

LITERARY ANALYSIS OF MY TRUTH EXPERIMENTS



Niketan Kumar Singh

M.Phil., Roll No. :150243; Session: 2015-16

University Department of ENGLISH, B.R.A. Bihar University, Muzaffarpur, India.

E-mail: niketansingh025@gmail.com

ABSTRACT

The life of Mahatma Gandhiji is the most well-known example that we use and one that we study with great pride. There are peculiar events in his life that he narrates in his autobiography, and it is probably only he who could narrate them not only as the person who lived through those events, but also as the thinker and philosopher who could retrospectively evaluate them in the relevant context, and as the critic and narrator who could scrutinise their worth even in narration. In other words, he is probably the only person who could narrate them. The manner in which he creates the title of his

autobiography is a very serious confession, and one can see that his comedic sense of accepting life as it comes is also represented as he dares to name the experiences that he has had throughout his life experiments. In addition, it is only because Mahatma Gandhiji had such a great sense of observation and idea that he was able to identify it as the account of not simple experiments, but rather his experiments with the truth. With Mahatma Gandhiji's visionary illustration of the same genre, autobiography has now become a kind of self-experiment-with-truth, and the truth that replaces life is actually synonymous with the truth that life

was spent in seeking. Originally, autobiography was taken as the self-life-in-written script; however, with Gandhiji's visionary illustration of the same genre, autobiography has now become a kind of the one who could combine the life he lived with the truth he identified as his personal truth to be identified in universal view and call it the experiment in the context of rationalising like an experiment in the laboratory of science. An ideological jumble in philosophy, to be sure; however, it is

self-experiment-with-tru Mohandas, the barrister who had the brains of Mahatma, the father of the nation, may have been the would-be father, so to speak, at that time; however, he was

Mohanda In point of fact, the issue is not who the narrator is insofar as the knowledge of universal experiences is concerned; rather, the question is whether or not an individual is telling his or her own life in the first-person voice.

KEYWORDS: Experiments, Autobiography, Philosophy.

INTRODUCTION

Not only was publishing an autobiography during the time when Mahatma Gandhiji was doing so a rather unpopular or only half-popular means of providing a bio-historical account of an individual's life, but it was also not truly seen with such unfettered eyes at the time. The reader's preconceived notions of how an autobiography should be read, as well as the author's reluctance to write one, were two major obstacles that stood in the way of the genre's growth and reputation. Because of the widespread belief that diaries are not meant to be made public, many people see autobiographies as more credible sources of information than diaries. Therefore, a journal may be written by anybody for their own personal record, and it seemed to be a holy personal property of the sensitive folks who were more obsessed with writing than they were with themselves. Due to authors like Augustine, whose work *Confessions* was published between 397 and 400 A.D. and is considered to be the first autobiography, autobiography was eventually able to earn some space and attention after a long and difficult fight to be recognised as a legitimate literary form. Despite the fact that due to conversion, some people categorised that as "spiritual" or "religious," its investigation into the internal struggle of a thinking mind was one of the reasons why. Roy Pascal takes a look back into the previous history of autobiography in his work, "The Design of Truth and

Autobiography." According to Pascal, the late eighteenth century and the early nineteenth century are the right periods for the nutrition of the form of autobiography.

He makes reference to other authors such as Franklin and Gibbon, but the focus of his debate is on Rousseau, Wordsworth, and Goethe. The blend between this globally popular form of autobiography and our national pride Mahatma Gandhiji with his experiments of truth is actually his narration in the book, despite the fact that he must have been very well aware of how complicated it would be for him to talk about the truth that he lived and experimented with during his lifetime. Andre Maurois is in agreement with the notion that autobiography should be recognised as a literary genre that stands alone, as he makes the observation that autobiography is "as engaging as novels and as authentic as the greatest life." Since it has the direct connection of truth from life, it possesses the qualities of authenticity and impartiality in portraiture of an extremely high level. This is the case. One must make the connection between the overarching framework of how the recorded script of life has historically been considered as the direct link of truth derived from life, and life itself. The two words, "truth" and "experiments," are actually the ones that link Mahatma Gandhiji's vision of life together. The reason why he does not wish to simplify the life story as experience should be taken as his sense of responsibility for his own life, rather for shaping the life that he lived and not for being shaped by the life that he was made to live. The reason why he does not wish to simplify the life story as experience should be taken as his sense of responsibility for his As a person who was born on the land of Gujarat and developed into a connecting chain in the thoughts of people from all states not only in India but also outside of it but all over the globe, Mohandas Karamchand Gandhiji was an inspiration to people all over the world. He lived by words and dominated others via acts that required no words at all. He was responsible for the humbling of others and frightened the powers who were responsible for their humiliation. People were baffled and confused by what seemed to be really straightforward assertions made by him because his words seemed to be so straightforward. How is it that a guy can be so forthright? How can he be so easy to understand? Is it really that simple? Is it really the case that he is always referring to the truth? Is everything that he writes about himself in his book really true? If the answer is true, then why does he refer to it as "experiments" with the truth? Why does he call it an autobiography if it is entirely the result of experiments?

Aside from the debatable claims made about certain aspects of autobiography, such as its truthfulness or authenticity, etc., the reality of the matter is that autobiography is an attention-

grabbing form of literary expression. It is a piece of work that, by virtue of the information it imparts, serves to educate not just its creator but also those who read it. Even the author of the autobiography does not know himself as well as he does after writing the book if he did not write it first. William C. Spengemann makes a remark that provides a clue in this direction when he says that autobiographies, "despite their fictiveness, struggle with the challenges of self-definition." Because of this, charting one's life may seem to any thinker as a personal space on the page of narration, and the relativism of truth would naturally narrow down to the narrator's subjective image of the truth. It would be fascinating to find out how anything like this does not apply to the narrative of Gandhi's life. This guy was born in Porbandar, Gujarat, and he spent his boyhood in Rajkot, also in the state of Gujarat. Like most people, the initial part of this man's life was quite unremarkable. A guy who is able to experience the agony of his first discovery of how he was going through the regretful revelation of his own lying is a man who is able to feel the anguish of his first discovery retroactively. When she remembers every moment with this feeling of comprehension, the entire act of travelling back in time is not only a sentimental experience; rather, it is therapeutic.

"I was found guilty of telling lies! That caused me a great deal of anguish. How was I going to demonstrate that I was innocent? There was no way out of this. I sobbed out of sheer mental misery. My eyes were opened to the realisation that a man of truth must also be a man of care. This was the very first and very last time that I was careless while I was at school. I seem to have a vague recall that I was ultimately successful in having the monetary penalty waived. My father drafted a letter to the headmaster explaining that he preferred for me to be at home after school, which resulted in the school granting the exemption from the exercise requirement. (p. 35) Even the account of the meat-eating experience, which he refers to as a tragedy, is recapitulated with a lot of retrogressive sense of realisation and consciousness of how a young gullible guy was just carried away by some idiotic idea of becoming stronger to drive away the British from our nation and that can be possible by meat-eating....!" The day finally arrived. It is challenging to provide a complete description of my situation. On the one hand, there was the fervour for 'reform,' and on the other side, there was the novelty of making a significant change in one's life. On the other hand, there was the embarrassment of having to sneak about like a crook in order to carry out this activity. I am unable to identify which of the two arguments were more convincing to me. We went in search of a secluded area by the river, and while we were there I had the opportunity to see flesh for the

very first time in my life. Additionally, there was bread from the baker. I did not like any of them. The texture of the goat's flesh was comparable to that of leather.

It was beyond my ability to swallow. Due to my illness, I was unable to consume any food. Following that, I had a really terrible night. I had a dreadful dream that kept me awake. Every time I closed my eyes to go to sleep, I had the distinct impression that a real goat was bleating inside of me, and when I opened them, I was overcome with guilt. But then I would tell myself that eating meat was a responsibility, and as a result, I would feel more upbeat. Mohandas narrates with an illustrative routine about that phase of his life when Kasturba was a disobedient and confident wife while he did not like her to be that kind of woman. This trauma is also narrated while it was occupying the mind of Mohandas in the very tender teen age when he was first married to a girl who was one year older to him. This occurred when he was married to a girl for the first time when the autobiography is often seen as a self-centered brochure of the author's ideas or a chronicle of their intellectual life by many critics.

This kind of bias arises from the author's tendency to place an excessive amount of focus on the subjective and moral aspects of autobiography. The author's true self is portrayed during the course of the life story in an autobiography that is honest. According to Gusdorf, autobiography "is an endeavour to regain the self in Hegel's assertion, to know the self via awareness," and this is what the author means when he says this. Shari Benstock is of the opinion that autobiography begins with the "act of writing" and is geared at "self," which is assumed to be knowable. She makes it very evident that the form occupies a position between the intersections of "writing" and "selfhood." When Mohandas was fifteen years old, he unexpectedly lost his father. Within a short period of time, he also unexpectedly lost his first kid. Both of these tragedies instilled in Mohandas a profound feeling of responsibility that caused him to rapidly mature into a man. The twofold setback, for a young child, has to be the source of his knowledge as it dawns on his consciousness as the occurrences that he relates in the experimental discoveries of truth one at a time in the self-narration. However, the painful experiences that occurred during his teenage years do not become the basis of seeking any compassion from his audience as the tale progresses. To put it another way, there is no literary form that can compete with autobiography in this regard.

THE EARLY LIFE HISTORY OF GANDHIJI

BIRTH - PARENTAGE - EARLY LIFE

The goal of this chapter is to provide information on Gandhiji's family history. It sheds information on the environment and culture of the Mahatma's upbringing. Every great man leaves a legacy, and his early years provide the background the reader needs to comprehend his perceptions, concepts, attitude toward life, and personality as a whole. Mahatma Gandhi's early life offers details on his actions, what he did when he was a youth, and why he did those things. His early life offers a wide context for each reader. Here, we can trace the origins of his beliefs and deeds, which led to his emergence as a Mahatma.

It is commonly known that Gandhiji has been the subject of more writing than any other leader in contemporary Indian history, and that more than 400 biographies have been written about him to date. The countless literary works about Gandhiji demonstrate the type of guy he was and the impact he had on India and the rest of the globe. British rule in India was fully established by around 1850. The Sepoy Mutiny insurrection of 1857 merely served to solidify the British expedition into an empire. Indians of the new educated generation were prepared to submit to the civilising mission of their foreign rulers since India had effectively fallen under British supervision, so completely in fact, that they no longer resented foreign control. The British empire in India appeared to be secure for generations.

INFLUENCES ON YOUNG MOHAN

Even wealthy homes of the day lacked decent toilets. The Gandhis hired a scavenger by the name of Uka to sweep the floor and clean the restroom. Uka was a member of an untouchable group. Gandhiji was twelve years old at the time. The family members warned Mohan not to touch Uka. He had to take a bath to get clean again if by chance he had been in contact with him.

Untouchability does not have a religious sanction, according to Mohan, who explained to his mother that he did not comprehend this. Gandhiji stated in the 6/8/1925 edition of *Young India*, "My personal faith absolutely precludes me from hating anyone. I discovered this straightforward yet profound philosophy when I was twelve. 6 Thus, Gandhiji's religious roots can be traced back to his early years. He questioned why someone should treat an untouchable the same way he was treated, raising the flag of revolt against his mother. We can also see in the little lad a glimmer of the fervour for social reform that subsequently became the Mahatma's defining quality. Although

Mohandas' academic record did not foreshadow his future eminence, an event that occurred at the time would shed light on it. When Mr. Giles was in the school, he recited these five words: "1. Teapot."

2. A pal; 3. a kettle

4. a pencil; and 5. an image.

Kettle was misspelt by Mohan, who left off a "t." Mohan could not get the hint or accept it when the teacher prodded him. The fact that Mohan detested dishonesty is what matters here. But he kept admiring his teacher. He has no right to criticise other people. He thought that he had a responsibility to respect and obey his elders. According to Upadhyaya, this occurrence gave him moral support, and his term certificate noted "extremely good" conduct under the column. Therefore, Mohan worked hard to be honest from the start, which helped him develop a strong moral character. The dramas Harishchandra and Shraavan Pitrubhakti had a profound impact on the young Gandhi.

He was greatly moved by these plays. He aspired to follow in Shravankumar's footsteps by serving and obeying his parents. He decided to emulate Harischandra as well. He committed to valuing truth the way the monarch had. In the name of truth, no price is too high to pay. He was always a lover of the truth, as we all know. Truth was always the most important thing to him. He merely wanted to be known as a truth seeker. Why couldn't we speak the truth like Harischandra, he questioned. Gandhiji says this about the truth: "All our endeavours should be based on the truth. Our own existence should be fueled by the truth. Once the pilgrims have reached this point in their journey, all other moral guidelines will come naturally to them, and they will be followed without thinking. However, it is difficult to live by any morals or norms if there is no truth. Truth was of the utmost importance to Gandhi. He finished his pilgrimage on this planet, always telling the truth since, as he said, without stating the truth, no life principles can be practised. We see that he upheld truth as a student as well, which eventually became the guiding concept of his life. Mohan was thirteen years old when he got married.

GANDHIJI IN ENGLAND

Although Putalibai was a wise mother, she harboured her own reservations. With the temptations of meals, alcohol, and women, a young man travelling in a distant country was inclined to stray.

The son's earnest promise to abstain from liquor, women, and meat overrode his mother's opposition to Mohandas travelling overseas. "I pledged not to touch drink, women, or meat," writes Gandhiji. Mother gave her the go-ahead for this. 12 Gandhiji kept his word all the way through. In 1888, he set sail for England. On the same ship as Mohan was travelling in was Sri.TryambamiMuzumdar, an old lawyer from Junagad who was also travelling to England to become eligible for the Bar. Then, he was 19 years old. All of the other travellers were English nationals. On the ship, he felt quite awkward and uneasy. He had trouble speaking in English. He used to eat in his cabin rather than mingling with the other travellers or eating at the table. He largely subsisted on sweets and fruits. Muzumdar instructed him to talk in English, even if he made grammatical errors.

But one day he struck up a chat with a friendly Englishman. He was informed by Gandhiji that he was a vegetarian. The Englishman chuckled and predicted that he would soon have to eat meat. He claimed that because of the extreme cold in England, it was impossible to survive without eating meat. Mohan responded that he would much sooner go back to India than breach his commitment to his mother if one could not live in England without eating meat.

GANDHIJI IN SOUTH AFRICA

Gandhiji travelled to South Africa on business for Abdulla and Co. rather than as a lawyer. He desired to leave India in some way. There was also the alluring prospect of visiting a foreign nation and engaging in novel experiences. He had a lot of regard for his brother since in his eyes, his word was law. His goal was to leave India, despite the fact that he initially had a different idea. It was a divinely appointed chance. Who knew at the time that he would have to spend more than a year there—21 years—in South Africa? He thought happily that he was getting away from a bad scenario in Rajkot and was actually going to make some money. However, this trip to South Africa turned out to be a significant event in his life and resulted in a radical metamorphosis. In South Africa, this modest, timid boy who was untrained, unaided, and by himself came into conflict with forces that forced him to access his moral reserves and transform him into an accomplished, imaginative, and spiritually minded leader. Gandhiji's fight against the British was made possible by his time in South Africa. Gandhi was a powerful individual, and his strength came from the depth of his personality rather than the quantity of his belongings, according to Louis Fischer. To

be, not to possess, was his aim. 18 Gandhiji was a powerful person who gave neither wealth nor riches any weight. His sole goal was to serve as the unselfish saviour of the masses, and he succeeded in living up to the hopes of the Indian community in South Africa. The Mahatma had become a hero to the downtrodden Indians in South Africa by the time he returned to India. He anticipated that there would eventually be a confrontation with the South African government and knew from personal experience that he could teach people to accomplish anything he could do himself. Gandhiji became a leader of the people as a result of his experiences in South Africa.

GANDHIJI S A POLITICAL LEADER

The present study makes an attempt to estimate Gandhiji’s contribution to Indian politics as a political leader who led the Indian masses for their final fight against the British. Gandhiji contributed most to the uplifting of a demoralized nation from a state of passive submission to foreign rule to becoming heroic fighters against tyranny and injustice. He was a moral force who created a consciousness of great oppression and injustice within the Indian society.

It is, therefore, not his private ideas of moral life which made him a figure of historical significance, but his contribution to the basic ferment relating to India’s emergence as a new nation and a new society. His political ideas were intelligible even to the illiterate masses of the country. Gandhiji was acutely conscious of the responsibilities of a leader. He knew he had to reflect the views and aspirations of those whom he led. Gandhiji strongly felt that his success as a social crusader came about mainly because he voiced the will of the people at large. He had to direct them and focus their energies effectively. That was the democratic part of being a leader. But there was more to Gandhiji’s leadership than just being a popular and articulate representative of the voice of his followers. The leader has also to be a teacher of those whom he leads. A leader has to be a correcting and guiding master as well, which Gandhiji certainly was, if ever there was one.’

POLITICAL SCENE BEFORE GANDHIJI CAME ON THE INDIAN SCENE

In fact, Indians had no voice in how the nation was run until the beginning of the nineteenth century. Immediately following the 1857 uprising, the East India Company was disbanded. London received a brand-new political office. The British split the enormous lands of India into provinces, which were then subdivided into smaller districts. Governors were appointed to oversee each province. The actual Civil Administration of the nation was run by ICS officers, who were

chosen through competitive exams in London. Indians had very little influence over their own country's government.

An emerging political consciousness was reflected in the 1885 founding of the Indian National Congress. Congress's initial generation of leaders, including M.G. Ranade, Surendranath Banerjee, and Gopal Krishna Gokhale, were really pro-freedom individuals. Indians were kept from more trouble by the British using the congress as a safety valve. Force was not an option for the Congress in its fight against British rule. Retaining control over India was the British's top priority, and they used the excuse that the Indian people weren't yet prepared for self-government and that only the British could settle their disputes to support their imperial authority. Indians, they claimed, were unfit for democracy or self-government. Bipin Chandra writes: The journalistic freedom that had so fascinated India's intellectual elite soon started to be compromised. Freedom of speech, association, and even basic civil rights were being abused and limited more frequently. 27 The British seized every privilege belonging to the Indians. The freedom of the press was completely curtailed.

Gandhi's civic engagement increased significantly in South Africa. Most of the time, he was preoccupied with his public work. Additionally, he started to live by the principles of selflessness and simplicity, and his daily actions showed an increasing amount of religious consciousness. He visited India in 1901 and was in Calcutta for the Congress meeting. His autobiography states that it was his first encounter with the Congress and that he spent some time exploring the nation after arriving in India. When the Congress met in Calcutta in 1901, Mr. (later Sir) Dinshaw Wacha served as President. I naturally went as well. The Congress was something I had never experienced before. 28 With his election to the Congress, Gandhiji had already made a start in advancing the rights of Indians living in South Africa. Gandhiji's entrance into Indian politics is marked at this point, and the years that followed saw him rise to prominence as a political figure.

Gandhiji's political debut was during the Calcutta meeting. Up to the country's independence, Gandhiji was without a doubt the party's leader. Regarding his political leadership, Nehru stated, "We thought that we knew him quite well enough to know that he was a remarkable and unique guy and a glorious leader. Having put our faith in him, we gave him an almost blank cheque." 29 Gandhiji was a pioneering politician. He made good use of the people's unrestricted faith, which is the blank check. He adored guys and so had no fear of them. Gandhiji died for India's independence. He made an appeal to people not to waste time in pointless labour and discussion

during the Calcutta Congress session after observing that unhygienic conditions were everywhere. He risked staying in India, and he spent a month with his political guru Gokhale. From this contact, he greatly profited. His trip back to South Africa was quick. Gandhiji used the publication Indian Opinion as his mouthpiece and poured his heart into its columns when it first came out in 1904 as a periodical. Johannesburg experienced a black plague outbreak that same year. By treating the patients, Gandhiji provided a huge service. He gained much more power among the Indians as a result of this service. His life was changed by the inspiration he received from Ruskin's Unto This Last. Gandhiji again provided crucial assistance in Natal during the Zulu uprising by founding the Indian Ambulance Corps to assist the army. Gandhiji launched his first Satyagraha campaign in 1906 in Johannesburg, and he was imprisoned for the first time in 1908. He released a work titled Hind Swaraj in 1908 that discussed topics including Hindu-Muslim unity, the philosophy and practise of Satyagraha, India and England, civilisation, swaraj, violence, and ahimsa. In 1914, when the 3-pound poll fee was eliminated and Indians were permitted to settle in Natal as free labourers, the Satyagraha movement attained its pinnacle. Gandhiji was told by his political guru Gokhale to travel through London to return to India after the Satyagraha fight in 1914. On August 6, Gandhiji flew into London. Fourth of July saw the start of the first World War. Never straying from the path of nonviolence, he took part in the war. He was forced to return to India after suffering a pleurisy attack while in England. Gandhiji gained a reputation as a leader upon his return to India. Gandhiji had a significant impact on those who were willing to hear his ideas, even though he was little recognised in India after his return from South Africa. Gandhiji and Patel collaborated on several projects in the future. Their primary goal was to inspire political awakening among India's populace.

The public had come to regard Gandhiji as the leader of the masses by 1915. According to Nirad Chaudhuri's memoirs, by 1915, Mr. Mahatma Gandhi had already come to be recognised as the one who would mobilise the masses and lead the passive resistance movement. We had Gandhi in mind as the future leader despite the fact that all the previous leaders, including Tilak, were still alive and well. 30 The next political leader was Gandhiji, with his ahimsa and passive resistance tactics. He changed it from a small-scale nationalist movement into a large-scale one. He had great political ideas, and the previous administration's authorities gave him the support he needed. The public were incredibly drawn to him and his beliefs. Further details are provided by Choudhari.

"We had been hoping and anticipating for the masses to join the nationalist struggle for years," he

continues. Finally, under Mahatma Gandhi's direction, they began making their way inside. Gandhi succeeded in providing Indian nationalism with the kind of solid financial support it had never had before. 31 Gandhiji was aware of the strength of morality, as well as its proper means and goals. Gandhiji's strategies were more successful; else, the general populace would have rejected his radical notion. He properly supported Indian nationalism.

In the decades following 1920, the Indian national movement concentrated on just two main tactics. 2) Negotiations, as opposed to 1) direct mass action. Gandhiji believed that freedom meant establishing the right circumstances so that individuals might live according to their own unique talents, not English rule without Englishmen. Gandhiji prioritised the development of favourable conditions, such as the growth of cottage enterprises, which he referred to as a positive programme. This predisposition toward introspection and the Swadeshi ethos are what India needs today. The core of Gandhiji's national principles was the creation of opportunities. Everybody admired Gandhiji's ability to lead from the front. Following the Baradoli Civil Disobedience Movement, the Khilafat Movement, and the Quit India Movement, Gandhiji was at the pinnacle of his political leadership. In his remarks, Patel stated that Gandhiji was present to lead and command the crowd. Reasoning is not permitted. His orders must be obeyed by us. A soldier understands only to follow his commander's orders, whether they are hot or mild. Gandhiji is the only commander we have as long as he is with us. The British government had some issues with Gandhiji's political activity, therefore while he was being arrested, authorities took great care. They were aware that if he was detained because of his influence over the populace, anything may happen. The Indian masses were only at his command.

Gandhiji was responsible for preparing the populace for orderly teamwork. He was familiar with the uninformed Indian masses. He saw himself as one of them. He had a huge impact on the general populace, just like the saints. He accomplished what the prophets had been unable to. Despite receiving his education in England, he had a burning desire to free mother India from British rule. "This extraordinary man was the most perfect representative of the masses of India, taken of course, in their state of grace," remarked NiradChoudhuri. These multitudes have had numerous prophets preach their ethos and express their idealistic desires during the long history of their existence, but none who were so fully their own. Theirs was Mahatma Gandhi forever. Because of his efforts, the masses came together for the common cause of obtaining political independence and emancipation. He was able to comprehend Indian thought and civilisation. Up until the time

of his death, he was still a common guy. Gandhiji has never experienced a decline in popularity among the general public since he first entered the Indian political arena. 34 According to Nehru, 30,000 people were reportedly sentenced to prison in connection with the non-cooperation movement between the months of December 1921 and January 1922. The leader of the entire movement, Mahatma Gandhi, was still on the streets, sending daily messages and instructions that encouraged the populace despite the fact that the majority of the influential men and workers were incarcerated. Since the Indian Army and the police might retaliate, the government has refrained from intervening in his case thus far. Gandhiji was the non-cooperation movement's leader and the one who feared the British Raj the least.

He reached the pinnacle of his fame in 1920. Gandhiji did not view politics as a means of obtaining votes from the underprivileged or funding his political campaigns with wealth. His goals were to obtain independence and to defend both the wealthy and the needy. However, there wouldn't have been a struggle, civil disobedience, or satyagraha without Gandhiji. He was not just a part of the movement; he was the movement. Gandhiji served as the movement's main pillar or epicentre. Gandhiji was in charge of starting a non-cooperation and passive resistance movement in order to overthrow the government. Gandhiji fought for a freedom that was large and all-encompassing, including political freedom as well as freedom for the person, the community, the country, and society.

Gandhiji was aware that joining Indian politics would result in him serving time in prison. His and the other leaders' visits to prison were routine occurrences. When he learned that a buddy or a coworker had been arrested, he telegraphed his congrats to the person. Gandhiji's philosophy of non-cooperation included going to prison as a fundamental component. He once said that entering the jail was similar to a bridegroom entering the bride's chamber. In Gandhiji's hands, the concept of going to prison as a whole took on a new significance. The Satyagrahis experienced suffering on a daily basis. No one could question Gandhiji's political leadership. Everyone desired for him to serve as the directing force. Everyone understood that Gandhi would have to be the brain, heart, and directing hand of any civil disobedience action, therefore it was left up to him to determine the hour, the venue, and the specific topic, according to Louis Fischer. 35 Gandhiji was the political movement's brain and heart, and everyone believed he would guide them to victory. Gandhiji's methods were distinctive, and as a result, India in general and Gandhiji in particular attracted attention from all around the world. Gandhiji was India.

GANDHIJI AS A WRITER

Gandhiji is a unique literary figure in addition to being an original Indo-Anglian author. His effect may be seen practically everywhere in the sphere of Indian English-language literature. It manifests itself either as a character or as a widespread influence on other authors. Via his own writings in Gujarati and English as well as through the movements brought about by his revolutionary ideas and actions, he had a significant impact on our languages and literature. Gandhiji hardly ever wrote simply for the sake of writing.

On virtually every topic under the sun, he wrote and spoke when he had to, either to address a concern in his own mind or that of his employees, supporters, or detractors. Most of his publications were either essays, speeches, letters, or accounts of his interviews that he published in periodicals like Indian Opinion (Phoenix) (1904–1914), Young India (Ahmedabad) (1919–32), and Harijan (From Poona) (1933–41), as well as in 1942. (From Ahmedabad). His works in Gujarati and Hindi were simultaneously published in Navjivan, Harijan Sevak, and Harijan Bandhu, all of which are in Ahmedabad (Ahmedabad). Many people have edited his works and speeches both during his lifetime and after his death, either as collections of writings or speeches.

GANDHIJI'S AUTOBIOGRAPHY AS A LITERARY WORK

Let's take a moment to contemplate the question, "Is Autobiography a Form of Literature?" After all, literature is a branch that develops out of life. Whatever we say and how we express ourselves will have an effect on our society, and it is important that we do not lose sight of this. Literature is the product of experiences that have been clothed in language and then expressed in a particular form. It is a natural desire for people to want to keep a record of their own lives or the events that are associated with their lives. In general, as society advances toward a more sophisticated level, males tend to have a heightened awareness of their significance, not just in their own eyes but also in the eyes of the rest of the world. The need to gratify one's ego can manifest itself in a variety of ways, and this concept is applicable even in the context of an autobiography. Writing an autobiography is a powerful way to convey to the world one's most private ideas and deeds because it is a first-person account of one's life. According to W.H. Hudson, "We care about literature principally on account of its profound and abiding human meaning..... Literature is an essential

record of what mankind have observed in life." Literature bears a profound and enduring significance for humankind.

GANDHIJI'S AUTOBIOGRAPHY AS A SOCIAL DOCUMENT

The objective of this chapter is to conduct an in-depth study of Gandhiji as a social reformer, as well as an analysis of his autobiography as a social document and of his contribution to the improvement of the lives of those who are economically disadvantaged and socially oppressed. The autobiography of Gandhiji serves as an important social document since it sheds light on society and the work that he did for the needy and the impoverished. It is a chronicle of his social work that he undertook in India when he arrived there from South Africa. His work may be found in the following chapters: Gandhiji is revered as the father of the Indian nation, an apostle of peace, and the architect of India's freedom from British rule. He was more than simply a single person; rather, he was a formidable living force, an unseen revolutionary, a man of bravery, self-assurance, and conviction. Tolstoy and John Ruskin were two authors who had a significant impact on his life. In South Africa, he laid the groundwork for his new profession as an unyielding advocate for a humane cause in the struggle against apartheid. He came up with the Satyagraha movement as an innovative strategy for combating injustice. Through the use of this innovative tool of Satyagraha, he dealt the British policy of racial segregation a devastating blow. He battled against colonialism and for the liberation of freedom-loving people all over the world from the clutches of imperialism. He was a pioneer in the anti-colonial movement. He struggled against the culture of untouchability that existed among his own people and in his own nation. He had always been a tenacious adversary and an unyielding agitator from the beginning. The book "The Story of My Experiments with Truth" reveals the many steps that led to the transformation of a timid Kathiawad youngster into one of the most influential people living in modern times. From his autobiography, Gandhiji emerges as a social scientist who sought to examine the evils of society and to find a remedy for them. This is something that can be inferred from the fact that he attempted to find a solution. In place of advocating for a bloody civil war and the coercive overthrow of the privileged class, he argued for the application of the strategy of love and non-violence, as well as persuasion and conversion, as well as moral pressure, to the privileged sector of the society. He was resolute in his mission to eliminate societal injustices and to change his contemporaries in their thinking, speech, and actions. Gandhiji was neither a Marxist nor a reactionary in his political views. He

was a religious reformer. He discussed the plight of the Indian populace in terms of their poverty rather than their exploitation. He held a firm belief in the concept of wealthy people serving as trustees.

GANDHIJI'S AUTOBIOGRAPHY AS A POLITICAL SAGA

This sub-goal chapter's is to provide an in-depth discussion of the role that Gandhiji played in the beginning of the non-cooperation movement in 1920, as well as how he effectively led the other movements during this time period. The autobiography describes the movements that took place and gives us a picture that allows us to evaluate the competent leadership and the part that Gandhiji played in those activities. In spite of the fact that Gandhiji made major contributions to a wide variety of human endeavours, the primary reason for Gandhiji's reputation is the fact that he led the fight for Indian independence. Gandhiji provided the fight a new direction, and in addition to that, he continued to serve as its supreme leader all the way up until India accomplished its goal and attained its independence. His prominent role in Indian politics is detailed in the memoirs he wrote about his life.

CONCLUSION

The autobiography is a type of literary work much like the novel, the short story, the drama, and so on. It was most likely in Germany in the year 1796 when the term "autobiography" was first used. The term "autobiography" originated in Germany and made its way to Britain, where it was used for the first time in 1809 by Robert Southey. During the course of his analysis of modern Portuguese literature, he referred to a book written by a Portuguese painter as a very entertaining and one-of-a-kind example of autobiography. The book was written by the painter. He saw it as a work of fiction and an unconventional style of writing, and he found it entertaining to learn about the author's background and how he came to write the book. An autobiography is a written account of the author's attempts to grasp one's own life from within, and it provides a logical picture of the author's own life experiences. Late in the eighteenth century and early in the nineteenth century saw the first appearance of autobiographical writing in its modern form. A person writes their autobiography with two audiences in mind: themselves and others. An autobiography is a piece of literary production that will portray the modern world in some way. The genre of autobiography veers dangerously close to the realm of fiction. It comes close to fiction not in its subject matter but in the way it tells its stories. An autobiography often takes the shape of a tale, beginning with

the author's birth or his earliest recollections and continuing on until some acceptable end point, which is typically some significant milestone in the autobiographer's life. This is the most frequent format that an autobiography can take. However, readers do not necessarily see all fiction as having any basis in reality. The author's primary objective, while writing an autobiography, is to convey his personal experiences and sentiments in an honest and forthright manner. The autobiographer, by choosing to present his life in story form, runs the danger of completely misrepresenting what his life has truly been like.

REFERENCES

1. Ashram Observances in Action. (Ahmedabad, Navjivan Publishing House, 1955).
2. Congress and its Future. (Ahmedabad, Navjivan Publishing House, 1960).
3. Constructive Programme -Its Meaning and Place. (Ahmedabad, Navjivan Publishing House, 1941).
4. Correspondence with the Government 1944-47]. (Ahmedabad, Navjivan Publishing House, 1959).
5. Health Guide. (Bombay, Pearl Publications Pvt. Ltd, 1965).
6. How to Serve the Cow. (Ahmedabad, Navjivan Publishing House, 1954).
7. Hind Swaraj or Indian Home Rule. (Ahmedabad, Navjivan Publishing House, 1982).
8. Ruskin's Unto This Last-A Paraphrase. (Ahmedabad, Navjivan Publishing House, 1968).
9. Sarvodaya: The Welfare of all. (Ahmedabad, Navjivan Publishing House, 1984).
10. Satyagraha. (Allahabad, All-India Congress Committee, Swaraj Bhavan, 1935).
11. Satyagraha in South Africa. (Ahmedabad, Navjivan Publishing House, 1950).
12. Stonewalls Do not a Prison Make. (Ahmedabad, Navjivan Publishing House, 1964).
13. Self-Restraint v/s. Self-Indulgence. (Ahmedabad, Navjivan Publishing House, 1950).
14. The Problem of Education. (Ahmedabad, Navjivan Publishing House, 1962).
15. Ahluwalia B.K. Sardar Patel: A Life. (New Delhi, Sagar Publications, 1974).
16. Andrew C.F. Gandhi: His Mind and Thought. [London, 1935]. Mahatma Gandhi's Ideas. (London, Allen and Unwin, 1930).