

Mahatma Gandhi the founder of Rational Political Consciousness and Rational Politics in South Africa.

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Abstract

In May 1893, the South Africa received a great personality at port of Natal. He was no other than Mohandas Karamchand Gandhi, popularly known as Mahatma Gandhi. He was the man who had implanted the tree of rational political consciousness in South Africa and injected rationality on politics to bring rational politics to every ones doors at South Africa. His rational politics was unparalleled in the history of South Africa. He had come to South Africa as a barrister to fight a challengeable case at Transvaal bearing a claim of 40,000 pounds and to give a highest tribute to his client Dada Abdulla and company. He had left South Africa on Jul 1914 as a rationalist political leader of ameliorating masses. The incarnation of Mahatma Gandhi from Mohandas Karamchand Gandhi was the highest gift of South Africa not only to India but also to the world. The discovery of rational force on politics to fight against a mighty Empire goes to Mahatma Gandhi who termed it as Satyagraha(A movements on nonviolence and noncooperation to holds on truths).Another rational politics of Gandhi was Satyagrahi (person observing truth, nonviolence and suffering on himself without suffering the wrong doers) who observed Satyagraha on course of fight against irrational politics and lover of rational politics to establish a good government and good rules to herald. The domains of rational politics of Satyagraha were ranging from domestic to international which depends upon gravity of problems the political system/systems facing. Gandhi started his carrier on rational politics in South Africa by holding on issues of Turban (the Indian head gear) which was a representative of human dignity and patriotism. The voice against colour prejudice at Pietermaritzburg (the capital of Natal) made him rational political actors of Indians, Negroes and coloured. The rational political consciousnesses

of Gandhi in South Africa awakened the Black Consciousness Movements and formation of African National Congress to end the era of the Apartheid in South Africa. It inspired the leaders of anti apartheid like Nelson Mandela and Robert Sobukwe to bring home the end of apartheid in 1994. Gandhi's nonviolent movement inspired both of them to materialize it. Gandhi's rational politics on apartheid came to world recognition when United Nations General Assembly included it on Dec 16, 1966 under resolution 2202A (XXI) and identified it as a crime against humanity. Gandhi's efforts on rational politics in South Africa brought home that "the black Act was amended as Indian Relief Bill in Jun 1914, the three pound tax was also repealed and the colour Bar clauses were amended in Immigration Act." Gandhi on his rational politics administered safeguards for status of educated Indians who had already entered in South Africa and future rights of entry into South Africa. Gandhi's service to wounded soldier in war front at the time of Zulu rebellion and Second Anglo-Boer war made him a humanist and lover of all mankind. His rational politics on the Bills that disenfranchise Indians and fight against corruption in Asiatic Department gave relief to Indian communities and other Asians at South Africa. Another development of Gandhi in South Africa was Natal Indian Congress and Indian Opinion Which was Gandhi's Mouth piece to preach rational political consciousness in South Africa. The phoenix settlement was Gandhi's rational politics on community livings. The Tolstoy Farm made Gandhi to step forwards on rational political consciousness to train the youngsters on vocational educations, spiritual educations, moral educations, physical educations and literary educations. His rational politics on nonviolence, non-cooperation, spiritualization of politics enhanced his rationality to a large extent. The clean Natal campaign and famine relief supports put him on rational politics to serve humanity. The rational politics of Gandhi at South Africa could be assented by world communities that "he was a man made of flesh, bones and imbibed rational souls ever walked on the soil of South Africa and fought up to tooth and nail to preach the words of rational political consciousness amongst the all humanities there and devoted a handful of life to establish rational politics in south Africa." The world can affirmed on his attributes to politics that "he was a man crowned with rational political consciousness and forerunner of rational politics in South Africa."

Keywords: Rational political consciousness, rational politics, Human dignity and patriotism, voice against colour prejudice, politics over the Bill that Disenfranchised Indians, Pool Tax and ex-indentured labours, Natal Indian Congress and Indian Opinion a mouth piece to spread rational political consciousness, West Street, Laughton the centre of political turmoil, rational

politics behind Ambulance Corps in South Africa and England, fight against corruption in Asiatic Department, issues of land acquisition cases, Black Plague made Gandhi a rational political actor of all humanities, Clean Natal Campaign and famine Relief Supports, Black Act and Immigration Restriction Laws made rational politics at Zenith, visit of colonial secretary Mr. Chamberlain, era of women leadership in Satyagraha movements, ideal community livings, Tolstoy Farm a rational models for educational and spiritual reforms

1. Introduction

Mohandas Karamchand Gandhi the father of the nation, architect of modern India and champion of Indians in South Africa was born in Oct 02, 1869 at Porbandar, Kathiawar in the state of Gujarat, India. His mother Putlibai and father Karamchand the Dewan (chief Minister) of Porbandar never thought born of a rational political leader into his family. One can't expected that "a child of a unknown locality and born from a dewan can shook a great British Empire by his spirit of nonviolence and noncooperation. He started his voyage to South Africa in 1893 as a barrister to gave a highest tribute to his client Dada Abdulla and company and return to India in July 22,1914 as a rational political leader of million dumbs. His rational political consciousness in South Africa was a byproduct of rationality contained in Tolstoy's Kingdom of God is within you, Ruskin's Unto this last, Thoreau's Duty of civil disobedience, Carlyle's Hero Worship, Raichand Bhai by his life styles, his mother by her deep religiousness and practice of fasting, Geeta ,Veda &Upanishad, Quran and Bible. His rational political consciousness was to apply eternal truths to our daily life and problems. Gandhi's rational political consciousness was Satyagraha, nonviolence, noncooperation, civil disobedience/ passive resistance, spiritualization of politics and ideal livings for a Satyagrahi. His non-cooperation was that "non-cooperation with evils not the evil doers." Gandhi's positive actions against diseases of color prejudice at South Africa influenced his further actions on noncooperation movement on Aug 31,1920 on the questions of Khilafat where he declared "Fight that was commenced in 1920 is a fight to finish, whether it last one month or one year or many months or many years". This showed Gandhi's firmness in words and actions against irrational politics. Another rational political consciousness of Gandhi was fearlessness which he practically implements in front of apartheid governments of South Africa. He was fearless and bold in political actions which reflect from different works taken by him against governments of South Africa. His fearlessness was not only body courage but also the absence of fears from minds.

Gandhi's rational strength was common people. He had an immense faith in the capacity of common peoples. He at an address of welcome at Chennai referred the common people who fought along with him at South Africa to their tooth and nail that "You have said that I inspired these great men and women (Indian and other communities at South Africa) , but I cannot accept that proposition. It was they, the simple minded folk, who worked away in faith, never expecting the slightest reward, who inspire me, who kept me to the proper level, and who compelled me by their sacrifice, by their great faith, by their great trust in the great God to do the work that I was able to do". Gandhi's further faith on common people came to light in 1942 when he asked "How to resist the might of the Empire? He replied "with might of dumb millions". This showed Gandhi's faith on rational actions of masses. He was a pragmatist, religious, humanist and practical idealist. Gandhi's rational politics on nonviolence is nonparallel in history of world. He on a famous article published in *Young India* (a weekly Journal) wrote that "Nonviolence is the law of our species as violence is the law of the brute".

The political leaders from Abraham Lincoln to Nelson Mandela were ignited the basic themes of rational political consciousness and traces the path of political development. The world icon of non violence Mahatma Gandhi put this in practice not only in Indian political system to win a freedom struggle but also in South Africa to fight against apartheid governments to establish rational political consciousness and rational politics there. He offered stringent opposition to mitigate colour prejudice that handicapped the politics of South Africa.

2. Gandhi's rational politics on human dignity and patriotism in South Africa.

The first rational politics of MK Gandhi put into test on the issues of Turban (Indian headgear) Vs Hat. His first day of visit to court of Durban made him to think and act on rational politics. Gandhi's entry into court of Durban made Magistrate uneasy and he kept staring at him. He on his final verdict utter prevalent irrationality asked him to take off his Turban. The rational politics of Gandhi did not allow him to respond positively and lastly he refused and left the court. As a prevalent rule Indian while entering into court is to takeoff their turban and Muslim costume. The English hat on contrary was permitted in court that represents their superiority of their race. It was not a matter of turban or hat for Gandhi but was a question of self respect to humanity and patriotism. The soon after the incident he was popularized as coolie (A menial calling for manual workers) barrister. He held firmly on right to bear turban on court without fearing insults and unpleasant controversies. He put his rationality into actions by writing a letter to press about the incident and defend wearing turban on court. The matter was in highest order so was very much discussed in News papers of South Africa and described him as 'Unwelcomed visitor'. The incident gave an

unexpected advertisement of Gandhi within a few months of his arrival. The rational political consciousness on turban issue went in favour of him and turban stayed with him till the end of departure of Gandhi from South Africa. The rational politics of Gandhi was to surpass the irrational laws of colonial power and implant rational political consciousness to opposed irrational laws without fear and favours.

3. Gandhi's rational politics to voice against colour prejudice and irrational politics of Apartheid authorities at Pietermaritzburg.

At about 9 Pm, the Pietermaritzburg (Capital of Natal) put Gandhi for another test of rationality. The Gandhi on his journey to Pretoria was booked a first class railway ticket. He was sitting alone on a first class railway compartment and enjoying his journey from Durban, he was than drag into an unexpected incident. A white passenger came into the compartment and departure suddenly with anger. His reappearance was unusual and with some railway officials. The officials warned him to shift to van compartment. Gandhi held on his rationality that “the first class railway ticket was his rights and identities to move in that compartment only.” The officials condemned him that ‘it does not matter you have to move to van compartment’. Gandhi did not complied with him and officials invited interferences of police constable who forcibly took Gandhi’s hand and push him out along with his luggage. The departed train left a rational politics to test and fired. It was left behind the five questions which needed its expositions.

- 1) What made white passenger to react unpleasantly?
- 2) What made the police constable to throw out Gandhi from first class railway compartment?
- 3) Who will hold responsible for this incident?
- 4) Why the other passengers of railway station are not reacted positively?
- 5) What are the solutions to mitigate the problems of colour prejudice?

It was a winter night and severity of cold was on its apex as Pietermaritzburg is stationed at a high altitude. Gandhi severing on cold vowed that “I began to think of my duty, should I fight for my rights or go back to India or should I go on to Pretoria without minding the insults, and return to India after finishing the case? It would be cowardice to run back to India without fulfilling my obligation. The hardship to which I was subjected was superficial-only a symptom of the deep disease of color prejudice. I should try, if possible, to root out the disease and suffer hardships in the processes. Redress for wrongs I should seek only to the extent that would be necessary for the removal of the color prejudice”. The answer to first question was feeling of racial superiority and hatreds for Nonwhites. The second question held on irrational rules that empowered the police constable to behave rudely. The third one put the responsibility of incident to colonial authority and lack of mass rational political

consciousness to oppose colour prejudice. The fourth supported the fears of people to colonial power where White minorities ruled over the Non-white majorities with the mighty power of guns. The last not the least solutions to apartheid problems were creation of rational political consciousness amongst masses and its uproot through mass political and social movements. Gandhi was a strong believer of power of the masses. On this incident, he made a rational action by sending a long telegram to the general manager of railway and seeking for its redress. The replay to it was development of rational political consciousness and mass movements which is only solution left to it. He was also a victim to colour prejudice at Charlestown while struggling for a booked ticket to avail an accommodation in a stage coach.

The rational political consciousnesses of Gandhi in South Africa awaked the Black Consciousness Movements and formation of African National Congress to end era of Apartheid in South Arica. It inspired the leaders of anti apartheid like Nelson Mandela and Robert Sobukwe to bring home the end of apartheid in 1994. Gandhi's nonviolent movement inspired both of them to materialize it. Gandhi's rational politics on apartheid at Pietermaritzburg came to world recognition when United Nations General Assembly included it on Dec 16, 1966 under resolution 2202A (XXI) and identified it as a crime against humanity. The convention on apartheid came into force on Jul 18, 1976 and declared that apartheid was both unlawful and crime. The world communities further strengthened its base on Aug 2008 by rectifying it on a large majority of 107 states.

4. Gandhi peeped into the irrational politics over pool tax and other prevalent disorders in Transvaal and Orange Free State.

The Gandhi was eye witness to irrational politics in Transvaal and Orange Free State towards Indians and other Nonwhites. The Indians were deprived of all their rights in Orange Free State by a special law enacted in 1888. The options to stay there will be opened if they were choose to serve as a waiter in hotel or to pursue some other menial calling. The traders were driven away with a nominal compensation. On the contrary, the irrational politics in Transvaal imposed an Entry Fee into it as per enacted law passed in 1885 and its further amendment in 1886. The standing rule made all Indians to pay a pool tax of pounds three as an entry fee. It also prohibits Indians to own land except in location set apart for them. The Indians also had no right to franchise. The laws were also further extended to other Asians and colored. The law super imposed its irrationality on Indians by prohibiting not using the public foot paths and restrictions on movement after 9 pm without permits. Though the Arab pass holders were exempted from it but subjected to sweet will of police men. The political irrationality that dominated the political system of South Africa was seemed to be not a land for Indians, Negroes, Asians and colored. It was the land of political hegemony for White races. Gandhi was one of the victims to irrational politics of

South Africa. He was pushed and kicked from foot path to street by a patrolling police while Gandhi was using the foot path of President Street. Mr. Coates who was the eye witness to incident said ‘Gandhi, I have seen everything, I shall gladly be your witness in court if you proceed against the man. I am very sorry you have been so rudely assaulted’. This incident made Gandhi deep feelings about the Indian settlers, other Asians, Negroes and colored. He forgave that man what a true Satyagrahi practiced in course of fight for rational politics. Gandhi on his personal incident obliged that South Africa was no country for self respecting Indians and other Nonwhites. His rational politics demanded change of atrocities with time to establish human rights in South Africa.

5. Gandhi’s rational politics over the Bill that Disenfranchised the Indians.

The opposition to Disenfranchised Bill was another rational politics of MK Gandhi. The Disenfranchise Bill was about to pass its second reading, Gandhi explained the situations to Natal born Indians in a meeting. The telegram was dispatched to speaker of assembly requesting him to postponed future discussion on Bill. It was also followed by another telegram to premier, Sir John Robinson and another to Mr. Escombe. The speaker responds promptly and postponed the discussion of Bill for two days. The petition need to be presented to legislative assembly was drawn up and it received as many as possible signatures. The petition was dispatched and news paper published it with favourable comments. It was discussed in the floor of the house .Though the Bill was passed in house but the partisans to bill offered a defense. After the Bill was passed, Gandhi took pain to draw a monster petition which was submitted to Lord Rippon secretary of state for the colonies. The rational politics which the petition imbibed was that “Indian should have rights to franchise in Natal as it was enjoyed a kind in India.” It received ten thousands signatures to it in a fortnight .The thousands of copies of it was circulated and distributed to create populace rational political consciousness. The Times of India a leading article on the petition strongly supported the Indian rational political demands and so also London Time justified the claims. The rational politics of Disenfranchise Bill brought all Natal born and settled Indians into a one political platform in South Africa. The agitation against it infused new life into Indian communities. It also represented that “the community was one and indivisible and it is their pious duty to fight for their political rights.” The Bills that Disenfranchised Indians broke the new grounds for rational political consciousness and political development in South Africa.

6. The Natal Indian Congress and Indian Opinion was Gandhi’s Mouth piece to spread rational political consciousness in South Africa.

Another political development of Gandhi at South Africa was Natal Indian congress

which was founded in May 22, 1894. The mottoes were to organized Indian communities into a single mouth piece. It was a permanent political organization to educate Indians to speak publicly on the matters of public interests. Its members were mostly colonial born educated Indians. The small library was maintained by it to educate the Indian communities at Natal. It was tasked to propagate propagandas to acquaint the English at South Africa and England and peoples of India about real states of Indians at Natal. The propagandas were also an appeal to every Briton in South Africa and were supported by evidence of general conditions of Natal Indians and their valid grounds for Rights Franchise. The Natal Indian Congress was a definite line of rational political actions by Gandhi in South Africa to preach rational political consciousness.

The journal Indian opinion was a hand tool of Gandhi to preach rational political consciousness in South Africa. Through this journal Gandhi educated the Indian communities on the line of Satyagraha. It was a mouth piece for training of self-restraint. The reader looked it as trust worthy account of the Satyagraha campaign. It was a mirror to reflect real conditions of Indian in South Africa. Its political aim is to educate Indian communities about their conditions and prepare them for a rational politics in Satyagraha to achieve their political, social and economic rights.

7. Gandhi's rational politics over ex-indentured Indian labourers in South Africa.

The indentured Indians were those who were signed an indenture to work in Natal for five years and at the end of the term they were at liberty to settle there and to have full right of owner ship of lands. In course of time, the antagonism developed between indentured Indians and Europeans. The Balasundaram was one of the indentured Indian to whom Gandhi was an eye witness. He was a victim to inhumane acts of European master. The antagonism on this issue was expressed in legislation of Indians Disenfranchised Bills. The Bill imposed a tax on indentured Indians. The Natal government sought an annual tax of 25 pounds on indentured Indians in 1894. The proposed laws on its course took the shape that "(1) the Indian labourers should forcibly repatriate. Or 2 (i) the indentured labourers should return to India on expire of his indenture. Or (ii) He should sign a fresh indenture every two years as an increments being given at each renewal. Or (iii) In case he refused to comply with i & ii cases then he has to pay an annual tax of 25 pounds." The proposals were sent to government of India for its approval. The Gandhi and Natal Indian Congress played a rational politics on it. He organized a fierce campaign against this tax. The Vice Roy of India Lord Elgin gave his disapproval on it and agreed to cut it to 3 pounds as Poll Tax. The silent on this issue by Gandhi and Natal Indian Congress might draw Vice Roy's attention to affix on 25 pounds which is irrational and unaccepted to Indians at Natal.

8. Political turmoil at West Street, Laughton blessed Gandhi to preach rational political consciousness and rational politics in South Africa.

Gandhi's rational politics was again put into test on his second voyage to South Africa. The two ships SS Courland and SS Naderi were cast anchored in the port of Durban but no one was allowed to land. The ship was under gone quarantine due to fear of contagious disease of plague which was broken out in Mumbai. On the 23rd days, the Indian passengers were allowed to land after due medical examinations. The real target of this incident was Gandhi. He was under unmerited condemnation of Natal Whites that "while in India he had defamed the Whites of South Africa and they were treated his presence at South Africa as non sovereign to their monopolies." The other condemnation which Gandhi faced was that "he had an intention to swamp Natal with Indians and brought two ship loads of Indian passengers to make them settle there." When Gandhi landed in port of Durban he was pelted with stones, bricks, bats and rotten eggs. The some Durban Whites were snatched his turban and some other battered and kicked him. The all inhumane acts of Durban Whites upon Gandhi were an irrational politics which not only he was subjected but also faced by Indian communities and all other Nonwhites. After the storm was over, the Natal advertisers came to interviewed Gandhi. Gandhi refuted the charges framed against him. Gandhi expressed the Indian passengers notions were not to settle in Natal but to Transvaal which provided better prospects for Indians. Gandhi's refusal to prosecute the assailants created such an impression that the Whites of Durban were felt ashamed of their heinous acts. The press was full heartedly supported Gandhi's innocence and condemned the Mob. The Gandhi as a true Satyagrahi preached the words of Satyagraha in South Africa. He is being suffered in body and mind without suffering the wrong doers. This is the acts which a true Satyagrahi practiced in his life in course of Satyagraha. The incident brought home the credit to Indian communities at Natal. On the words of Gandhi "The lynching ultimately proved to be a blessing for me". Though the incident gave some credit to Indian communities in Natal but left behind a dark shade for them. The Natal legislative assembly introduced two Bills pointing towards to curtailed rights of Indian communities. The one was adversely affected the Indian traders and another imposed a stringent restriction on Indians immigration. Gandhi and Natal Indian Congress were appealed to colonial secretary about the legislation but all were in vein. The Bill was passed without vetting Gandhi's rational politics.

9. Gandhi's rational politics behind Ambulance Corps in South Africa.

The Boers the Dutch speaking peoples inhabited in cape colony of South Africa. The Sand River Convention on Jan 17, 1852 declared Boers an independent colony. The

Transvaal Boers republic was forcefully annexed by Britain in 1897 which instigated the Boers insurrection in 1880. The Boers under Paul Kruger defeated British force at Battle of Mjuba Hill in Feb 27, 1881. The independent Boer republic Zuid-Afrikaansche Republiek or South African Republic or Republic of Transvaal came into existence with Paul Kruger as its president in 1883. The tension between Boers and Britain culminated to peak in Oct 1899 when British demanded Voting Rights for the 60,000 foreign Whites at Witwatersrand which was denied by Paul Kruger Government. The second Anglo-Boers War continued up to May 31, 1902 and ending with peace agreement "Treaty of Vereeniging." The British troops were supplemented by colonial troops from Canada, India, Australia, New Zealand and South Rhodesia to meet war efforts. The deployed troops were outnumbered the population of the two Boer republic by more than 1, 50,000. The British suffragette Emily Hobhouse visited British concentration camps in South Africa and his reports condemned the appalling conditions prevalent there. The death reported to Boer women and children was 26,000 by 1902 due to disease and neglect in camp. The war affects all the races in South Africa. The Blacks were forced to participate on both sides either as combatants or as noncombatants. The most of the Black bodies were dumped in unmarked graveyards. The Cape concentrated camps reported 17,182 Black deaths mainly due to diseases. The War up to its end claimed a loss of lives by 22,000 imperial soldier and 7,000 brave Boer republican fighters. (http://www.en.wikipedia.org/wiki/History_of_South_Africa) Accessed on 02 Oct 15. Gandhi was also a victim to second Anglo-Boers War. He spreads his rational political consciousness amongst Indians and chooses to serve at War front with his Ambulance Corps consists of 1100 volunteers and nearly 40 leaders. Gandhi as a rational political leader took active parts with an idea that "I felt that, if I demanded rights as a British citizen, it was also my duty, as such, to participate in the defense of the British Empire. I held then that Indian could achieve her complete emancipation only with and through the British Empire. So I collected together as many comrades as possible, and with very great difficulty got their service accepted as an Ambulance Corps." Gandhi's plan was whole heartedly supported by Dr Booth. He trained the volunteers for Ambulance Work. The volutes also obtain medical certificates of fitness for service at war fronts. Gandhi applied for a Ambulance service to government but proposal was returned with cold welcome. The introduction of Gandhi to Natal Bishop by Dr Booth made Gandhi's plan successful. Gandhi with help of Bishop of Natal made the service accepted to Government. The acceptance of Ambulance Service made team Gandhi to rush into the war fields to provide medical help to wounded soldiers. They were first deployed outside the firing line with the protection of Red Cross. The situation at Spion Kop was reversal. The message of General Buller was that "thought we not bound to take the risk, Government would be thankful if we would do so and fetch the wounded from the field." The team Gandhi with a great risk to life, worked within the

firing lines. The team Gandhi also gave a commendable service within firing lines. The corps was disbanded after six weeks services due to reversal of situation to British troops at Spion Kop and Vaalkranz. The services of Indian Ambulance Corps at war fronts enhanced the prestige of Indian communities. The Whites were also maintained a cordial relation with Indian during war periods. This gave new hopes for Indian communities for their future fortunes in South Africa. The news paper highlights the Indian service at war fronts with a heading “we are son of Empire after all.” General Buller appreciated the commendable works of the team Gandhi at war fronts and its leaders were awarded war medals. The dedicated services of team Gandhi at war made colonial secretary Mr. Joseph Chamberlain to appreciate their work on his visit to South Africa at the end of the war. Gandhi’s rational political consciousness to render service to adversities of British Empire and rational politics to put demands to Mr. Chamberlain for war concession to Indians made him to stand on rational politics in the soil of South Africa.

The Gandhi was also an eye witness to Zulu rebellion in 1906. The Zulu peoples are part of the Nguni tribe. The Zulus were formed a state in 1818 under the leader Shaka, the Zulu King. In 1828, the Shaka was killed by his half brothers Dingaan and Umhlangana. The Dingaan was became King. Zulus are settled at eastern parts of South Africa called Natalia. The agreement between Boer and Zulu King Dingane Kasenzangakhona made Boer to settle in the part of Zulu Kingdom. The Anglo-Zulu war in 1879 brought the end to Zulu sovereignty. The Zulus were brave which they proved in Battle of Blood River and Battle of Islandlwana. The rationality behind the Zulu rebellion was that “refusal of Zulu chief for non-payment of new tax imposed upon his peoples.” This instigated Zulu rebellion and death of brave Zulus at war fronts. Gandhi on permission from governor rushed into the war sites with an Ambulance service. He along with his companion expedited a good medical service to wounded Zulus which the Whites were neglected to nurse. Gandhi while marching with wounded Zulus put his rational political consciousness to fair play. He drew the conclusion that “the only way to fight against a might Empire was ‘Brahmacharya’.” His rational thought of Brahmacharya in course of time took the shape of ‘Sadagraha’ (Sat-truth, Agra-ha-Firmness) of Maganlal Gandhi who own a nominal prize for it through ‘Indian Opinion’. Gandhi changed it to ‘Satyagraha’. This is an English version of phase “Passive Resistance”. Though English treated it as weapon of weak but Gandhi held it as weapon alternative to violence. The miss calculation of Zulus to a might Empire brought them a blood shade. Gandhi’s rational politics on Zulu rebellion was Satyagraha to justify their rights in front of a might Empire.

10. The sole mottoes of Gandhi to fight against corruption in Asiatic Department were to put rational politics on wheels.

The voice against corruption in Asiatic department was a rational politics in South African political system. He materialized it by taking a tussle with White Officials in Asiatic departments in Johannesburg. The White Officials far from protecting the Indians, Chinese and other Asians and have a practice of grinding them down. The working of department was badly mooted. The rightful ones were not admitted whilst the wrong ones were admitted on a payment of one hundred pounds. Gandhi collected evidences against two White Officials and brought them to bar. Gandhi put his rational politics into actions and approached the police commissioner to redress the grievances. The police commissioner act positively and both of them were brought before the court. Though verdicts favoured them and court awarded no guilty but its effects were so painful that government could not harbor them. The both of them were cashiered and the Asiatic department became comparatively cleaned. Gandhi's rational politics on these issues achieved a fair administration in Asiatic departments.

11. The land acquisition cases at Johannesburg forced Gandhi to fight for a rational politics in favours of Indian communities.

The coolies location at Johannesburg the Indians had their tenancy rights. The Indians had acquired their plots on a lease of 99 years. On times, the location became densely packed. The municipality's indifference to welfare of residence was amount to unhygienic conditions, less good roads and lights. The municipality instead of uplifting the insanitary conditions, it obtained the authorities from local legislature to over throw the settlers. A special tribunal was appointed to try the land acquisition cases. Gandhi on his rational politics made the court to awarded due compensations to Indian settlers. He as a legal advisor fights for 70 cases and made court to awarded rational verdict in favour of 69 cases. This showed Gandhi's rational politics to fight for rational ends.

12. The politics on Black Plague made Gandhi a rational political actor of all humanities.

The Black plague was broke out in the vicinity of one of the gold mines of Johannesburg which broke the hearts of municipality. The most of the victims were Negroes and a few of them were Indians. The affected Indians were settlers of Coolies location. Gandhi on aware of it came promptly to help the affected settlers. He accommodated affected ones in a vacant room of municipality by taking the risk of entry to vacant room without permission of municipality. Gandhi on his rational political consciousness addressed a strong letter to the press about the outbreak of it and its serious consequences on affected peoples. He also held municipality guilty of negligence after the coolies location came into possession of it. Gandhi on his rational politics held municipality responsible for outbreak of the plague. The proof of dead rats in the markets further gave Philip to Gandhi's rationality of addressing the press

and holding guilty to municipality. The incidence was further picked up grounds as the health of the Whites was also concerned. The municipality was forced to take swift actions to overcome the outbreak of pneumonic plague. The Coolies location was put under strong guards and entry to it was prohibited. The location was vacated and peoples were made to live under canvas for three weeks in an open plain about 13 miles from Johannesburg. The location was set fire in order to prevent further spread of pneumonic plague. The local awakening of Gandhi through press and his condemnation to authorities awakened rational politics on incident. The drastic steps taken by municipality were due to Gandhi's efforts to spread rational political consciousness amongst masses that "they were demanded their rights to safety and rehabilitation." The efforts of Gandhi on Black plague not only saved Negroes and Indians but also to Whites. The sub-editor of "The Critic" while commenting on Gandhi said that "when I read your letter to the press about the plague, I felt a strong desire to see you..."

13. The visit of colonial secretary Mr. Joseph Chamberlain to South Africa in Dec 1902 left no hope to Gandhi's rational politics.

Gandhi while at India received a cable from South Africa that "Chamberlain expected here, please return immediately." Gandhi reached Durban a day before the date of deputation with Mr. Chamberlain was fixed. He drafted the memorials to be submitted to colonial secretary at Durban. His sole mottoes to visit South Africa were that "to settle him with good personal favours and win the hearts of English men and Boers." He showed a cold shoulder to Indian deputation at Durban. His last words to members of Indian deputation were that "You know that the Imperial Government has little control over Self Governing Colonies. Your grievances seem to be genuine. I shall do what I can, but you must try your best to placate the European, if you wish to live in their midst." Gandhi understood the course of rational politics to be undertaken in future to materialize the Indians rights in South Africa.

Gandhi without hesitating the setback at Durban he decided to rush into Transvaal. He with an entry permit came to represent the demands of Indian residents there. The situations at Transvaal were reversal. The chief of Asiatic department at Transvaal was an officer from Ceylon and he was also an autocrat. Gandhi was not allowed there to be a member of deputation by him. He prepared presentations in writing to be submitted to Mr. Chamberlain. Mr. George Godfrey, an Indian barrister led the deputation at Transvaal. Mr. Chamberlain referred Gandhi's exclusion by stating that "rather than hearing the same representative over and over again, is it not better to have someone new." He praised the service rendered by Indians at Second Boers War. His visits to Transvaal also brought home no fruits only some condolence to Indian communities.

14. The Black Act and Immigration Restriction Laws of 1906 put rational political consciousness and rational politics up to its zenith.

The Apartheid Government decided to discourage further immigration of Indians and introduced a Bill to that effects which culminate to pass Black Act. It also gave white police officers the authorities to enter into the houses of Indians to check their permits. Gandhi organized Indians to resist the move. He started Satyagraha to confirm a passive resistance. The team Gandhi approached the local Government through written memorials and meeting with officials to gave a resistance to Black Act Bill becoming a law. Gandhi and Haji Ojeer Ally as a member of Transvaal British Indian association elected to send to England as a member of deputation to redress the grievances. During six week stay in England Gandhi and Ally met as many parliamentarians as possible. Gandhi and Ally also got a cold welcome from Lord Elgin, Secretary of State for the Colonies. Lord Elgin promised loose heartedly to do all what he could. Sir Richard Solomon representing Transvaal as a crown colony in England assured by Lord Elgin that “self government is to be conferred on the Transvaal on Jan 1,1907,if the newly elected Transvaal legislature passed the measures identical to it than it will get the royal assent.” The Asiatic Registration Act a replica of original ordinance brought into discussion in legislature in Mar 21, 1906.The effective date of Black Act was fixed at Jul 01, 1907.and all Indian were to apply for registration by Jul 11 same year. The team Gandhi called a meeting in Jun 1907 at Pretoria attended by 2000 Indian and all attendants were vowed to nullify the ordinance. The Government opened the registration office on Jul 1907, which was picketed by Satyagrahis. The efforts of government were succeeded to get only 500 Indians to register. The picket captain Pandit Rama Sundara, a regarded resident of Germiston was arrested and put behind the bar. The hundreds of Indians were jammed the court room during his trial. His released from jail after one month was welcomed by Satyagrahis by escorting him up to dinner celebration point. Government on a retaliated actions sent notice to Gandhi and other prominent community members to appear before the Magistrate on December 28, 1907 with a so cause notice upon their failure to register. The due date was met with disastrous. The Transvaal court of Johannesburg ordered the recipients of deportation notice to leave within 48 hours in some cases and 7 to 10 days in some other cases. On Jan 10, 1908 Gandhi and leading community leaders appeared in court after an expired of court orders. They were sentenced to two months jail. The incident influenced the Indians for courting arrest and jail was filled with Satyagrahis. The acts of Satyagrahis filled the jail with sympathy and supports. It put the Government’s legal and jail system into fiasco. Mr. Albert Cartwright, editor of “The Transvaal Leader” visited Gandhi on Jan 1908 as a representative to General Jan Smuts to settle the issues. He presented the government’s desire for settlement, if Indians agreed to register voluntarily. Gandhi

met General Smuts on Jan 30 1908 and he was assured by him to repeal the Asiatic Act as soon as most of the Indians under gone voluntary registration. Gandhi along with other Satyagrahis were released from jail on same date and situation seemed favourable to Indians. The voluntary registration begun in Feb 10, 1908. Gandhi appealed to all Indians to show good faith to Government's decisions through voluntary registration. The acts of General Smuts were proved deceive and were betrayal to Indians faith to Government. The sole mottoes of him were to carried out the Black Act. He took further stringent measures to make the registrations compulsory. On a reaction to betrayal, Styagrahi gave a ultimatum to General Smuts to repeal the Black Act/respond favourably. The team Gandhi also stated that "We regret to state that if the Asiatic Act is not repealed in terms of settlement and if Government's decision to that effects not communicated to the Indians before a specific date, the certificate collected by the Indians would burnt, and they would humbly but firmly take the consequences." The thousand of Satyagrahis were assembled at Hamida Mosque in Johannesburg Park on Aug 16, 1908. A telegram from Government favouring their decisions to holds on Black Act ignited Satyagrahi to bonfire of Registration Certificates. The Satyagrahis were bonfire 2300 Registration certificate on that date. The Governments repressive actions were led to imprisonment of Gandhi and deported many others. Gandhi was put amongst the Kaffir Criminals and then enforced to hard labours. Aftermath Gandhi advised the Satyagrahis to continue the Satyagraha as they had begun.

15. The developed rational political consciousness of Gandhi begun the era of women leadership in Satyagraha movements in South Africa.

Mr. Justice Searle of the Cape Supreme Court nullified Indian Marriage. It ruled out on Mar 14, 1913 that "all marriage not celebrated according to Christian rites were invalid." It not only hit Indian marriage but also to Muslim and Zoroastrians marriages. On its effects, it made all Indian women concubines, all children illegitimate and deprived them to inherit their parent's property. The sole mottoes of General Smuts were to discouraged further immigration, deported Indian from main land of South Africa and made Indian accepted Christianity as only way of life. The pious lady Kasturbai, the spouse of MK Gandhi claimed her duty to fight for the rights of Indian women and children. She stood first for Satyagraha and begun Satyagraha on Sep 23, 1913 along with sixteen others from phoenix farm at Natal. Gandhi was the master mind behind the campaign. His plan was that "a group of Satyaghahi from Phoenix Farm of Natal will cross the borders of Transvaal and another group from Transvaal will cross the borders of Natal and summoned at mining town of New Castle. The presence of Satyagrahi at New Castle will encourage the indentured labourers to go on strike." The Satyagrahis led by Kasturbai crossed

the borders of Transvaal by challenging the prohibitory laws without permits and another group from Transvaal also crossed the borders of Natal without permits. This put Gandhi's plans to rational political actions. The presence of both the groups of Satyagrahis at New Castle inspired the workers to go on strike. The 2000 workers left the mines and joined with Satyagrahis. Gandhi's next plan of action was that "to proceed to Tolstoy Farm 36 miles inside the Transvaal." The March of New Castle begun on Nov 06, 1913. About 5000 men, women and children on March made the authorities unrest. Gandhi and other prominent leaders put up bail and returned to Satyagraha. Government administration was hampered and mining owners suffered with no workers. The international markets also affected by it. The message of condition of Indians in South Africa spared to all world communities. The government on its retaliated action arrested Gandhi and his co-workers Polak and Kallenbach and jailed at volksrust. They were awarded three months imprisonment. The other Satyagrahis were also jailed. The jails were filled with Satyagrahis. It drew supports and sympathy from all jail staffs. The jail once again began to filled with Satyagrahis and disordering the jail and legal systems. Gandhi's rational politics were met with successful. The Vice Roy of India Lord Hardinge's interference on the issues drew the attention of British cabinets. The Cabinet decided to settle the issues through a commission of inquiry. The irrationalities on commission of inquiry were that "all member of the commission were Whites and it also included three anti-Indian bias commissioners." The one of the commissioner of inquiry was leader of demonstration against the SS Courland. All except Gandhi condemned and boycott the Commission. It was also drew the attentions of world communities. Gandhi's rational politics to draw the attentions of Government met with successful and gave fruit to Indian communities. The Satyagraha at South Africa opened a meeting between Gandhi and General Smuts first time since 1908. The results of meets and correspondences over Jan 1914 between these two opponents arrived at the decision to suspend the Satyagraha and formulation of provisional agreements. The black Act was passed through legislations as Indian Relief Bill in Jun 1914. The three pounds tax was also repealed. The colour Bar clauses were amended in Immigration Act. Gandhi on his rational politics administered safeguards for status of educated Indians who had already entered in South Africa and future Rights of Entry.

16. Gandhi's rational political consciousness on ideal community livings.

Gandhi was inspired by Ruskin's "Unto This Last", which is a condemnation of the industrial societies, capitalist economy and pleads for attention to the poverty and injustice. Its influence on Gandhi made him to preach a rational political consciousness on community livings. He proposed to shift "Indian Opinion" to a farm where everyone should labour and draw same living wage. They will attend to press works in spare times. The monthly allowance per head was fixed to three pounds

irrespective of colour and nationalities.” A farm having 20 acres of land was purchased near phoenix station. It was situated about 14 miles from Durban. The 80 acres of land adjacent to it was purchased to meet the full settlement plans. The total cost to phoenix farm was a thousand pounds. The phoenix settlement was started in 1904. The each settler was allotted with three acres of land. The land was shift to new settlers, if the old settler left the farm permanently. Gandhi made a small cottage there with a double rationality. It was used in sun day as prayer hall for communities and rest time to accommodate him. The communities were enjoyed the weekends with recitation of Geeta, the Bible, the Christian Rhymes and Gujarati prayers. The scheme was successfully established homogeneity amidst heterogeneous communities and nationalities. All Hindus, Muslims, Christians and Jews lived with a perfect harmony. Gandhi’s rational political consciousness to public works reflects form his idea of spare times to be devoted to press works. The unit among diversities and living under perfect harmony were Gandhi’s rational politics which exemplified from phoenix farm. The economic equality for all irrespective of jobs was another rational politics which till demanded in modern politics to mitigate the inequality in a political system. Phoenix farm was a true ideal of community livings which Gandhi presented to these world communities.

17. Gandhi’s Clean Natal Campaign and famine Relief Supports brought the rational political consciousness down to everyone’s door.

Gandhi on requests of Indian communities in South Africa decided to settle at Natal. He while living at Natal preached the rational political conscious on sanitary reforms. The charges often made against Indians were that” they were slovenly in their habits and did not keep their house and surrounding clean.” Though the principal men were begun to put their houses in orders but campaign needed efforts for all Indians. When plague was eminent at Durban, the door to door inspections were carried out on prior permission of City Father. The team Gandhi on their rational politics were extended their full hearted efforts to it .The cooperation rendered by team Gandhi made the works of local authorities easier. Whenever there was an outbreak of epidemic, the South African authorities were scapegoat the Indian communities to its demerits. Gandhi’s rational politics on voluntary sanitary measures not only saved the Indian communities from its apathy to it but also a challenge to Whites at South Africa. The rational politics on “self purification” spread the awareness amongst the Indian communities at Natal that “it is their self duty to keep the surrounding clean and live under a cleaner environment.”

Another memorable rational politics of Gandhi was supports to famine relief operation. He awakened the Indians at South Africa that “it is their pious duty to serve

peoples of the mother land at their adversities.” He persuaded the Indians to contribute voluntarily a part of their earnings to met famine relief operation at their mother land. The awareness made them to contribute a handsome amount at the time of terrible famines of 1897 and 1899. The team headed by Gandhi appealed to English men for fund accumulation. They were also responded positively. The indentured Indians were extends their share towards contribution. Gandhi’s rational efforts on famine relief contribution brought home the Indian settlers at South Africa that “the feelings on belonging to same mother land and service to humanity.”

18. Tolstoy Farm was Gandhi’s practical experiments on Rational Politics on Educations, Spiritualisms and Humanity.

The rational political consciousness of Gandhi made him a Rational Humanist. His rational ideas were that “to accommodate the families of Satyagrahis in Tolstoy Farm and provide them with subsistence to support their families.” The Farm was situated at Transvaal and was about 21 miles from Johannesburg. The land was donated by German architect, Kallenbach. The residents were adopted the manual works as their way of life which made them self sufficient. The Farm was accommodated by Gandhi, Mr. Kallenbach and a few Satyagrahi’s families. Gandhi observed the vegetarianism as way of life in Farm. It was a family accommodating Hindus, Muslims, Parsis and Christians. All communities were lived in a perfect harmonies and observing tolerance and respect to each other’s religion. As a family it conducted all the moral practices inherited in all these religions. Gandhi observed the fasting as self restraint and persuaded the Muslim youngsters to carry out fasting on the month of Ramzan. Gandhi treated himself amongst the youngsters in farm as their teacher, educator, and guardian. Gandhi’s system of education was different from prevalent educations. His rational thoughts were that “under ideal conditions, true educations could be imparted only by the parents.” He as a Father of the Tolstoy Family trained the youngsters on vocational educations, spiritual educations, moral educations, physical educations and literary educations. The rationality behind his moral educations was to build character of youngsters. The physical trainings of Gandhi at Tolstoy farm made it free from illness. The introduction of vocational trainings on education made it different from general education. It made the youngsters self-sufficient and put the Tolstoy family on wheels. His rational vocational trainings at Tolstoy Farm included shoes making, carpentry, cooking etc. The spiritual trainings amongst youngsters of Satyagrahi families also helped in character building. It enabled the youngsters to gained knowledge of God and self realization. Gandhi imparted the spiritual trainings by observing the themes on practical exercise of sprit. Gandhi’s rational ideas were that “the live and character of teacher played an important role in practical exercise of sprit.” The literary trainings of Gandhi at this farm were included language trainings

on Hindi, Tamil, Gujarati, Urdu, Sanskrit and English. The tuitions were given on vernacular languages to touch the hearts of the youngsters. The elementary educations on history, geography, and arithmetic also made the teachings at Tolstoy farm interesting. The farm was in real sense a preacher of rational politics on educations, spiritualisms and humanity.

19. Gandhi at homeward left no stone turn to brought rational politics in South Africa by rendering an Ambulance service to the British Empire at her adversities in First World War.

Gandhi on a hope to improve the status of Indians and other Nonwhites within British Empire at South Africa decided to serve the Empire in war efforts. He wrote a letter to Lord Crewe and acquainted him about their voluntary Ambulance service to wounded soldiers. He also expressed their readiness to be trained for said tasks. The voluntary corps under Dr Cantlie were begun to take preliminary trainings on First Aids to serve wounded soldiers. It was a short course of six weeks duration covering whole course work of First Aids. The voluntary corps was placed under Colonel Barker to conduct military dills and other trainings. The jurisdictions of commanding officer were not only limits to technical matters and discipline but also to all other non military matters. The interferences of commanding officer were so hard to be tolerated by the voluntary trainees. The dictatorship of commanding officer created chaos amongst trainees. The appointment of section leaders from oxford students made the situations more vulnerable. The youngsters appointed as instructor were acts as monster to them. The high handedness of commanding officer made the volunteers a compulsion duty to serve and obey the disloyal orders. The Indian students and others who had joined in volunteers corps were offered resistance to authority and defy absurd orders. Gandhi put his rational politics to action by approaching commanding officer and drew his attention about complains and compulsions upon voluntary trainees. The commanding officer acts inadvertently and imposed sanctions upon trainees. He instructed Gandhi to follow proper channels on grievance redress. He ordered to lodged complains on writings and forwarded through section commanders. Gandhi as the chairmen of volunteer's corps demanded rationality on the issues. His demand for non official appointment of trainees' representative was rejected. The appointment of section commanders without respecting the feelings of the members of the corps ignited the war for Satyagraha. Gandhi put forth his Satyagraha under the slogan that "to recall of section leaders and the corps to be invited to elect their section leaders subject to approval of commander." The appeals were thrashed by the Commanding Officer on pretext of repugnant to military disciplines. The Gandhi along with disappointed volunteer trainees held a meeting and decided to withdraw the volunteers Ambulance Corps. A large majority voted for the resolutions. The resolutions which held on the

meetings were that “ (i) recall of appointed corporals/leaders (ii) Giving members an opportunity to elect their own corporals (iii)The members would be obliged to abstain from further drilling and weekend camping.” Gandhi on as letter to Commanding Officer wrote that “we are not fond of any exercise of authority but anxious to serve”. Gandhi also reminded his position in South African Indian Ambulance corps in second Boer war. He also drew his attention that he was not a hitch between Colonel Gallwey and the volunteer corps. There were no good outcomes to it. The meeting and resolutions were accepted as greave breached of discipline. Gandhi on very next day addressed a letter to Secretary of State for India acquainting him with all facts and enclosing a copy of resolutions. There were no good fortunes that favour him. Gandhi was assured that future appointments of section commanders, the commanding officer would consider his recommendations. This was a word of condolence to Gandhi without any fruit attached to it. Though good deals of correspondence were witnessed with Secretary of State for India but all were at vain. Gandhi experienced it as Indians usually experienced at South Africa. The divided and rule policy applied by Commanding Officer succeeded on his mission. The corps were divided into two groups and one who voted for resolutions yielded to the commander’s threats and others were got favours from commanding officer.

The needs of volunteer corps at Netley Hospital broke the monotony. The large contingents of wounded soldiers were piled up in the hospital. The two corps were formed to serve better in hospital in which Gandhi acted a good deal to it. Gandhi was honoured for his rational polity played in the volunteer corps with many calls from Mr. Roberts who was the Under Secretary of States. The rational politics of Gandhi on a mission to serve wounded soldiers of British Empire though praiseworthy for his team but was awarded no fruits to Nonwhites at South Africa.

20. Conclusion

Gandhi left the South Africa when General Louis Botha and General Jan Smuts were held the pitches on irrational politics of Whites in South Africa and Satyagrahis mooted by rational political consciousness were striking for a rational politics to end the hegemonies of apartheid governments and to mitigated the disease of colour prejudice that spoiled the political systems of South Africa. Gandhi imbibed the rational political consciousness on the lands of South Africa which the Indian communities, Negroes and other Asian were waiting for centuries. He preached the genesis of rational political consciousness for ameliorating masses who were subjected to age old color prejudice. Gandhi recognized the human rights and rational politics in South Africa to save the Nonwhite majorities from the exploitations of White minorities. The deeply rooted color prejudice had alienated the Indians, Blacks and colored from the soil of South Africa. He utilized the rational and positive ancient ideals to eradicate modern problems. The credit of ancient solutions to modern

problems was attached with him. He on his courses of stay at South Africa accepted the political challenges, worked out for rational political solutions, drew its irrational effects and stood for its emancipation. He as a rational political actor claimed himself the humblest positions and exercised immense influences for the cause of Indian communities and all other races in South Africa. The credit to spiritualize the politics goes to this great incarnation of India. Sir Stafford Cripps commenting on him said that "I know of no other man of any time or indeed recent history, who so forcefully and convincingly demonstrated the power of spirit over material things". The political rationality of Gandhi on thoughts and practical actions were due to his imbibed qualities of piety, truthfulness, fearlessness, service to mankind and his individual self sacrifices. His vows were hate to evils not evil doers made him a true humanist on theories and actions. His political rationalities to fight against evils/political irrationalities were to win the hearts of the opponents/evil doers whether it may be an individual or a gigantic apartheid government. His affirmed on love and persuasions as two ideals to win over opponents. Gandhi's truthfulness, bravery and generousness made him to float in South African politics from 1893 to 1914 and helped him to give good services for moral and social uplifts of Indian communities. Gandhi's rational political consciousness and rational politics discovered a might power that "it brought one platform and one voice to Indian Communities in South Africa." Gopal Krishan Gokhle putting some lights towards Gandhi said that "He is the man made of the stuff of which heroes and martyrs are made. Nay, more he has in him the marvelous spiritual power to turn ordinary man around him into heroes and martyrs". The rational politics of Gandhi at South Africa could be assented by world communities that "he was a man made of flesh, bones and imbibed rational souls ever walked on the soil of South Africa and fought up to tooth and nail to preach the words of rational political consciousness amongst the all humanities there and devoted a handful of life to establish rational politics in south Africa." The world can affirmed on his attributes to politics that "he was a man crowned with rational political consciousness and forerunner of rational politics in South Africa."

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