britain. He believed that the way people behave is more important than what they achieve and always believed in trusting the opponent and got rid of himself from using foul language at the opponents.

The foundational roles can be divided into the prominent twosome mirror-images, namely, 'Gandhi's Africanism' & 'Africa's Gandhi-ism' over a span of more than unexpected 20 years of his being in the midst of a state of Africanized's social contacts, public-private-domain-dealings and professional serviceability real-world-issues.

### **2.7 Stepping Stones of Gandhi's Africanism**

By 1896, Gandhi had established himself as a political leader in South Africa. Serving as legal counsel to an African merchant and other African litigants, he came across the expression 'coolies', being racist term for Indians who are non-

whites and improperly dressed. Gandhi protested despite warnings by the powers-that-be in Africa to comply with the racist terms and order. Gandhi opined that he began to think of his duty to stay extended in Africa and fight for individual rights against a symptom of the deep disease of color prejudice.

Gandhi pocketed insults and blows refusing to yield and unwilling to retaliate by going to court in respect of a personal grievance. Gandhi having read books on religion came under the influence of Christianity, thus and attended Bible classes making truthfulness in business as his theme to awaken the Indians in Africa to their African oppressions. He united the Indians from different communities, languages and religions, who had settled in South Africa in particular and Africa in general aiming to eradicate what Africa called the 'merchant [Indian] racial menace' facing the White ruling authorities and the majority of the White citizenry. Gandhi called it anti-Indian attitude.

Strictly speaking now-on-wards, 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 self.

→ Equation one ←

Satyagraha = Courage + Non-violence + Truth

→ Equation two ←

Satyagraha-self = Courageous-self + Nonviolent-self + Truthful-self

This 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.

## 2.8 Gandhi's Africanism & Africa's Gandhi-ism: A Synchronization Phenomenon

This Paper brings out the nature of the two images of Gandhi's Africanism and Africa's Gandhi-ism in the academic interest to know if they are altogether the synchronization phenomenon.

Let me start by saying in my research which puts it as the germination of Gandhi's Africanism within the Gandhian-self. That is to say, the Gandhian-self's being in Africa does imply that it has a Gandhian-base in the Self-sensing-Gandhi sprouting Africa's Gandhi-ism simultaneously. In other words, like the parallel lines never cutting into each other, the Gandhi's Africanism reflected in India upon his permanent return to India detaching from Africa running parallel with his Africa's Gandhi-ism accompanying him from Africa.

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 from which personal destiny outflowed the series of Gandhi's Africanism like a wave's troughs and peaks.

Gandhi's struggles and triumphs in South Africa had been reported in the worldwide press. Had he not been India-born, legally speaking, I would have known him as the Son of the African Soil without the opportunity of having to perform researches about Gandhi's Africanism born inside his personality. Ultimately, his was turned out to be such an Indian personality in Africa with the least-uncommon-factor of simple living gained 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, it got to be innovated, morally speaking as that that it was all but the turn of Africa's Gandhi-ism which will not be bandied about as the farfetched fiction.

### 3. CONCLUSION

Even now in the current 21st century times of both Africa and India associated with Gandhi centuries back in time in the queues of memory, Gandhi's Africanism has the other side to neologize as Africa's Gandhi-ism. In fact, Gandhi's Africanism Experimented on the British India partitioned between India and Pakistan. Several minor and major riots dividing Hindus and Muslims followed when Gandhi prioritized unity of Hindus and Muslims together with peace on the advantages of Hindu-Muslim Fraternalism. Ultimately, his principles of Satyagraha led the campaign for him as well as for the Indian independence.

Also, this research proposes a justification for the Father of Nation Mahatma Gandhi's honorability elevation from the current Mahatma title to the Paramatma award. Mohandas Karamchand Gandhi (MKG), even though an Indian by virtue of having born to Indian parents, it is a remote fundamental in the 21st Century because MKG has become a global-life-image now and forever. Globally, MKG is called till now the Mahatma from and of India. According to my study and research, the one holiest award of Paramatma is pending to be conferred on MKG who is India's Father of Nation. My supporting research is as follows.



**Fig. Young Gandhi in student days of Law Study**

The first truth is that MKG was addressed as Mahatma by Rabindranath Tagore of Bengal in their very first meeting when MKG happened to address Rabindranath Tagore as Guruji in mutual reciprocation-sense. The second truth is that the same Bengal's Swami Vivekananda's teacher was the late Ramakrishna of Bengal. Ramakrishna is known as the Paramahansa, but not the Paramatma. Then, why not MKG could be honored with 'Paramatma' award by independent India, firstly and fore-mostly?

Personally, I would confer the award of Paramatma on MKG at my level as an individual-senior-Indian Citizen. My rationale is that the MKG imbibed the essence of human-life with the help of the triad of the great Indian Epics, namely, the Ramayanam, the Mahabharatam and the Geeta which he had acknowledged directly and indirectly not only through several of the multiple and complicated life-facets but also referred to the triad in his very many facets of logicism in political achievements, social landmarks, national milestones and throughout the Independence struggle. Hence, he

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becomes and he be everlasting the Paramatma. Honoring MKG with 'Paramatma' award is not an overdo by me because I know that the Almighty God Sri Maha Vishnu also was twice born as a Writer, known as Kapila Maharshi and Vyasa Maharshi so far as my knowledge of Hinduism goes on and on stretching from the Earth toward the blue sky. His Excellency MKG, a prolific writer too, must have been an incarnation to that extent of Almighty God Sri Maha Vishnu undoubtedly and unhesitatingly, therefore. Why India hasn't yet conferred such holiest award on MKG is my pertinent question and I evolved aforementioned justifications for awarding 'Paramatma' to the honor of the late MKG.

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