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The reversal of postcolonial consciousness, towards an Asiatic revolutionary model:

Reading the movie 'Gandhi'

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Western consumerism has generated global issues and the twentieth century Marxist revolutionary model provides no cure. Many issues today, especially in Asia, were instilled during British colonial times and revolutionary space towards 'recovery' remains. When searching for alternatives, postcolonial consciousness must be countered with alternative resistance forms for 'liberation', and thus the Gandhian revolutionary path becomes unique. Attenborough's movie *Gandhi* displays a prime example of an Asiatic revolutionary model that can be adopted to 'free' the postcolonial mind from 'trapped' consciousness and 'hurt ego'. The research problem identifies that the Gandhian revolutionary path has not been reinterpreted as an Asiatic revolutionary model against exploiters/imperialists, who believe *western-way-of-life* is the only developmental model. The objective is to investigate possibility of developing such that counters western capitalist consumerism/leftist radical uprisings. Content-based, semiotic analysis of *Gandhi* with Žižekian Marxism critique and reactions of the postcolonial 'hurt ego' is used to arrive at findings/conclusions. Results indicate *Gandhi* displays instances of developing an Asiatic model, based on simplicity, non-consumerism, self-sufficiency and non-violence; revolutionary potentials against exploiters/imperialists and fetish consumerism. Gandhi's aesthetically beautiful, close-to-nature yet non-exploitative lifestyle and 'friendship' against western coitus reach profound postcolonial dimension when he chooses reactionary non-violence to recover 'hurt ego' during 'white' attacks. General Smuts' words "we westerners have a weakness for these spiritually inclined men of India" suggest western materialism's failure to pierce Asian spiritualism. The British judge's act of standing up when Gandhi enters the courtroom suggests the exploiter has to accept Gandhian universalism/humanism. Thus, Gandhi becomes more modern/human than humanism of the modern west. In conclusion, Gandhi's non-violent reactionary model that returns the object-desire to colonial Master is an authentic, non-violent, spiritually eastern, Asiatic revolutionary model towards sublime universalism/humanity that belittles western capitalist consumerism. Its 'close-to-nature' feature makes it the best Asiatic revolutionary model to be harnessed.

Keywords: *desire; Gandhi; revolutionary models; western capitalism*