



# INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

## A STUDY ON SOCIO POLITICAL PERSPECTIVES IN INDIAN PRISON

*Dissertation submitted to the Mother Teresa Women's University in partial Fulfillment of the requirements for the award of the degree of*

By

**FEBRIN. R**

(Reg.No. 207208EP055)

*Under the Guidance of*

**Dr.R.KAVITHA**

Assistant Professor and Head,

Department of English,

Rathinam College of Arts and Science,

Coimbatore,

Tamil Nadu – 641021.



**DEPARTMENT OF ENGLISH  
MOTHER TERESA WOMEN'S UNIVERSITY**

**KODAIKANAL-624 101**

**AUGUST 2022**

Dr.R.KAVITHA  
Assistant Professor and Head,  
Department of English,  
Rathinam College of Arts and Science,  
Coimbatore,  
Tamil Nadu – 641021.

## CERTIFICATE

This is to certify that the dissertation entitled “**A STUDY ON SOCIO POLITICAL PERSPECTIVES IN INDIAN PRISON**” submitted to the Mother Teresa University in partial fulfillment of the requirement for the award of the Degree of Master of Philosophy in English is a record of original work done by **FEBRIN. R** (Reg. No: 207208EP055) under my supervision and guidance. This dissertation is an original work of the candidate and to the best of my knowledge has not been submitted, in part or in full, for any diploma , degree, Associateship, Fellowship or other similar title in this or any other University. No parts of the dissertation is/are reproduced from any other source, published or unpublished without acknowledgement.

**Date:**

**(Dr. R. VANITHA)**

**Place:**

**FEBRIN. R ,**

**D/NO: 8/399,**

**Co-Operative Colony, Valparai, Coimbatore (DT), Tamilnadu-642 127.**

## DECLARATION

I hereby declaring that the dissertation entitled “**A STUDY ON SOCIO POLITICAL PERSPECTIVES IN INDIAN PRISON**” submitted to the Mother Teresa University in partial fulfillment of the requirement for the award of the Degree of **Master of Philosophy in English** is a record original work done by me under the guidance of **Dr.R.KAVITHA**, Assistant Professor and Head, Department of English ,Rathinam College of Arts and Science, Coimbatore, Tamil Nadu and that it has

not previously formed the basis for the award of any Degree, Diploma, Associateship, Fellowship or similar title to any candidate of any University.

I also declare that no parts of the dissertation are reproduced from any other source, published or unpublished, without acknowledgement.

**Date:**

**Place:**

**(FEBRIN. R )**

## **ACKNOWLEDGEMENT**

At the outset I extend my sincere thanks to **The Vice Chancellor** of Mother Teresa University, Kodaikanal for having offered M.Phil., course and provided me an opportunity to do research work.

I wish to express my deep sense of gratitude to **The Registrar**, Mother Teresa University, Kodaikanal.

I wish to express my deep gratitude to **The Controller of Examination**, Mother Teresa University, Kodaikanal.

My sincere thanks to my guide of **Dr.R.KAVITHA**, Assistant Professor and Head, Department of English ,Rathinam College of Arts and Science, Coimbatore, Tamil Nadu then for her assistance in the important stages of preparation of this project work.

I extend sincere thanks to my parents and my family members for their inspiration.

**(FEBRIN. R )**

**A STUDY ON SOCIO POLITICAL PERSPECTIVES IN INDIAN PRISON WRITINGS  
IN ENGLISH**

## Table of Contents

<b>Chapter -I</b> .....	<b>1</b>
<b>Introduction</b> .....	<b>1</b>
1.1 Introduction .....	1
1.2 Review of Literature .....	6
1.3 Indian National Congress .....	12
1.4 Muslim delegation .....	15
<b>Chapter -II</b> .....	<b>18</b>
<b>The Age of Gandhi [1915–1947]</b> .....	<b>18</b>
2.1 Gandhian era .....	18
2.2 Gandhiji non-cooperation campaign .....	24
2.3 Jawaharlal Nehru: .....	26
2.4 Period after Independence .....	33
<b>Chapter -III</b> .....	<b>39</b>
<b>The Purpose of Prison Writing and the Reason for Prison Writing</b> .....	<b>39</b>
3.1 Prison poetry .....	39
3.2 Historical impulse. ....	40
3.3 Gandhiji's writings.....	44
3.4 Autobiography .....	45
<b>Chapter -IV</b> .....	<b>46</b>
<b>Prison Literature in the Indian Context: A Sampling</b> .....	<b>47</b>
4.1 Jail Literature .....	47
4.2 Sri Aurobindo's Tales of Prison Life .....	49
4.3 Pilgrimage to Tawang .....	52
4.4 Naga Hills .....	54
.....	<b>64</b>
<b>Literary Values and Critical Analysis of Pre- and Post-Independence Prison Writings</b> .....	<b>64</b>
5.1 Literary quality .....	64
5.2 Young liberation fighters .....	66
5.3 Historical and literary significance .....	67
5.4 Jail Diary .....	71
5.5 India's prime leaders .....	73
<b>CONCLUSION</b> .....	<b>83</b>
<b>REFERENCES</b> .....	<b>85</b>

## ABSTRACT

A prison has been described as a location that is appropriately set up and prepared to receive those who have been legally committed there for safe custody while waiting for trial or punishment. Prison has its roots in the Latin verb *praehendere*, which means to seize. Later, the term *praehensio*, meaning "seizure," was formed from this, shortened to "*prensio*," which became "*prénsio*" in ancient French. 'prison'. It is now specifically employed for "imprisonment," and from there, it eventually made its way to the physical location of both meanings of "imprisonment," which came into English from the ancient In the twelfth century, French. 'Jail' A jail's etymological equivalent is "small cage." The name originally derives from the Latin word *gaviola*, which was a modification of the previous *caviola*, a diminutive version of *cavea*, which means "cage" .

It entered English in two different ways: prison via Old French *jaiole* and *gaiole* via Old Northern French, which gave rise to English *gaol*. *Gaol* was sounded with a hard/g sound until the 17th century, after which it progressively converged phonetically with prison. While Americans favour the term prison, British English has a propensity to use *gaol*. Prisons serve as the caretakers of convicts and are a crucial component of the criminal justice system. Retribution and punitive methods of treatment of prisoners alone are neither relevant nor desirable to achieve the objective of reformation and rehabilitation of prison inmates, even if the purpose and justification of incarceration is to safeguard the society from crime. The idea of "Correction, Reformation, and Rehabilitation" Foreground and prison administration are now anticipated to serve as both treatment and correctional facilities. Prisons have always been places of restriction, particularly for authors. That the concepts of resistance, compulsion, and freedom are viscerally recalled in Russian, Italian, Persian, among numerous other languages, works from the eleventh to the twenty-first centuries that deal with imprisonment imply that there is a consistent literary subgenre that spans world literature, despite mostly being from the modern times.

## CHAPTER-I

### INTRODUCTION

#### 1.1 Introduction

Prison has been described as a location adequately planned and equipped for the reception of prisoners who by legal procedure are consigned to it for safe custody whilst awaiting trial or punishment. Prison goes all the way back eventually to Latin *prae-hendere* 'confiscate' from this was formed the word *prae-hensio* 'seizure' eventually reduced to 'prension which came into ancient French as 'prisun'. By now it is specifically employed for 'imprisonment', from that it went on in due time to the concrete site of 'imprisonment'- both meanings which entered English from ancient French in the Twelfth century. 'Prison' lexically, a jail is a 'little cage'.

The term stems ultimately from raw Latin 'gaviola which was a modification of an older *caviola*, a diminutive version of Latin *cavea* 'cage' (source of English cage) (source of English cage). It entered into English in two unique versions: prison came through ancient French *jaiole*; but the Old Northern French variation of the term was *gaiole* and thus generated English *gaol*. Until the seventeenth century *gaol* was spoken with a hard sound, but then it gradually came into line phonetically with prison.

There has been a trend with British English to favour the spelling prison, whereas Americans prefer jail. Prisons are a vital aspect of the Criminal Justice System and operate as caretakers of inmates. While the objective and justification of incarceration is to safeguard the society from crime, retribution and punitive methods of treatment of detainees alone are either relevant nor desirable to accomplish the goal of reform and rehabilitation of prison inmates. The notion of Correction, Reformation and Restoration has come to the forefront and the prison administrators are now now expected to likewise operate as curative and correctional institutes. Prisons have long been settings of confinement, particularly for authors. That freedom, threat of force, imagination, and opposition are viscerally engendered in texts worried with incarceration ranging from the 11th to the 21<sup>st</sup> century, and Russian, Persian, and numerous other language groups suggest there is a coherent genre of prison trying to write elongating across world

literature, albeit primarily pertaining to the modern period. Prison prisoners face a variety of hardships.

The loss of their civilian things is one of the most evident deprivations; poverty is an unavoidable aspect of prison policy. Another deprivation occurs in the sexual realm; the prisoner is often prohibited from engaging in heterosexual relations. The vast majority of a prison's restrictions deprive the prisoner of most of his own freedoms. Finally, cohabiting with fellow criminals fosters an environment of personal insecurity that these most seasoned crooks find uncomfortable. Long and lonely periods of exile and imprisonment are difficult to endure, and often a valiant person's mind gives way as well as the body succumbs to the strain. To live isolated from the rest of the world and from one's own family, friends, and companions, as well as people who share one's hope and lighten one's load, one must possess immense mental fortitude, calm and stable inner depths, and the fortitude to bear unending sorrow. Hundreds of individuals enthusiastically accepted the penalties. The jail is both a haven for heroes and a haven for devils. Prison depicts the colonial regime's callous brutality as well as the stubborn suffering of India's imprisoned two young, but it is also a site of ambiguity, where the dividing line between prisoner and jailor is not always as clear as it seems at first. Prison was also a place of education, providing an opportunity for selfpurification and moral regeneration. Nehru dismissed jail life's challenges as "largely fictitious" and urged Indians to see prison as a "sacred and beautiful place," a "castle," and even a "paradise." He pitched jail as a place where "conscientious men" had "achieved great things," citing Bunyan as Tilak as examples. Additionally, Nehru gives the following details: Prison tales were produced with the intention of both inspiring and informing.

Prison prompted the writing of several life biographies that would not have been written otherwise. It may give both the time and motivation for autobiographical writing, however it should be emphasised that prison circumstances were not always conducive to middle-class convicts, with some (such as M.N.Roy) being purposefully refused ink, pen, and paper, as well as access to newspapers and books. For others, writing become emotionally and also physically feasible after their release. Following a lengthy and arduous time of detention, blogging about jail experiences may be a vital kind of selfpurification, satisfying a therapeutic need to "impound"

the hardship of incarceration onto paper and thereby come to grips with the humiliation and pain involved.

Though the prisoners of the British imprisonment penned their emotions during their leisure hours, they provide a picture of the era in progress, the tumult, and the social, political, and interpersonal upheavals of those days. 3 Desire to seem intelligent, to be discussed, to be remembered after death, and desire to share an experience that one believes is worthwhile and should not be missed. Rare individuals may create amazing works in jail cells, since such works are the product of intense concentration and mental clarity. Often, although not always, the finest of such persons is represented in their works. At times, the lone cell might be nerve-wracking and lethal. Everything is contingent upon the character and attitude of a political authorities, as well as their goals. Numerous noble-hearted persons have died in such inhumane, deadly jails that remain undiscovered and unwept by the rest of the world.

During in the British colonial government, India was a large jail with eager prisoners. Prison had a crucial part in developing the personality of political leaders engaged in the struggle against British colonial authority in pre-independence India. Prison was a badge of glory back then-a self-sacrifice made inside the service of the country. They were prepared to give up everything for the sake of the country.

Several of them have been arrested for no apparent cause. Several of them were removed in order to put an end to others' militant actions. Notably, the attorneys by occupation not only battled for the detainees' release, but actually joined the jail and spent their prime years there. They might have enjoyed a wonderful life, but they gave up all to ensure the nation's independence. The increased engagement of women in India's liberation struggle was a significant aspect. Women played a critical role in economic boycott efforts, sometimes participating with as much, if not more, zeal than their husband or male relatives. Women flocked to Congress-organized demonstrations in droves, sometimes accompanied by small children. Nehru explains it thus way in his book *The Discovery of India*: "The majority of us manly people were imprisoned." And then something astonishing occurred. Our ladies seized the initiative and took control of the conflict. Of course, women have always been around, but suddenly there was an avalanche of women, which surprised not only the British authorities, but even their own male



people. Here were these women-peasant women, working class women, and wealthy women-pouring out by the tens of thousands in defiance of government order and police lathi.

Not only was their display of bravery and daring remarkable, but so was their organisational prowess are notable among those who gave up their happiness for the good cause. Was it necessary for these individuals to forego worldly pleasures and inhabit the period's inhumane, unsanitary death cells? The Andaman cellular prison, and the forts of Ahmednagar were King Edward's hotels for entertaining these Indian heroes. They fought for the ordinary man's rights and ambitions. They abandoned their occupations, wasted their money, forsaking family bliss, and experienced fatal lathi strikes. Prison literature is a literary genre that encompasses works created while the author is imprisoned, jailed, or under house arrest. The literature may be about jail, inspired by it, or just written while in prison by chance.

It may be a memoir, a work of nonfiction, or a work of fiction. Prison tales were produced with the intention of inspiring as well as informing. Prison prompted the writing of several life biographies that would not have been written otherwise. It may give both the time and motivation for autobiographical writing, however it should be remembered that prison circumstances were not always favourable for middle-class inmates. Writing about one's experience as a child in jail, whether during or after one's incarceration, poses an uncommon set of obstacles to the writer. While the memoir or account allows for the recording of personal and individual pain, many prison authors transform their experiences into bigger social, political, and philosophic themes.

## 1.2 Review of Literature

The writings from jail cover a broad range of subjects and have been published in almost every language spoken on the planet. Here are some wellknown works. These are Boethius's *Consolation of Philosophy* (524 AD), which has been called as the world's most fascinating work of prison literature. While Hugo Grotius was imprisoned, he penned his *Commentaries*. Sir Thomas Malory authored *Le Morte d'Arthur* while imprisoned in the 1450s, perhaps for rape as well as thievery.

Miguel de Cervantes was imprisoned twice or three times, and in the prologue of *Don Quixote*, he asserts that his epic mock-romance was "conceived in a prison." Confined to a cell, the author's imagination takes him on a journey over Spain's dusty roads with his crack-brained

knight. The Age of Reason by Thomas Paine, Pierre Jean de Berenger's *Le Roi d'Yvetot*, Denis Diderot's *Philosophique*, Victor Hugo's *L'Evenement*, Jean Paul Sartre's *The Flies*, and Emile Zola's *Nana L'accuse* are all creations of Jail. Sir Walter Raleigh composed his *History of the World, Volume -I*, in a Tower of London jail room, although he was only able to finish Volume - I before his execution. Francis Bacon composed *Essays* while incarcerated. John Bunyan wrote the allegory *Pilgrim's Progress*, which chronicles Christian's pilgrimage to the holy city, when he was imprisoned in Bedford Prison for 12 years. He was imprisoned for refusing to stop preaching in public. Oscar Wilde authored *De Profundis* while incarcerated in Reading for two years after being convicted of "gross immorality."

Wilde published his defence of his life and behaviour. While imprisoned at Wartburg Castle, Martin Luther translated the Christian Bible into German. While imprisoned a year in the Fleet Debtors' jail in the 1740s, John Cleland penned *Memoirs of a Woman of Pleasure*. He wrote this strangely literary piece of pornography, which is rife with sex but devoid of coarse language. *Our Lady of the Flowers*, a mainly autobiographical book by Jean Genet, was written in secret while the author was incarcerated for stealing. Richard Lovelace, the Cavalier poet, was imprisoned during the Parliamentary-Charles-I struggle after leading a march from Kent in favour of the royalist cause.

He wrote *To Althea*, from Jail during his eight days in the Fleet prison. While imprisoned by the American soldiers in a camp near Pisa, Ezra Pound created the most acclaimed and approachable portion of his magnumopus, *Cantos LXXIV to LXXXIV*. Adolf Hitler composed *Mein Kampf* while imprisoned after the Beer Hall Putsch in November 1923. While imprisoned, Antonio Gramsci produced his posthumously released prison papers, *Lettere del carcere*, in which he develops his hegemony theory. Donald Lowrie's 1912 book, *My Life in Jail*, contains early tales of prison life. *El Presidents de Mejico*, a short fiction by Nelson Algren, explores his time in a Texas prison. O. Henry (William Sidney Porter) penned short tales while serving a jail sentence for theft, and it was at this period that he acquired the pen name "O. Henry." *The Enormous Room* was written by E. E. Cummings when he was imprisoned by the French throughout World War I on allegations of expressing anti-war views in private letters home. Ken Saro-Wiwa, a Nigerian novelist who was executed while imprisoned, authored *Sozaboy*, a novel

about a young innocent imprisoned soldier. Chris Abani's poetry collection *Kalakuta Republic* is inspired by his time in jail. In 1981, Ngugi wa Thiong'o released his jail journal, *Detained: A Prisoner's Diary*. Wole Soyinka's jail journal, *The Man Died: Prison Diaries of Wole Soyinka*, was released in 1972. It is a disjointed narrative of his experience, disorganised and tonedeafeningly varied.

Etheridge Knight's debut collection of poems, titled *Poems from Prison*, was regarded as one of the key poets of the Black Arts Movement. Nelson Mandela's *Long Walk to Freedom* on Robben Island paints a dramatic picture of his 27-year incarceration. It chronicles his incredible life, an odyssey of struggle, disappointment, fresh hope, and eventual success. I have travelled the long path to liberty. I have made an effort not to falter; nonetheless, I have made errors along the road. However, I have learned the mystery that after ascending a huge hill, one discovers that there are several further hills to climb. I've paused here for a minute to relax, to sneak a glimpse of the magnificent landscape that surrounding me, to reflect on the distance I've travelled.

However, I can only pause for a time, since freedom comes with obligations, and I cannot linger, as my long journey is not yet complete. Preindependence India's prisons shaped the personality of political figures engaged in the struggle against colonial control by the British. Rare individuals may create amazing works in jail cells, since such works are the product of intense concentration and mental clarity. Although their best selves are mirrored in their works, this is not always the case. At times, the lone cell might be nerve-wracking and lethal. Everything is contingent upon the character and mentality of the political authorities, as well as their goals. Though the prisoners of the British imprisonment penned their emotions during their leisure hours, they provide a picture of the era in progress, the tumult, and the social, political, and social upheavals of those days. According to Nehru, prison life offers a number of benefits; it provides both relaxation and a sense of separation. However, the downsides are self-evident. There are no libraries and reference materials available to the prisoner, and writing on any topic, much alone history, is a hazardous endeavour under these circumstances.

Numerous novels came to me, but I was unable to keep them. They passed through. However, twelve years ago, when I began my pilgrimages to jail, like a vast number of my compatriots and countrymen and women, I established the practice of taking notes on the

literature I read. Gandhiji referred to jail as a mandir (temple). To him, it was both a spiritual and political temple of liberty. Indians whose lives were torn apart by the British's socio-political oppression gave birth to this 11 style of writing. Jail writing nearly became an integral part of India's great leaders and noble souls. Prison was also a place of teaching in Gandhiji's writings, conducive to selfpurification and moral regeneration.

He dismissed jail life's difficulties as "largely fictitious" and urged Indians to see prison as a "sacred and pleasant place," a "castle," and even a "paradise". While the majority of people see jail as a place meant to suppress creativity, some of society's greatest significant literary and political masterpieces have been produced behind bars. The solitude affords convicts sufficient opportunity for reflection, and writing down their thoughts is a strong instrument for outreach and expression both of which are scarce in jail. Throughout the war for independence, the majority of our heads of government were imprisoned on many occasions. Prison became an integral component of our narrative of national freedom fight.

Although a prison is an isolated location cut off from regular public life, it has inspired great individuals to express their views in an imposed tranquillity, and has so greatly compelled them to chronicle their experience in that tranquillity given for them much against their choice. Each work of literature is a product of its epoch, and hence inherently embodies the spirit of that era. The first was the anti-colonial fight before to 1947; the second was the communist uprising of the 1950s; the third was the Maoist revolt of the late 1960s and 1970s; and the fourth was the Emergency. All of these instances included challenges to the establishment and attempts to disrupt the status quo from a variety of ideological perspectives.

Each of these eras generated an intriguing collection of prison writings in a variety of genres, including autobiographies, memoirs, letters, poetry, short tales, and documentary works. While researching Indian prison literature in English, it is necessary to examine the modern sociopolitical environment from new sociopolitical perspectives in order to understand its genesis, theme, and sustainability. Prison writing, including novels, short tales, poems, and plays that explore the horrible circumstances and experiences of prisoners, has exploded in popularity. It is a worldwide phenomena whose significance in understanding society's conflicts cannot be overstated. As a result, the study of these prison works and their sociopolitical contexts was seen

to be an useful intellectual activity to contemplate. The current research is primarily concerned with a selection of works by authors from the pre-Independence and Emergency periods. The Introduction discusses in detail the breadth of Indian Prison literature in English. The first chapter examines the social context in which Indian jail writings in English developed, which enables us to build sociopolitical opinions on Indian prison writings in English.

The second chapter seeks to evaluate the theme that inspired the composition of Indian jail literature in English, with a particular emphasis on the sociopolitical viewpoints that result. The third chapter will discuss Prison Writing in India, and a quick study will be conducted of all literature created behind bars. The fourth chapter will discuss the critical study of the significant works referenced, alluded to, and analysed in the preceding chapters.

The fifth chapter discusses the conclusion reached after a comprehensive critical analyzation from an analytical standpoint, which is accompanied by an extensive bibliography and relevant appendices. Due to the scarcity of research examining the variety of Indian jail literature in English, The current study is viewed as a worthwhile attempt to shed light on the neglected genre of Indian prison writings in English; as such, it aims to examine these prison writings in order to examine sociopolitical perspectives inside the Indian context, with a particular emphasis on Indian prison writings in English. Following the 1857 uprising, India's political and social landscape underwent a sea upheaval. Universities were established in presidential towns, and the very first products of postsecondary learning sprouted enthusiastically. The extensive railway network, the emergence of the indigenous press in major towns, and the adoption of a common language, English, drew the new Indian elite together quickly. They had a similar goal for self-government based on a shared language, area, or racial strain, according to Percival Spear.

The Brahmo Samaj, Prarthana Samaj, and Arya Samaj all contributed to educating and waking the populace, as well as attempting to abolish societal problems. Ram Mohan Roy, Keshab Chandra Sen, Swamy Vivekanand, and others instilled in the populace a new spirit of confidence. Syed Ahmed Khan and others attempted to spread Western concepts and education to Muslims. A political awakening followed the new reformist enthusiasm. The populace was informed of the country's daily events. The opposition to decreasing the age limit for civil service exams, the Arms Act, the Vernacular

Press Act, and the Ilbert Bill all intensified the pace of Indian political activity. The advent of English schooling in the middle of the nineteenth century established an enabling environment for advanced study. According to Jawaharlal Nehru, the new education system "opened the doors and frames of the mind to fresh concepts and active concepts. The affluent encouraged and sent their boys to learn English. Even European education sparked a new surge of liberal ideas. Pre-Gandhian Era (1885-1915)

### 1.3 Indian National Congress

The formation of a Indian National Congress resulted in the formation of an opposition party to the government. The Indian society's intellectuals might unite, with A.O.Hume and Annie Besant receiving first assent from Viceroy Dufferin. Its early proceedings were marked by pledges of allegiance and appreciation for the benefits of British rule. However, this cordial relationship between the INC and the British government did not endure long. It began by expressing modest criticism of the Government and requesting reforms to the administrative structure and legislative apparatus.

It was the first time that Indian nationalism was organized on a skilful basis. As Jawaharlal Nehru put it, "With the emergence of the National Congress, a new sort of leadership emerged, more assertive and rebellious, and representing a considerably greater proportion of the lower middle classes, as well as students and young men." The intense struggle against Bengal's division had produced a slew of capable and combative leaders. Surendranath Banerji was the first to face accusations of sedition and contempt of court for carrying out his journalistic duties. He was found guilty and sentenced to two months in jail.

3. Bal Gangadhar Tilak is the individual most usually identified with the battle for press freedom during the nationalist movement. In 1896-97, he launched a no-tax campaign in Maharashtra. Tilak instilled patriotic fervour in the masses via his succinct and strong Marathi writings and speeches. On July 27, 1897, he was arrested on grounds of inciting 18 Indians' disaffection with the government. It was an uncommon case of the Chapekar brothers killing Rand and Ayerst in retaliation for Rand's aggressive behaviour as a Plague Commissioner. Tilak, who was not involved in the event, faces an eighteenmonth jail term. He was first detained at Bombay Jail and transferred to Yeravada Jail. Tilak served a whole year in prison. He was a topic of conversation

in India and overseas at the time. The conversation centred on India's current state. Ram Gopal summarises it thus: the British techniques of repressing the press and stifling free speech, as well as the judiciary's seeming obedience to the administration.

Tilak was freed six months early on the basis of a petition signed by Max Muller and others, on the condition that he refrain from engaging in similar acts in the future. Risings and breakouts against British rule in the North West frontier in 1897, the famine and bubonic plague epidemic that ravaged India around 1900, an earthquake that killed more than 10,000 people in the Lahore area in 1905, - Hindu-Muslim riots in Calcutta and Bombay in 1905, Lord Curzon's partition of Bengal - all of these sparked nationalistic sentiments in Indians against the inactive government and policies, and subsequently Bengal's partition aimed to increase administrative efficiency in that vast and populous area, where the Bengali Hindu elite had enormous influence over local and national affairs.

Bengalis were incensed by the division. Not only had the administration disregarded popular opinion in India, but the conduct looked to represent the British determination to divide and control. Widespread public and journalistic agitation erupted, and the congress campaigned for a boycott of British imports under the name of Swadeshi. From 1903-08, the Swadeshi Movement inspired women, students, and a sizable segment of Bengal's urban and rural people to become active participants in politics for the first time. The militant nationalists headed by Bal Gangadhar Tilak, Bipin Chandra Pal, Lala Lajapat Rai, and Aurobindo Ghosh favoured expanding the movement to the rest of India and transforming it from a programme of Swadeshi and boycott to a fully committed political mass fight. There were disagreements between Moderates and Extremists on the movement's speed and the methods of struggle to be used in the Swadeshi Movement. There was a split in Congress, which weakened the body but enhanced the government's power. All prospects for an Indian attack were dashed with Tilak's incarceration. The Congress has lost the public's trust.

#### **1.4 Muslim delegation**

A Muslim delegation met with Viceroy Minto in order to get concessions from the forthcoming constitutional amendments, including special considerations for government employees and electorates. The British acknowledged some of the Muslim League's pleas by amending the

Government of India Act 1909 to increase the number of electoral positions allocated for Muslims. As the voice of a "country inside a nation," the Muslim League insisted on its independence from the Hindu-dominated Congress. By arresting and deporting the organization's leaders, the British government attempted to put an end to the movement. Between 1900 and 1908, nine prominent politicians were deported, including Ashwani Kumar Dutta and Krishna Kumar Mitra.

Tilak was sentenced to six years in jail. Deportations were made against Ajit Singh, Lala Lajapat Rai, and Shyam Sundar Chakravarty. Chidambaram Pillai and Hari Sarvottam Rao were detained in Madras and Andhra. Aurobindo Ghose was imprisoned at Alipore. C.F. Andrews and Girija Mookerjee believe that imprisonment and deportation became a difficult path of suffering for many who loved their nation and spoke up boldly against the government when it veered from its liberal agenda during these years. Tilak was convicted in July 1908 and sentenced to six years in Mandalay [Burma]. A few days before to his arrest, a sympathetic police officer told Tilak about the impending incident and advised him to take precautions. 'The Government has made the whole country into a jail, and we are all inmates,' Tilak joked.

Going to jail only entails being restricted to a smaller cell from a larger one'.

The populace grew enraged and irritated once again.

This dissatisfaction drove the young to commit acts of individual terrorism. There have been multiple instances of bomb attacks against government leaders. Two young Bengali boys, Khudiram Bose and Prafulla Chaki, detonated a bomb on a carriage in Muzzaffarpur, killing district judge Kingsford. It was retaliation for his imposing severe punishments on local news publications. Rather of murdering the judge, the explosion killed Pringle Kennedy's wife and daughter. The two bomb throwers were apprehended; Chaki committed himself shortly after being apprehended; and Khudiram Bose was condemned to death by hanging.

Transported were Barindra Kumar, Ullaskar Dutt, and Upendranath

Bannerjea. Savarkar, who was serving two life sentences, was first detained at Dongri prison before being transferred to Byculla jail in January 1911. After four months, he was sent to Andaman's Cellular jail. It is worthwhile to consider the consequences of colonial exploitation on Indian peasants. Colonial economic policies, the new land tax system, colonial administrative



and judicial institutions, and the annihilation of handicrafts, which resulted in land overpopulation, altered the agricultural structure and impoverished the peasants. Contrary to earlier British expectations of an Indian uprising, World War I started with an extraordinary outpouring of patriotism and affection for the United Kingdom from inside the mainstream political leadership. India made a significant contribution to the British war effort by contributing soldiers and supplies. Approximately 1.3 million Indian troops and labourers fought in Europe, Africa, and the Middle East during the Second World War. Following World War I, high fatality rates, skyrocketing inflation exacerbated by excessive taxes, a widespread influenza outbreak, and trade disruption exacerbated human misery in India. The age of revolutionary terrorism has passed us by. The people's social situation was not encouraging. The industrial revolution and Britain's strategy of promoting Lancashire products in India harmed Indian handloom industry prospects, while diseases, hartals, earthquakes, and famines all contributed to make life unpleasant for the ordinary people.



## CHAPTER-II

### THE AGE OF GANDHI [1915–1947]

#### 2.1 Gandhian era

The first half of the twentieth century, or the time between the two world wars, was appropriately dubbed the Gandhian era. The Gandhian era was marked by instability, unrest, persecution and prosecution, repression and suppression, which resulted in a widespread awakening to present their demand for 'Swaraj' in the proper context, via non-violence and passive resistance. <sup>22</sup> Almost the whole of India was a gigantic jail. The Indian national movement grew into one of the world's largest mass movements. It gained its whole power, particularly after 1918, from the populace's militancy and self-sacrifice mentality.

Satyagraha as a mode of struggle was predicated on popular involvement and on the compassion and support of millions of non-participants. Gandhi arrived in India in 1915 after a 21-year apprenticeship in South Africa from 1893 to 1914. Then Gokhale made him promise. I will do nothing for one year. I should go to India to get experience and refrain from expressing a view on public issues until my trial time is over.

Even once the year is through, I have no intention of speaking or expressing an opinion. He spent a year travelling around the nation in an average train compartment, meeting and mingling with the general population, attempting to comprehend the prevalent circumstances of the masses. He remained aloof from political matters, particularly the Home Rule campaign. The Self Government movement was unsuccessful. Constitutional changes and service indigenisation were a farce. Jawaharlal Nehru concisely summarises the scenario after World War I: Finally, World War I came to a close, and instead of bringing comfort and prosperity, the peace brought restrictive laws and martial rule to the Punjab. Our people were filled with a painful feeling of shame and a burning fury.

All the endless talk of constitutional change and Indianization of services was a travesty and an insult at a time when our country's masculinity was being crushed and an inexorable and continuous process of exploitation deepened our poverty and sapped our vigour. We had devolved

into a destitute country. Gandhi was engaged in three key fights between 1917 and 1918. Champaran is located in Bihar; Kheda and Ahmedabad are located in Gujarat. Champaran and Kheda were peasant movements, but the Ahmedabad agitation was led by mill employees.

1. In Champaran, Gandhi was able to resolve a thirty-year-old dispute between farmers and planters over payment with some difficulty.
2. In Kheda, the peasants' acute hardship was caused by crop failure. Their petitions for land revenue abatement were denied by the Government. Gandhi and Patel visited the whole area, encouraging peasants to maintain their resolve in the face of growing government persecution, which included livestock and household goods seizures. The cultivators were required to make a solemn promise not to pay. The wealthy were also persuaded and dissuaded from paying taxes in the poor farmers' best interests.
3. In Ahmedabad, Gandhi used his dependable weapons of Satyagraha and fasting to resolve a conflict between employees and mill owners over salary demands and contract violations. Champaran, Kheda, and Ahmedabad were, in fact, dress rehearsals for the protracted war that lay ahead under Gandhi's leadership. They functioned as realistic examples of Gandhi's political style and tactics to the whole nation.

Gandhi attempted to replicate on Indian soil what he had done before in South Africa. It was founded on the notion of collective authority disobedience. His youthful disciples were taken aback by his connection with the plight of ordinary Indians and his desire to champion their cause. Jawaharlal Nehru describes Gandhi's arrival on the Indian political scene as follows: He was like a strong current of fresh air that forced us to stretch and take deep breaths; he was like a beam of light that pierced the darkness and removed the scales from our eyes; he was like a whirlwind that upended many things, most notably the way people's minds worked.

Gandhi's teachings were characterised by bravery and truthfulness, always with the benefit of the people in mind. Fear gripped the peasants and common folk. Gandhi attempted to assist people in overcoming this evil. The dominant impulse in India under British rule, as depicted by Nehru, was fear- pervasive, oppressive, strangling fear: fear of the army, police, and widespread secret service; fear of the official class; fear of the laws intended to suppress and of prison; fear of the land lord's agent, fear of the money lender; fear of unemployment and starvation. Gandhi, as an

advocate of truth and nonviolence, has the potential to dispel the people's dread. The people had a psychological response. The populace had had enough of foreign domination, misery, and humiliation. The Rowlett proposals, introduced in February 1919, sought to significantly restrict Indians' civil freedoms in the name of combating terrorist violence. Gandhi opposed these proposals and issued a statewide call for protests against unpopular legislation that the British threatened to enact.

The Rowlett proposals generated moral difficulties of trust and self-esteem, which should be addressed morally. As an alternative to public gatherings, he recommended a hartal, a traditional Indian means of halting all activities. behaviour for a day 11 The residents of Banaras, Top court pleaders of Calcutta as well as the populace of Bombay and Madras rebelled against the Rowlett Bills. Amidst these demonstrations on March 18, the bill was enacted as law. Gandhi offered a call to mark April 6th as the day of humiliation. Satyagraha protests were staged all throughout the nation. On April 10th, Gandhi was issued with just an order to just not enter Punjab or Delhi. On his unwillingness to execute the order, he was arrested and taken back to Bombay from way-side railway station, by a special train. In Amritsar, Lahore, Nadiad, Kasur, Nadiad and Viramgram Calcutta the people destroyed government buildings, damaged train stations and telegram offices and protestors fought with the police. Amidst this, the horror of Jallianwala Bagh slaughter shook the whole country. Gen. Dyer ordered his forces to open fire at an unarmed mob. They fired 1650 rounds. Their bullets killed some of it and injured some, making total 1516 individuals. This was the turning moment in Anglo-Indian relations, more crucial even than the Indian Mutiny of 1857. Chaman Lai, a journalist opines thus: It was this fire that transformed Gandhi from the a loyal British subject into a rebel, and gave him great strength to lead the country. The harsh martial rule in the Punjab caused the mass become violent. The Hunter Committee constituted by the government to examine the Punjab unrest was essentially an eye wash. 26 India's Muslims were very worried about the issue in Turkey. Gandhi foresaw that the Khilafat issue had sparked an extraordinary awareness among Indian Muslims, one that they were willing to direct into nationalist causes and a battle that would finally blossom into a liberation movement.

Any realistic politician's clear goal would be to reestablish Hindu-Muslim harmony, which India had not experienced since the 1857 uprising. Gandhi's backing for the Khilafat movement reintroduced Islam to the national cause. Numerous Moulvis and Muslim religious figures played a significant role in the political battle. The Prince of Wales's visit started on 17 November 1921, and the day the Prince touched down in Bombay was commemorated as a day of hartal across the nation. Wherever the Prince walked, he saw deserted streets and shuttered businesses.

Bombay was the scene of a large riot; a conflict between two factions resulted in the death of 59 people. Gandhi went on a three-day fast in order to get the city's situation under control. When the Prince arrived in Allahabad, the city seemed to be lifeless. Jawaharlal Nehru was arrested, along with numerous congress leaders. According to Nehru's Autobiography, around thirty thousand people were condemned to incarceration in conjunction with the non-cooperation movement during the months of December 1921 and 1922. Though the majority of famous men and laborers were imprisoned, Mahatma Gandhi, the struggle's leader, remained out, delivering daily messages and orders that motivated people and put an end to a great deal of unwanted conduct. The Government was terrified of arresting Gandhi, fearful of the horrifying repercussions. Rather than arrest Gandhi, they went for his supporters. 30,000 people were detained, meetings and marches were violently disrupted, and congress offices were looted. Gandhi wrote to the Viceroy politely informing him of his intention to escalate his campaign.

In the event of non-cooperation, civil disobedience was to be used. He admonished peasants for refusing to pay taxes, city inhabitants for disobeying British laws, and soldiers for refusing to serve the monarch. Gandhi's nonviolent declaration of war on India's colonial rulers. Many of Indians responded to his plea, and thousands more who were on the verge of arrest were arrested. Midnapur in Bengal, Chirala-Pirala in Guntur (Andhra Pradesh), Avadh in Uttar Pradesh, Moplah on Malabar region of Kerala, Assam tea labourer's strike, Akalis in Punjab, and many more ran concurrently with the Freedom Movement.

The Noncooperation campaign was possibly the first of the movements whose geographical, social, and economic breadth included the whole Indian country. The campaign's basic tenet was the notion of economic selfassertion. After Gandhi's entry, the campaign against foreign

commodities, particularly clothing, gained renewed intensity in all sections of the nation. The atmosphere of discontent and contempt of authority fostered by the noncooperation movement aided in the emergence of several local groups around the nation. On 5 February 1922, members of the Congress and Khilafat staged a parade at Chauri Chaura in the Uttar Pradesh district of Gorakhpur, enraged by the behaviour of certain policemen; a segment of the mob assaulted them. The cops fired their weapons. The march as a whole assaulted the police, who took refuge inside the police station. The structure was set on fire by the public. Police officers who attempted to flee were cut apart and thrown into the flames. 22 police officers were executed. At Chauri Chaura, a mob of enraged peasants set fire to a police chowki, a despised emblem of foreign control, and many police officers were killed. Gandhiji became enraged when he saw the mass movement had gotten out of hand. What he desired was a massive movement akin to a vicious but loyal dog that growled and barked when commanded and walked quietly when directed.

## 2.2 Gandhiji non-cooperation campaign

That can never be the case with mass movements. As a result, Gandhi put an end to the campaign. He dubbed it a Himalayan gaffe. However, Jallianwalla Bagh and its heinous killing of innocents remained fresh in everyone's memory. Gandhi halted the non-cooperation campaign because he believed his supporters did not understand nonviolence completely. Gandhi embarked on a five-day fast as penance for the Chauri Chaura tragedy. Maulana Abul Kalam Azad comments in his *India Wins Freedom* that: Gandhiji then suspended the non-cooperation campaign in response to the Chauri Chaura event, which elicited a strong political reaction and demoralised the people. The authorities capitalised on the circumstance by arresting Gandhiji. He was condemned to six years in jail, and the anti-cooperation movement gradually dwindled. 15 On March 10, 1922, Gandhi was detained on grounds of publishing three seditious pieces in *Young India*.

1. Manipulation of Loyalty
2. A riddle and its answer; and
3. Mane Shaking. He was tried at Ahmedabad on 18th March and sentenced to six years in jail in Yeravada. This period saw the development of a new generation of Indians inside and Subhas Chandra Bose, who would later become major voices in the Indian independence struggle. Gandhi

began writing his autobiography while imprisoned in Yeravada. He was freed early in 1924 from jail after a major surgery at Sassoon hospital in Pune.

Jawaharlal Nehru was imprisoned for the 2nd attempt for threatening in a public address to harm Allahabad's foreign textile traders by picketing their stores, and was condemned to 18 months' simple imprisonment. The Liberal Federation, headed by Tej Bahadur Sapru, the Indian Industry and Commercial Congress, and the Hindu Mahasabha all advocated the boycott of the Simon Commission. Simon and his buddies arrived in Bombay on the 3rd of March 1928. Almost every large city and towns experienced complete hartal, with residents taking to the streets for large rallies, processions, and black flag marches.

Bipin Chandra presents it so in his *India's Struggle for Independence*: thrashed by the police in Lucknow. However, the most heinous occurrence occurred in Lahore, wherein Lala Lajpat Rai, an extreme hero and the most beloved leader of Punjab, was struck in the chest with lathis on 30th October and died as a result of his injuries on 17th November 1928. Bhagat Singh and his companions were seeking vengeance for his murder when they assassinated white police officer Williams in December 1928. 30 The Simon boycott campaign introduced a new breed of youngsters to political activism. They imbued the movement with a combative air. In the Lahore conspiracy case, the tribunal sentenced three men to death, Bhagat Singh, Rajguru, and Sukhdev, and seven others to life in prison. According to Bhagat Singh's written confession, given by his lawyer Asaf Ali, the explosion was essential to rouse England from her slumber. We detonated the explosive on the Assembly floor to demonstrate our opposition. Following the Indian rejection of the Simon Commission's recommendations, an all-party meeting was convened in May 1928 in Bombay.

This was done in order to instil a spirit of resistance among the populace. The convention established a drafting committee chaired by Motilal Nehru to develop an Indian constitution. The Indian National Congress's Calcutta session demanded that the British government provide India dominion status by December 1929 or face a nationwide civil disobedience action. By 1929, however, as political dissatisfaction grew and regional uprisings became more violent, the idea for total independence from Britain gained greater support among the Congress leadership.

## 2.3 Jawaharlal Nehru

The Indian National Congress approved a resolution demanding total independence from the British in December 1929, at its historic Lahore session presided over by Jawaharlal Nehru. It empowered the working group to organise a nationwide civil disobedience campaign. It was determined that 26 January 1930 would be commemorated as Purna Swaraj (full freedom) Day across India. Numerous Indian major parties and Indian nationalists from all backgrounds came together to honour and celebrate the day. Purna Swaraj was urged by Bhagat Singh during the "Bomb burst in Parliament" in 1922 to fight the Simon 31 Commission in the Supreme Court. Until that time, the Indian Congress demanded a Dominion state. Gandhi started his 241-mile march from Ahmedabad to Dandi in March 1930, leading a group of Satyagrahis by selecting salt, the salt ban would be violated openly. Salt, like oxygen and water, is a necessary component of life. Additionally, it is a free gift from nature. As a result, no government has the authority to tax. The Mahatma addressed his colleagues as follows: 'Salt in the hand of Satyagrahis, bearers of the truth, symbolises the nation's honour. It cannot be surrendered unless via the use of force that will split the hand in half.'

With the Dandi march and Gandhiji's incarceration, the whole movement outgrew its confines. The news of the arrest immediately travelled across the nation, and citizens flooded into the streets to demonstrate, until many were arrested too. By the end of the year, 60,000 satyagrahis would have been caught and imprisoned, filling every cell in India. Gandhi attempted to persuade Viceroy Irwin from his own cell that India's 300 million people would no longer be kept prisoner. However, words alone would be insufficient. The nonviolent movement's brutality would escalate. The whole country was angry. The salt Satyagraha, the forest Satyagraha, the No Rent, No Tax Campaign, strikes and hartals, and the Garhwal Infantry's reluctance to fire on Pathans at Peshwar and Sholapur in the hands of rebellious people were all inspirational occurrences. The Civil Disobedient Movement's most outstanding aspect was the stream of middleclass women who swept away everything in their path. Such a phenomenon has never been witnessed before in human history. Nehru expresses it like way in his book The Discovery of India: "The vast majority of us masculine people were imprisoned. And then something astonishing occurred. Our



ladies seized the initiative and took control of the conflict. Of course, women have always been around, but suddenly there was an avalanche of them, which surprised not only the British authorities, but even their own male people. Here were these women-peasant women, working class women, and wealthy women-pouring out by the thousands and thousands in violation of government mandate and police lathi. It was not just their exhibition of bravery and daring, but also their organisational prowess."

They were out on the streets of every town, chanting songs of liberation or declaiming defiant slogans in their loud voices. It was almost like the shackles of starvation servitude and mundane domesticity had been freed from their grip. While Gandhi was imprisoned, the First Round Tables Conference was convened in London in November 1930, without the Indian National Congress being represented. The Congress was exempted from the ban due to the economic problems created by the satyagraha. Gandhi was freed from jail in January 1931, along with other members of the Congress Working Committee. The Gandhi-Irwin Pact was struck in March 1931, and the government committed to release all political prisoners .

Gandhi promised in exchange to halt the civil disobedience action and serve as the Congress' only envoy to the second Round Table Conference, which took place in London in September 1931. The meeting, however, ended in failure in December 1931. Gandhi returned to India in January 1932 and resolved to restart the civil disobedience action. The Congress and the government were involved in struggle and talks for the next several years, until the Government of India Act of 1935 could be worked out. By that time, the schism between the Congress and the Muslim League had become intolerable, with each side pointing acrimoniously at the other. The Muslim League contested the Congress' claim to represent all Indians, while the Congress contested the Muslim League's claim to speak for all Muslims. The Government of India Act 1935, the lengthy and ultimately unsuccessful constitutional attempt to rule British India, established three key goals: building a flexible federal framework, attaining provincial autonomy, and preserving minority interests via distinct electorates.

The federal provisions, which were meant to combine princely states and British India at the centre, were never implemented due to ambiguity on the protection of princes' existing powers. Provincial autonomy, however, became a reality in February 1937, when elections were

conducted; the Congress emerged as the main party, with a clear majority in five provinces and a little advantage in two others, while the Muslim League fared badly. At the onset of the war, the Congress Party endorsed a resolution supporting the battle against fascism on a conditional basis during the Wardha conference of the committee in September 1939, but was refused when they demanded independence in exchange. The Congress resolved to begin the Quit India Movement in order to compel the Raj to accept its demands 34 and to receive final word on ultimate independence. Viceroy Linlithgow unilaterally proclaimed India's entry into World War II in 1939, without consulting regional governments.

The Congress protested by requesting that all of its elected MPs resign from the administration. Jinnah, the Muslim League's president, encouraged delegates at the Muslim League's annual assembly in Lahore in 1940 to embrace what became renowned as the Lahore Declaration, which called for the partition of India into separate independent nations, one Muslim and one Hindu; this is frequently referred to as the Two Nation Hypothesis. Although the concept of Pakistan was suggested as early as 1930, it received little support. However, the unpredictable political situation and hostility among Hindus and Muslims boosted support for Pakistan.

Indians across the nation were split over World War II, since Linlithgow unilaterally proclaimed India a combatant on the side of the allies without consulting Indian representatives. The whole Congress leadership resigned from local government councils in protest of Linlithgow's conduct. Many, on the other hand, want to assist the British war effort, and the British Indian Army was among the greatest volunteer groups throughout the war. Gandhi rebuffed demands for huge civil disobedience actions both inside and beyond his party, stressing that he did not desire India's liberation from the ashes of a shattered Britain.

However, similar to the shifting fortunes of the conflict, the battle for freedom witnessed the emergence of two movements that culminated the century-long struggle for independence. March 1942, faced with a progressively dissatisfied subcontinent that was only reluctantly partaking in the war, deteriorating war conditions in Europe but also South East Asia, and growing dissatisfaction among Indian troops-particularly in Europe-and the civilian population on the subcontinent, the British government dispatched the Cripps' Mission to India. The mission's objective was to strike an agreement with the Indian National Congress in exchange for complete

cooperation during the war in exchange for gradual devolution and distribution of power away from the monarch and Viceroy and toward elected Indian legislatures. The discussions, however, failed because they neglected to address the critical demand for a timetable for self-government and a specification of the powers to be ceded, thereby depicting an offer of limited dominion status that was completely unacceptable to the Indian movement. On August 8, 1942, the All India Congress Committee's Bombay Session adopted the Quit India resolution (AICC). If the British would not comply to the demands, the plan said, a huge civil disobedience would be initiated.

However, it was a very contentious conclusion. Gandhi asked Indians to initiate a nonviolent civil disobedience protest at Mumbai's Gowalia Tank. Gandhi urged the populace to act independently of the British and defy their commands. Already worried by the Japanese army's march to the IndiaBurma border, the British imprisoned Gandhi in the Aga Khan Palace in Pune. At the Ahmednagar Fort, the Congress Party's Decisions And communicate, or national leadership, was captured and imprisoned. Additionally, they banned the party entirely.

As a consequence, protests & demonstrations on a massive scale were staged across the nation. Workers continued to be absent in large numbers, and strikes were announced. Additionally, the movement experienced extensive acts of sabotage. Indian underworld organisations bombed allied supply 36 convoys, set fire to government buildings, disrupted electrical lines, and destroyed transport and communication connections. The Congress fared less well in uniting other political groups, particularly the Muslim League, around an unified banner and campaign. It did, however, have passive support from a sizable Muslim community at the movement's heyday. The British reacted immediately with widespread detentions. Over 100,000 arrests were made around the country, enormous fines were imposed, bombs were launched, and protestors were publicly flogged. The action quickly devolved into a leaderless act of disobedience, with some acts contradicting Gandhi's precept of nonviolence. In huge portions of the nation, the movement was taken up by local underground organisations. By 1943, however, the Quit India campaign had waned. The last British Governor-General of India, Viscount Louis Mountbatten, declared the partition of the British Indian Empire into a secular India and a Muslim Pakistan. Pakistan was designated an independent country on 14 August 1947.

India gained independence at 12 a.m. on 15 August 1947. Following that, violent battles erupted between Hindus, Muslims, and Sikhs. Mountbatten was asked to remain as Governor General of India by Prime Minister Nehru and Deputy Prime Minister Sardar Vallabhbhai Patel. In June 1948, he was succeeded by Chakravarti Rajagopalachari. Patel assumed responsibility for the unification of 565 princely nations, directing efforts via his "iron fist in a soft glove" policy, as typified by the use of military action to merge Junagadh, Jammu and Kashmir, and Hyderabad state into India (Operation Polo). On 26 November 1949, the Constituent Assembly concluded the task of writing the constitution; on 26 January 1950, the Republic of 37 India was declared formally.

Dr. Rajendra Prasad was chosen the first President of India by the Constituent Assembly, succeeding Governor General Rajgopalachari. Probably the only nation in the world with the highest rate of incarceration is ours. Our folks are not afraid of jail. Men, women, and little boys and girls went to jail willingly, and the British authorities were at a loss for what to do. They attempted to enforce humiliating restrictions and beat up detainees in response to the smallest transgression. However, they were unable to subdue the inmates' spirit or break their will. "It was an entirely Indian affair: the satyagrahis were Indian, the police officers who were fired and lathi-charged were Indian, the guys hired for torturing labour were Indian, and the police officers who were punished in response were Indian.

Historically, and particularly during the time of Independence, rural India's socioeconomic landscape was characterised by vast inequities, particularly in land and wealth ownership. A small handful of large landowners controlled the majority of agricultural land, while millions of petty peasants burdened by chronic debt eked out a miserable existence on small scattered holdings. More than half of cultivated land was leased, and the majority of renters lacked tenure security or rent certainty. At the base of the agrarian pyramid stood a massive army of sharecroppers agricultural labourers with pitiful social and economic conditions.

Numerous displaced peasants turned to thievery, dacoity, and what has been dubbed societal banditry as an alternative to poverty and social degradation. The Indigo Revolt of 1859-60 was the most violent and extensive of the peasant uprisings.. The Gandhian era brought about revolutionary changes not just in the political landscape, but in all spheres of Indian society. In

the social realm, the Gandhian movement resulted in the abolition of untouchability, the awakening of women, religious reform organisations, and the awakening of the depressed classes, all of which inspired Indian English writing significantly.

## 2.4 Period after Independence

During the first few of decades following independence, India's political discourse was largely dominated by the memory of the liberation struggle. Though this was a very tranquil time with few arrests. The administration encountered opposition from left-wing parties. The disgruntled individuals incited Girani Kamgars and agricultural labourers to demonstrate against the established order. During the war years in Andhra's Telangana region, communists established a solid social base in the rural. It resulted in a violent revolt between 1946 and 1947 that lasted till independence. During 1946–47, the Indian communists were opposed to any kind of accommodation with the British. And when independence was declared in August 1947, some went so far as to call it 'a'sham'. The CPI started an armed revolt in February 1948. Several other Marxists attempted it in other regions of India at the same time. S.A.Dange in Bombay, S. Chettiar in Madras, and Muzzaffar Ahmad in Calcutta were the major personalities who attempted to establish their organisations in the areas where they operated. 39 The Indian Maoists are generally referred to as Naxalites, after the hamlet of Naxalbari in north Bengal, where their battle started. They have been active throughout central and eastern India since the late 1960s. The Naxalites remain devoted to an armed revolution, attacking police stations and executing public officials. Maoism called for the division of CPs worldwide in the name of armed revolution- 'proletarian', 'socialist', and so on- and disturbed the WCM. Thousands of teenagers have been duped by this phoney movement. Even now, the process of disruption continues. In 1967, a peasant rebellion in Naxalbari, northern West Bengal, erupted. The insurgency was headed by hardline CPI(M) leaders Charu Majumdar and Kanu Sanyal at the district level. The CPI(M) hardliners considered the Naxalbari rebellion as the catalyst for the Indian revolution. Another revolution occurred in Andhra Pradesh. There were no pro-Naxalbari dissidents registered there.

However, there were several veterans of the Telangana armed struggle inside the party organisation who rose against the central party leadership. In Andhra Pradesh, radicals had a

sizable following, even within the state's elite. T. Nagi Reddy, a member of the state legislative assembly, was the primary leader of the radical tendency. Almost all Naxalite factions may trace their origins back to the CPI (ML). The Maoist Communist Centre, which sprang out of the Dakshin Desk group, was a distinct branch from the start. Later, the MCC and the People's War Group merged to establish the Communist Party of India (Maoist). A third branch was that of the Andhra revolutionary communists, mostly represented by the UCCRI (ML), who continued T. Nagi Reddy's mass line tradition by breaking with the AICCCR early on.

**1975–1977 EMERGENCY** Prime Minister Indira Gandhi established a state of emergency in June 1975, using Article 352 of the Indian Constitution, and it lasted for 21 months. Emergency measures suspend all constitutional rights and provide the president with the authority to govern by decree. It empowered the Prime Minister to halt elections and restrict civil freedoms. Famous congressmen such as Babu Jagajivan Ram, Y.B. Chavan, and R.P. Sinha ascribed Mrs. win Gandhi's in the fifth general election to her. Mrs. Gandhi's period was coined. In 1971, the nation saw the rise of the Indira wave, which delivered Mrs. Gandhi's party a historic triumph. The antiCongress movement in Gujarat evolved out of the hardships endured by the populace as a result of spiralling prices and increasing shortage of basic goods. Prices of food grains, edible oil, veggies, and meat skyrocketed to the point that the average person could not afford them. In May 1974, railway workers sought a salary increase in response to the increase in costs.

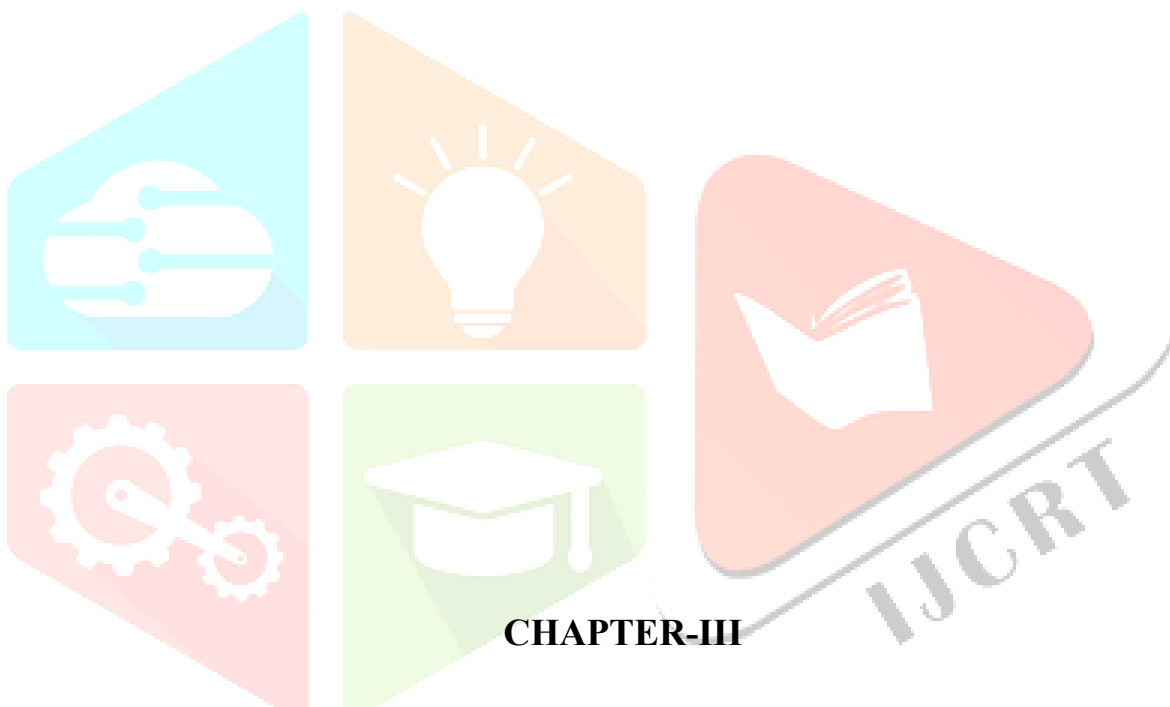
Over 30,000 railway employees and trade union leaders were detained by the government under the 1971 Maintenance of Internal Security Act (MISA) and the 1971 Defence of India guidelines. Raj Narayan, her socialist opponent in the 1971 parliamentary elections in Uttar Pradesh's Raibareli seat, filed a complaint in the Allahabad High Court alleging electoral malpractices. Indira Gandhi's election to parliament was declared null and invalid on June 12, 1975, and she was barred from winning any seat in parliament or state legislature for the following six years. She requested a 20-day stay of judgement in order to allow time to appoint a new Congress party head in parliament.

Mrs. Gandhi's inability to get a 'unconditional' stay order from the Supreme Court prompted opposition leaders to initiate an eight-day action campaign to educate the public about the need of Mrs. Gandhi resigning on political morality and democratic convention grounds. ncy powers

conferred on it on July 6th by President Fakhruddin Ali Ahmed, who declared a state of emergency on the guidance of his council of ministers on the false assumption that India's security was threatened by internal disturbances. Almost 3000 political opponents have been imprisoned. Individuals have been stripped of their liberty and basic rights. The incident remains a tragic episode in the subcontinent's history. Devasahayam succinctly summarises the era as follows: The Emergency signalled the end of liberty. Throughout the nineteen months of active Emergency, basic freedoms and rights were suspended. People moved quietly, surprised and terrified by Draconian events. Throughout the country, grovelling officials, academics, attorneys, and accountants competed to sing paeans of praise to the emergency rulers, with some even signing bloody promises of allegiance and obedience! When ordered to bend, the majority of the civil service crawled.

The judiciary's upper echelons bowed to the dust and were prepared to rule that civilians did not even have the right to live under the Emergency government. Politicians of every shade and colour, with the exception of a few honourable exceptions, lie flat and prostrate. It was tragic that people and institutions submitted without resistance, and the world's biggest democracy descended into authoritarianism. The Congress Party acknowledged that over a lakh people were imprisoned during the Emergency. The precise figure was 1,10,806. 34,988 of these were arrested under the Internal Security Act. Jayaprakash Narayan, Shekhar, Vajpayee, Davani, and Bala Saheb Deoras were among the captives, as were a huge number of MPs, MLAs, and notable journalists. Almost all MISA detainees have petitioned for habeas corpus in their respective State Supreme Courts. At each stage, the Government used the same argument: during an Emergency, all Fundamental Rights are suspended, and so no detainee has the right to submit a Habeas Corpus petition. Almost unanimously, the High Courts overruled the Government's objections and decided in favour of the petitioners. Not only did the government appeal to the Supreme Court, but it also sanctioned the judges who granted the petitions. Haridwari Lai remembers it thus: "In the notebook I kept while in jail, I kept track of the names of 19 judges who were moved to different High Courts after ruling against the Government." 22 Thousands of demonstrators and strike leaders were placed in preventative arrest by the government, which utilised police forces around the nation. Jai Prakash Narayan, Raj Narain, Moraiji Desai, Charan Singh, Jivatram

Kripalani, Atal Bihari Vajpayee, L.K. Advani, and Satyendra Narayan Sinha were promptly detained, along with other protest leaders. The Rashtriya Swayamsevak Sangh, the Jamaat-e-Islami, and many political groups were also outlawed. Several Communist leaders, as well as numerous others associated with their party, were detained. At least nine high courts have ruled that an individual may appeal his imprisonment even after the proclamation of an emergency. The Supreme Court overruled them all, maintaining the state's argument for ultimate authority to imprison a person without telling him of the reason/grounds for his arrest, suspend his personal rights, or deprive him of his right to life (the 'habeas corpus case'). Many political activists who were not detained in the first wave continued organising demonstrations 'underground.'



### CHAPTER-III

## THE PURPOSE OF PRISON WRITING AND THE REASON FOR PRISON WRITING

### 3.1 Prison poetry

Prison poetry is a form of literature that encompasses works created whereas the author is imprisoned, jailed, or under house arrest. The literature may be about jail, inspired by it, or just written while in prison by chance. It might be a memoir, a work of non-fiction, or a work of fiction. As in modern times, there were several causes for incarceration in previous eras: treason, political or religious opposition, criminality, and captivity as a prisoner of war. Prison had a key influence in developing the character of political leaders fighting the British colonially in pre-independence India.



Prison was a badge of glory back then—a self-sacrifice made in the service of the country. George Orwell identifies "four big reasons for writing" that he believes every writer has. He says that all are present, but in varying degrees, and that their proportions change throughout time. They include the following: Pure egoism—Orwell thinks that many individuals write solely to feel brilliant, to "be spoken about, to be remembered after death, to exact revenge on adults in infancy, and so on.

He asserts that this is an admirable motivation, despite the fact that the majority of mankind is not "acutely selfish," and that it appears mostly among younger authors. He also asserts that it is more prevalent among serious authors than journalists, despite the fact that serious artists are "less concerned with money." Aesthetic enthusiasm—Orwell notes that another pattern that exists in writing is the urge to make one's work seem and sound well, finding "joy in the effect of one sound on another, in the solidity of excellent language, or the rhythm of a good tale." He says that although this motive is "quite faint in a few of authors," it pervades all works of writing.

### **3.2 Historical impulse**

He summarises this drive as the "desire to perceive things as they are, to unearth authentic truths and store them away for posterity's benefit." Political purpose—Orwell asserts that "no work is really devoid of political bias," and goes on to explain that this motivation is prevalent in all types of writing in the widest sense, stating in every individual a "desire to push the world in a specific direction." He finishes by stating that "the view that art should be divorced from politics is a political attitude in and of itself." The word is a weapon capable of inflicting pain while also securing power. Prisoners are ceaselessly rewritten by the official 'power of writing,' beginning with questioning and producing a statement, progressing via legislation and the political trial to the laws controlling incarceration. This process undermines the prisoner's sense of self and reality, makes misery visible and objectifiable in writing, and converts it into state power.

Language becomes subordinate to the state's primary characteristics: the lawlessness of absolute authority transforms the term into a fabrication. The 'power of writing,' on the other hand, is a contentious issue. Prisoners write to regain their sense of self and world, to reclaim the apartheid lie's 'reality,' and to seek empowerment via an oppositional 'power of writing' by writing against the official text of incarceration. Writing provides an outlet for individuals to express themselves,

regardless of whether they write journalism, fiction, or another genre. Writing is, at its core, a soul soother. As soon as the pen touches the paper or the fingers tap on a keyboard, personal expression begins. People write for a variety of purposes, but mostly to effect change. When individuals are concerned or uneasy about particular events in their life, writing might help them overcome their anxieties. By expressing their sentiments rather than having them pent up within, putting their ideas on paper might assist individuals in resolving those difficulties or just bring a sense of serenity. Journals, diaries, and poetry writing are all excellent examples of writing that calms the spirit in times of distress.

Writing about one's experience in jail, whether while incarcerated or afterwards, poses a distinctive set of obstacles to the writer. While memoir writing allows for the recording of personal and individual pain, many prison writers transform their experiences into larger social, historical, and philosophical themes. Autobiographical prison writing is the most extensive expression of this diametrically opposed 'power of writing.' However, writing does not have a monopoly on its political role. While the written word preserves both a dominating aim and a dominant operational 'truth,' it is also ambiguous, approximate, subject to interpretation, manipulation, and appropriation.

These are the outlines of the disputed arena of the 'power of writing' in the context of incarceration; at issue is the question of whose conditions of imprisonment will be both written and read. A diary is a record (initially in handwritten format) of discrete entries grouped chronologically that detail what occurred during a day or some period of time. A personal diary may include a person's experiences, ideas, and emotions, as well as commentary on current events that are not directly related to the writer. Generally, the word "diary" refers to personal diaries that are meant to remain secret or to circulate only among close friends or family. While the term "journal" is sometimes used interchangeably with "diary," a diary often contains (or intended to include) daily entries, while journal writing may be less frequent. Prison has not harmed the tenacious, unfettered spirit of great minds, and great writing is written even in prison, despite the absence of dawn or sunset splendour.

Prison has always been a fruitful ground for artists, musicians, and authors. Prisoners have created hundreds of pieces that span several genres of writing. Prison tales were produced with the

intention of both inspiring and informing. Prison prompted the writing of several life biographies that would not have been written otherwise. It may give both the time and motivation for autobiographical writing, however it should be emphasised that prison circumstances were not always favourable for middle class convicts, with some being purposefully refused ink, pen, and paper, as well as access to books and newspapers.

To avoid interminable boredom and to escape the monotony of prison life, he loved to admire the splendours of nature. Writing becomes emotionally and also physically feasible after their release. After a lengthy and arduous time of captivity, blogging about jail experiences may be a vital kind of selfpurification, satisfying a therapeutic need to "impound" the hardship of imprisonment on paper and thereby come to grips with the humiliation and pain involved. Imprisoned at the cellular jail, Bejoy Kumar Sinha says in his *Memoirs of A Revolutionary Andaman: After nine years in prison on medical grounds, the Indian Bastille reveals why he attempts to write his memoirs...* Since my release, I've been inundated with many and diverse inquiries about my fellow Andaman Prisoners. What motivated them to go on a hunger strike? Were they inconsolable? What is the true import of their historic statement to Gandhiji? What elements contributed to this sea shift in their thinking? Did many years of solitary confinement also contribute to the change? In the case of their widespread release, where would they stand in the country's battle the next day? Was Andaman a prisoner's paradise or a prisoner's hell? Are today's inmates particularly obstinate in their refusal to be released? There have been a stream of similar inquiries from various sectors and from various persons.

Several newspapers have invited me to write pieces regarding these subjects. Faced with frequent inquiries, the thought came to me that I might publish a book to address the plethora of questions and therefore contribute to dispelling some of the prevalent misconceptions and providing some good and important information that is not well recognised. I wasted little time fleshing out my concept and found tremendous consolation in the process thereby establishing a real bond with my jailed comrades. He wrote in order to express himself verbally. According to Jawaharlal Nehru, "It is possible that if many people try to narrate his biography, they will shed light on some facets of this extraordinary career.

He said plainly and directly, "I write as the spirit moves me at the moment of writing." "I write in order to spread my thoughts." And again, he continues, "The reader has no way of knowing about the restraints I have to apply in my subject selection and terminology." This is a kind of training for me. It helps me to see within myself and identify my flaws. Frequently, my ego dictates a clever term or my fury demands a harsh adjective.

### 3.3 Gandhiji's writings

It's a torturous process but a worthwhile exercise to eradicate these plants." For Gandhiji, writing was a means of expressing, clarifying, and revealing his thoughts and views. Additionally, writing helped him to examine himself. These essays established him as a distinguished writer among Indian English masters. Gandhiji's writings had a purpose; he desired to spread the values in which he believed.

"There can be no place for deception in my works," he writes, "since I am a firm believer that there is no religion except truth and because I am capable of rejecting everything achieved at the expense of truth." My work cannot help but be devoid of animosity against specific individuals, since I am a strong believer that it is love that preserves the world... In terms of providing ideas, I possess some creativity. However, writing is a side effect." Gandhiji communicated his thoughts and sentiments to the reader in a straightforward, unique, and remarkable way. He wrote candidly and fearlessly, since he even liked his adversary. He acted with sincerity in his ideas, words, and actions. His manner reflects his heart's unmistakable honesty and candour.

Indeed, his primary goals in writing were complete honesty, integrity, and candour. Gandhi discusses why he decided to write his autobiography: "It is not my intention to attempt a true autobiography." I merely want to recount the tale of my various experiences with truth, and since my life is comprised entirely of those experiments, the storey will undoubtedly take the form of an autobiography. However, I will not mind if every page of it is devoted entirely to my investigations. I feel, or at the very least deceive myself with the notion, that a comprehensive summary of all these trials will assist the reader. My political experiments are now well-known not just in India, but to a lesser degree across the civilised world. Dorothy Norman's book, *Nehru: The First Sixty Years*, eloquently describes the time Nehru spent in jail writing his major works. In January 1950, when asked whether he was working on another novel, he said, 'How could I

be? I have not been arrested recently.' When a person achieves remarkable success in life, a large portion of his aspirations are fulfilled.

### 3.4 Autobiography

He want to share his most intimate sentiments with the public at this time. As a result, he conveys his emotions via his autobiography or another form of expression, such as writing things down. Thus, the author hopes to leave a legacy for posterity of a accurate account of a pivotal, if chaotic, period in the history of the organization. Any book's objective is to present the events of a pivotal moment in India's independence fight in its entirety. The inner impulse causes a person to want to seem intelligent, to be discussed, and to be remembered after death.

Desire to share an experience one believes is worthwhile and should not be missed. Individuals create autobiographies, memoirs, reminiscences, and diaries in order to preserve knowledge about their lives on earth after their deaths. Otherwise, why would they bother writing so many tedious details about their lives? Because they feel their life experiences may inspire and transform others. Some narcissists write memoirs because they believe their life are significant and noteworthy enough for others to emulate. The authors confront several obstacles in obtaining paper and pens. Ngugi wa Thiong'o' has the opportunity to write on toilet paper. Bhai Paramanand, one of the prisoners in Andaman's cellular jail, puts it thus way: "It is a serious offence in jail to have a pencil or a piece of paper, same as it is to gamble." However, since the inmates believed it was their job to violate all regulations, it was customary for political prisoners to write and transmit letters in the same way that other criminals gambled with the money hidden in their throats. For Jawaharlal Nehru, things were different; he was a VIP prisoner who received superior treatment compared to other political prisoners. Writing to him was an indulgence. He explains why he wrote as follows: "At times, I became sick of too much reading and turned to writing.

—My historic series of letters to my 55-year-old daughter kept me engaged during my two-year tenure, and they significantly aided in my mental fitness. To a degree, I lived in the past I was writing about and nearly forgot about my destination surroundings. Nehru describes the mental state of a jail author. He must endure several external and internal torments. Long and lonely periods of exile and imprisonment are difficult to endure, and the mind and body of many a courageous individual have succumbed to the pressure. To live shut off from the globe and distant

from one's friends and comrades, as well as those who share one's hope and lighten one's load, one must possess mental fortitude, calm and stable inner depths, and the fortitude to endure. The finest writings disclose the individual's inner journey and show his or her inner challenges. It establishes a person's cohesive and unique identity.

## CHAPTER-IV

### PRISON LITERATURE IN THE INDIAN CONTEXT: A SAMPLING

#### 4.1 Jail Literature

The phrase 'jail literature' refers to literature created while imprisoned. The jail literature in India is highly abundant. Perhaps the serenity and quiet of the jail house encouraged several writers to write in both English and vernacular languages. K. Satchidanandan, secretary, Central Sahitya Akademi, New Delhi, classifies jail writing into four major categories at a National conference on "Prison Written form in India" sponsored either by Central Sahitya Akademi and Dhvanyaloka in Mysore on September 25th, 26th, and 27th, 2004.

"There have been at least four significant instances in modern Indian history of jail being used ideologically to suppress opposition or generate agreement for the governing class, philosophy, or group. The first one is the pre-1947 anti-colonial battle, the second was the 1950s communist rise, the third was the Emergency, and the fourth was the late 1960s and early 1970s Maoist insurrection, he said. All of these instances included a challenge to the establishment and an attempt to disrupt the status quo via the use of 'diverse points of view with differing ideological inclinations."

Each of these eras generated an intriguing collection of prison writings in a variety of genres - autobiographies, letters, journals, and memoirs, to name a few. They illuminate the human dynamics that shaped certain well-known events and shed light on several previously undisclosed details about the independence struggle. It's entralling to see into the private lives of the these men of prominence, to observe their development via their emotions, biases, and emotional commitments. In the past, politicians and other prominent figures have referred to prisons as their 'educational labs.' Numerous international leaders made use of the seclusion afforded by their

prison sentences to create masterpieces, the teachings of which continue to reverberate through the halls of history.

Between the mid-1890s and the mid-1940s, a sizable number of intelligent and articulate middle-class men and women were imprisoned in British India. It provided them with extraordinary possibilities to view the state and society through the prism of the prison and, in many instances, the freedom to read and write about their prison experience from inside the prison walls. From Lala Lajapat Rai to Gilani, or from 1908 to 2008, the literature produced behind prison is studied. There are forty-five authors contributing their thoughts on a variety of subjects. We get a diverse range of works, based on the writer's talent and proficiency with the English language. Several of the novels were first published in their native languages and were later translated into English by them or by others working under their direct supervision. Autobiographies, diaries, memoirs, reminiscences, and letters chronicle the days of the independence war and the years that followed. The Tale of My Deportation (1908) is the earliest of Lala Lajapat Rai's known jail writings (1865-1928). He was a member of the triad of 'Lal, Bal, and Pat, who gained notoriety as extremists during first decade of the twenty-first century's liberation movement. Not only was he an eloquent orator, but was also a prolific and diverse writer. He was not only a publicist; he was a true patriot who authored a number of works of enduring significance that included his mature reflections on individuals and events. Lala Lajpat Rai's writings and speeches are replete with sincerity of purpose and impassioned advocacy for the enhancement of the national character and social efficiency. He was shot by police while leading a peaceful demonstration against by the Simon Commission and perished less than three months later. Lala Lajpat Rai was exiled to Mandalay, Burma (Myanmar) in May 1907 without being tried for his involvement in political unrest in the Punjab.

He recounts his experience in exile between 9th May and 18th November 1907. It eloquently exposes the great leader's human side. He was, however, permitted to return after the viceroy, Lord Minto, determined that the evidence against him was inadequate to imprison him for subversion. Lajapat Rai describes the searing heat as follows: "The sun in Mandalay is so blistering that one is averse to going out for a stroll as long as the sun is not reasonably low to make it acceptable." As a result, it was difficult to take lengthy nighttime or early walks. The

isolation and forced leisure are represented as follows: My primary worry throughout my exile was loneliness. I have never felt so alone in my life.

## 4.2 Sri Aurobindo's Tales of Prison Life

Having been gregarious my whole life, this forced solitariness must be quite difficult for me. Sri Aurobindo's *Tales of Prison Life* (1910) is a description of his experiences as an awaiting trial prisoner at Alipore Jail, Calcutta (1872-1950). From 1908, he played a pivotal role in India's independence war. He was a forerunner of India's political awakening. He edited the English newspaper *Bande Mataram* and authored articles that were daring and sharp.

He publicly campaigned for a boycott of British products, courts, and institutions. He admonished the populace to brace for passive resistance. Sri Aurobindo was arrested for conspiracy in May 1908 and spent a full year in prison as the British Government attempted to convict him of different revolutionary acts during a prolonged trial. After being acquitted and freed in May 1909, he authored a series of articles in Bengali for the newspaper *Suprabhat* about his experiences in jail and the trial. The Bengali papers are translated by late Santiniketan professor Sisir Kumar Ghosh.

Here are two excerpts from the book, in which Aurobindo states the following: There stretched beyond me a year's incarceration during which all my ties would end, during which I would be forced to live beyond the bounds of civilization, like an animal in a cage, for a whole year. The prison officials treated detainees and convicts in the same way: a tiny hole or aperture was cut into the door, at eye level. After the door was secured, the guard sometimes peeped. To ascertain the convict's whereabouts. Alipore's solitary captivity was a one-of-a-kind lesson in love. His perspective on jail life is entirely intellectual. Despite his imprisonment, he symbolises the spirit of liberty and pride. *Through Solitude and Sorrows* (1910) is a revolutionary's jail memoir written on Shyam Chakravarty (1869-1932).

He was a Bengali revolutionary who spent his early years to strikes and labour issues. He was a prominent member of the *Bande Mataram* group, which was led by Krishnakant Mitra and included members such as Subhod Chandra Activities . the activities, Ashvinikumar Dutta, and Manoranjan Guha Takurta. The *Bande Mataram* gang was deported many times for its anti-



government actions. 61 Shyam Sunder Chakravarty, who, along with Lala Lajpat Rai and others, was deported by the government in 1907, devotes the majority of his memoir *Through Solitude and Sorrows* to his jail experiences. B.K.Ghose (1880-1959) recounts his jail adventures in *The Tale Of My Exile* (1922). B.K.Ghose was a well-known Bengali revolutionary and Sri Aurobindo's brother. In 1902, with the assistance of Jatindranath Bannerjee, many revolutionary organisations were formed. In 1906, at the peak of the Swadeshi Movement, he founded *Yugantar*, a Bengali weekly, as well as a revolutionary organisation of the same name, established by the innermost circle of Anushilan Samiti.

*Yugantar's* popularity among younger generations and activists prompted the British Government to cast doubt on Barindra Kumar Ghose's motivations. He founded the Maniktala group in 1907 with Bagha Jatin and a few other young revolutionary militants with the purpose of collecting rifles and ammunition and producing explosives. Following the attempted assassination of South street by Khudiram Basu & Prafulla Chaki, the police apprehended Barindra Kumar Ghose on 2nd May 1908, along with a number of his accomplices. Barindrar Ghose was convicted of capital punishment in the Alipore Bomb

Case trial.

Later, the punishment was converted to life imprisonment, and he was sent to Andaman's Cellular Jail in 1909. While imprisoned in Andaman, he authored *The Tale Of My Exile* (1922). He describes his horrible jail experience in it. He, along with Ullaskar Dutt, was convicted to life imprisonment and sent to the Andaman Islands in 1909 as part of the Alipore Bomb case. Though the tale is limited to his jail years, it demonstrates his undiminished purposefulness and fervent patriotism. *Twelve Years of Prison Life* (1924) is a memoir written by Ullaskar Dutt. He was a prisoner in the Alipore Bomb Case and an academic who often distracted his friends with jokes and lighter poetry. He, too, succumbed to the awful pain that drove him insane. For a week, he was chained and suspended in his cell. He was discovered hanging shackled on the first day, with an intense fever and symptoms of lunacy. His gut-wrenching sobs dominated the whole environment.

*Dvipantar Katha* (*The Tale of*, both of which have been translated into English as *Twelve Years of Prison Life* (1924). Dutt was admitted to a psychiatric hospital in the Andamans in January

1913 and later to the Madras Lunatic Asylum, where he remained for twelve years. He recovered his sanity and survived long enough to compose his memoirs, which detail the agony of life in the cellularjail. Subramaniya Siva's (1884-1925) Jail Life (1924) chronicles his jail experience. Subramanya Siva was a Tamil Nadu revolutionary with a fiery personality.

He was close to V.O. influenced a large number of young men to join the liberation struggle. Between 1908 and 1922, he was detained several times for his anti-imperialist efforts. He contracted leprosy while serving his previous prison sentence and was transferred to Salem Prison. Because leprosy was considered an infectious condition at the time, the British authorities prohibited him from travelling by train. As a consequence, Subramanya Siva walked the entire length of Madras province, despite the fact that his entire body was covered in sores. Few individuals came out to assist him out of fear of the British government.

This, however, did not discourage Siva. He persisted in his struggle for freedom. While the Freedom Movement shaped him as an orator, his imprisonment shaped him as a novelist. "Gnana Bkanu," a collection of 63 poems, was published by him. Siva had several disagreements with Gandhi's philosophy. He believed in violence because he felt that violent means would be most effective when constitutional measures failed.

#### **4.3 Subhas Chandra Bose's**

The Indian Struggle (1920-34) is Subhas Chandra Bose's (1897–1945) one-of-a-kind autobiography, while In Burmese Jails details his experiences in Burmese prisons. Subhas Chandra Bose was a ruthless combatant and a popular mass leader in pre-independence India's political arena. In 1937 and 1939, he served as the president of a Indian National Congress and formed the Indian National Army, a nationalist organization. Between 1920 and 1941, he was imprisoned 11 (eleven) times for terms ranging from six months to three years. He was the head of the Congress Party's youth wing,

The forefront of India's trade union movement, and formed the Service League, another Congress arm. He was known for his exceptional ability to construct organisations. Bose wrote the initial draught of The Indian Struggle, an approximately 100-page autobiography, at the Madras Penitentiary. This was printed in Coimbatore after being smuggled out of prison. However, Bose makes no mention of this in his book's introduction, which was eventually published in the United

Kingdom in 1935. In 1923, Bose was sent to Burma. Netaji's communication from May 1923 to July 1926 is collected in *Burmese Prisons*. Such a big collection of letters, largely written by Netaji but also many sent to him, pertaining to Netaji's early public activity was organized and published posthumously in 1981. His jail letters reveal his active interest in the city's concerns throughout those years. The letters he sent to the Government and jail officials, many of which were discovered among his Burmese prison files, give some insight into the uneven and terrible struggle that a political prisoner in a subject nation faces against a foreign authority.

His communication as a whole is not just personal, formal, or political, but also historically important. Bose's letters touch on a broad variety of subjects, including art, music, literature, nature, education, folk culture, civic affairs, criminology, spirituality, and, of course, politics. Among the various letters to Sarat Chandra Bose, the one describing a dust storm followed by heavy rain in Mandalay prison is possibly the much more memorable. The jail works of Mahatma Gandhi (1869–1948) include his autobiography, *My Struggle with Truth*, *Songs from Prison*, and *Yerawada Mandir*.

*My Experiments with Truth* is a remarkable autobiography from the years 1927 and 1929. Albert Einstein's comments regarding M.K.Gandhi are illuminating. 'A guy who has fought Europe's savagery with the dignity of a basic human being and so risen above at all times. Perhaps future generations will find it difficult to comprehend that such a person actually existed in flesh and blood on our planet.' Gandhiji's Autobiography was first released in two volumes, Vol. I in 1927 and Vol. II in 1929. Young India published the English version serially.

Mahadev Desai translated it from Gujarati to English. Pyarelal translated Desai's absence from Bardoli during the Broomfield Committee's 1928-29 Bardoli Agrarian Inquiry. *Prison Songs*. (In-Jail Translations of Indian Lyrics, 1934) Gandhi translated a number of Indian religious poetry into English during his 1930 jail sentence. He submitted them to John S. as

*Songs from prison* in book form with various alterations. 65 hymn selections by Cardinal Newman, Isaac Watts, P.B. Shelley, Tulasidas, Nanak, Narasimha Mehata, Mirabai, Tukaram, Kabir, and Tagore. Gandhi translated numerous lines into English (Hindi, Gujarati, Marathi, etc) He enjoyed translating poetry during his forced leisure time in jail. *Mandir Yerawada* (1932): Gandhi saw prison as a Mandir. It made no difference whether he was incarcerated or released.

#### 4.4 Bhagat Singh's

Bhagat Singh's (1907-1931) note book (1994) is a posthumously publication. Bhagat Singh, a communist and zealous freedom fighter, was fighting the imperial authority and wanted to revenge Lala Lajapat Rai's murder. The rebels intended to assassinate Scott, Lahore's superintendent of police. On 17 December 1928, precisely one month after Lala's martyrdom, J.R Saunders, an associate superintendent of police in Lahore, was shot and killed near the SP's office and the D.A.V College.

This mission was carried out successfully by Jai Gopal, Raj Guru, Bhagat Singh, Chander Shekhar Azad, and Sukhdev. This audacious deed astounded the authorities to no end. Bhagat Singh was executed for treason. He had left behind the three hundred and four-page manuscript for The Jail NoteBook. He penned this Jail Diary while imprisoned at the Central Jail in Lahore, which was eventually published with an introduction by Chaman Lai. The original document was obtained at New Delhi's National Archives of 66 India.

His interests include English Literature, Russian Literature, and French History. Bhagat Singh read & wrote so much that one can only wonder at his burst of genius at the age of more over 21 years. He addressed letters to family and friends, as well as to prison and court authorities, and authored several publications, notably Why I Am an Atheist. His Letters to aspiring political activists. Here is an example of: "Revolution is created by toiling scholars and tireless campaigners." Regrettably, the intellectual component of the Indian Revolution has always been lacking. As a result, both the fundamental aspects of the revolution and the consequences of the work performed have been inadequately handled. As a result, a revolutionary must see research and contemplation as a holy obligation.

The Spirits Journey is Mirabehn's (Madeline Slade) memoir/autobiography (1891-1981). Mirabehn arrived in India at the age of thirty-three, renounced his aristocratic background in order to support Gandhi and his mission. Mirabehn became Gandhiji's follower and got acquainted with Gandhi the day she arrived in India. She spent the next 33 years of life assisting him and subsequently became his sole western female pupil. Even after Gandhi's death, she remained in India for another 10 years, working on various community initiatives.

She served as more than a secretary or assistant; she served as a diplomatic advisor and project manager. On many occasions, Gandhi sent her to represent him in discussions with British authorities. She remained in India until 1959, carrying on her mission to ameliorate the poor's lot. Her unwavering commitment was rock-like, as it required her to endure a much more difficult life than she would have had at home in England: stressful political situations and imprisonment, an extremely hot and humid climate, inadequate sanitation, typhoid and reiterated bouts of malaria, living in mud huts with scorpions and ticks, strenuous daily physical labour, and language and cultural barriers. It is Madeline Slade's memoir/autobiography. This book offers delicate expressions of her despairs and disappointments, love and longings throughout her life, and the unexplained grief and emotions of incompleteness that occur in her narrative serve as authentic testaments to her 'tumultuous' experiences in India. This is her tale in her own words, as if she were speaking to the reader in front of her. Additionally, it includes her philosophical reflections on Gandhi and his work.

Tarjuman al-Quran (1931), an Urdu translation and commentary on the Quran, and Ghubar-e-Khatir (Sallies of the Mind), a collection of letters by Maulana Abul Kalam Azad (1888-1958), are both exceptional instances of prison literature. Azad was imprisoned twice in a succession during the era of civil disobedience, but was freed in 1936 along with the other Congress leaders. The Maulana completed the first edition of his renowned Tarjuman al-Quran, his Urdu translations and commentary on the Quran, during these spells of captivity. After many years, his autobiography, India Wins Liberation, was dictated to Humayun Kabir, recounting real-life occurrences during the freedom movement. Tarjuman-ul-Quran, released in 1931, has pride of position among his publications.

It was basically a commentary on Islam's holy scripture, which he used to illustrate India's moral validity as a home for the subcontinent's Muslim people. He intended to reconcile Islam's teachings with human welfare principles, which included cleansing Islamic concepts of the myths and superstitions that had seeped into them. Tarjuman ul-Quran was a very effective commentary because it highlighted Azad's astoundingly broad 68 reservoir of knowledge, his mental clarity, his fantastic memory, and his extraordinary capacity for expression and communication. Maulana's last work, Ghubar-e-Khatir (Sallies of the Mind), is possibly the most unusual.

Whereas his past works, whether journalistic or scholarly, were preoccupied with religion or politics, here he abandons both and exploits the isolation of political confinement to convey his deepest views on a variety of life occurrences. His preferred pastime was letter writing. Thus, when imprisoned in the Ahmednagar Fort, he sent letters to Nawab Salar Jung and Habib Rahman Khan Sherwani, a prominent theologian with the Nizam's Government in Hyderabad, but they were never despatched.

These letters reveal the essence of Azad's mature experience in a calm and respectful way. *Glimpses of History* (1934), *Autobiography* (1936), *The Discovery of India*, and *A Bunch of Old Letters* were among Jawaharlal Nehru's most notable prison works (1889-1964). He was the country's first prime minister and the architect of modern India. Nehru is at his finest when he writes about his time in prison. He spent many years in prison, and the fact that he penned his autobiography while incarcerated established the book's introspective and analytical tone. Boredom is an unavoidable feeling in the solitary of prison, but Nehru kept himself engaged with reading and writing; despite this, he yearned for a thousand and one minor pleasures of life beyond the prison walls.

*Glimpses of World History'* Being Additional Letters to his Daughter, Written While He Was Imprisoned, and Including a Rambling Account of Young People's History On January 1, 1931, Jawaharlal Nehru started a remarkable series of letters to his thirteen-year-old daughter Indira on the history of the world. Nehru penned approximately two million letters in this series over the following thirty months, which were ultimately printed as *Glimpses of World History*. It is the tale of the world's creation and development. However, the narrative of geology and biology is laced with a touch of human emotion. Planetary life's vast movement is inextricably linked to his particular ambitions and concerns.

The sorrows and joys of existence were absorbed into the wider life of the world. (*In and out of Prison: An Autobiographical Memoir with Reflections on Recent Indian Events*) was his most polished work. This novel was totally written in jail. Nehru's goal was to chart his own mental evolution, not to conduct an exhaustive study of Indian history. As a chronicle of India's national fight, it is unparalleled; as a compassionate examination of the individuals who formed India's fate at the time, it is unparalleled.

A sense of life's drama is mirrored by a keen understanding of man's motivations. At once poetic and epic in scope, it exemplifies Nehru's many talents as a writer and man. His personal biography is entwined with that of the country and its battle for independence and liberty. The melancholy of personal loss that pervades its pages. Between April and September 1944, *The Discovery of India* was written in the Ahmednagar fort jail.

This was his eighth incarceration sentence. Nehru authored his writings in order to escape the routine and boredom of incarceration. He stayed completely isolated from any outside news. There will be no interviews or other interactions. Prison life forces one to live a lethargic and inert existence. He had plenty spare time in prison to finish his assignment within the specified time frame. It is about 400 pages long and spans over 4000 years of Indian history, from the Vedic era to the mid-twentieth century. It examines several eras of societal development over India's lengthy history. *The Discovery of India* is a revolutionary leader's propaganda tool; it is a deft arrangement of chosen historical events that compound the cumulative impact of India's desire for independence. *A Bunch of Old Letters* (1958) is a compilation of letters covering three decades, from the birth of his daughter Indira in 1917 to the attainment of India's independence. It was published for the first time in November 1958. Nehru had considered such a collection for some years and began work on it when, after some more than a decade in the President's Office, he felt especially disenchanted by political life. He yearned for the genuine spare time required to write a book. Rather than that, he invested his authorial talents in the creation of this anthology. Once chosen, he directed his private secretary, M.O. Mathai, to have the letters retyped (with spelling mistakes repaired and dates verified) and chronologically ordered; and he then proceeded to prepare explanatory comments to be placed wherever he saw essential. Only 38 of the 368 letters included in *A Bunch of Old Letters* are written by Nehru himself.

However, the great letter-expertise, writer's like that of the conversationalist, lies not just in what they write, but also in what they are able to persuade others to write to them. These letters provide insight on how Nehru seemed to both colleagues and adversaries. *My Days in Prison* (1934) by Urmila Shastri depicts a period in history through the eyes of a normal citizen, a woman, who fights for Indian freedom and is imprisoned. In 1930, as part of Mahatma Gandhi's Civil Disobedience Movement, millions of Indians purchased and publicly set fire to British goods.

Urmila Shastri was one among them, having joined the campaign as a volunteer for the Congress. She was jailed for picketing and inciting university students against it government with the lines 'Who knows whom the bright rays of tomorrow's sun will awaken with the golden shackles of incarceration and the sacrifices asked by mother-love?' The British magistrate requested an apology from her in order to acquit her under the guise of justice. Rather than that, she opted to go to prison regardless of the consequences.

Regular fights, disgusting entertainments, beatings, flagrant misuse of power, and a persistent desire to escape realities are just some of the ways Shastri characterises her own experiences and observations in jail. The bare face of brutality and savagery displayed via the treatment of inmates has a profound impact on the author, and each chapter reveals her deep pain. With each day spent in jail, her confidence in the Mahatma's teachings becomes stronger. He rallied the lower middle class into the cause for independence.

His approach was ideal for the Indian National Congress's moderate party, which believed in making "loyal" appeals to the government for minor improvements. Tilak sought Swarajya, not piecemeal changes, and lobbied the Congress to accept his aggressive agenda. Tilak was charged with sedition and inciting terrorism and deported to Mandalay, Burma (Myanmar), to serve a six-year jail term. He dealt with the injustice calmly, stating, "Perhaps it is Providence's desire that the cause I represent prospers more via my hardships than my my being free.

" He penned Srimad Bhagavad Gita Rahasya (1935) while imprisoned in Mandalay. His biggest effort, the Bhagawadgita-Rahasya ("Secret of the Bhagavadgita"), was an innovative explanation of Hinduism's most holy text.

Tilak rejected the conventional understanding of the Bhagavadgita as teaching the goal of renunciation, believing that it instead preached selfless service to mankind. According to Tilak, the Gita is the text of Karma Yoga. The book is divided into two sections. The first section is intellectual in nature, while the second section contains the Gita, its translation, and commentary. Srimad Bhagavad Gita becomes the gospel of effort for Tilak. It teaches him the skill of liberation struggle. In the Andaman Cellular Jail, B.K.Sinha authored Memoirs of a Revolutionary Andaman:



The Indian Bastille (1939). He was one of the teenage revolutionaries sent to the Andamans with Bhagat Singh and Chandra Shekhar Azad. Three of the suspects in the Lahore conspiracy case (1929) were hanged after a farce of a trial, while many others, including the author, were condemned to varied terms of jail. After being held in different mainland jails, the author and a large number of others were ultimately sent to the Andaman Islands. Sinha expresses it. Following my conviction, I was transferred from one jail to another in several jurisdictions as a 'C' class inmate. From Lahore to Multan, Multan to Rajahmundry, and then to Andamana and back to Punjab-1, I've been hurled from one jail to the next for 76 years, until I was just freed on medical grounds from Lucknow District Jail<sup>9</sup>.

His Andaman Revolutionary Memoirs: The Indian Bastille unfolds against the grim backdrop of Port Blair's Cellular Jail, the moving and profoundly tragic storey of the revolutionaries' epic struggle against the horror and cruelty of a soulless prison system; the punishment meted out in the prison was vindictive to the point of dehumanising the inmates and killing their very soul. Not everyone who entered the cell survived; others became mad. The convicts' valiant effort, particularly their first hunger strike, during which one of the detainees perished, elicited widespread sympathy. In the Vellore Central Jail, Chakravarty Rajagopalachari (Rajaji) penned A Jail Diary (1941). Rajaji was the most unconventional national leader of them all. His political career, which began as a prime minister of a state and ended as governor of a state, governor-general of India, minister of the federal government, and finally as chief minister of Madras, is remarkable. He has been lauded for his razor-sharp intelligence and analytical ability. His A Jail Diary spans over four months, from December 21, 1921 to March 20, 1922. It is a rarity amongst Indian English diaries. His Diary continues to be a seminal work on the non-cooperation movement, an unique episode in the annals of our liberation fight. Rajaji, like Gandhiji, was a prolific multilingual author. Rajaji's compositions are characterised by their succinctness, clarity, and literary flavour.

A Jail Diary chronicles the author's thoughts, emotions, and everyday conversations throughout his incarceration. Rajaji compares India to a prison, and all Indians to criminals in this passage. Political subjection, in his opinion, is tantamount to captivity. Without the iron bars, the country's soul languishes in a jail. 10 Yusuf Meherally (1903–1950), author of My Trip to Pakistan (1944),

was imprisoned for the first time in 1930 and condemned to four months in jail. He was accused with conspiracy and condemned to two years in jail once again in 1932. As a founding member of the Congressional Socialist Party.

## CHAPTER-V

### LITERARY VALUES AND CRITICAL ANALYSIS OF PRE- AND POST- INDEPENDENCE PRISON WRITINGS

#### 5.1 Literary quality

Literary worth is a property that all works of fiction with artistic value share. The idea of "literary quality" has been critiqued as unavoidably subjective, since artistic worth is determined by human judgement, and as a "relic of an academic elite." Despite these objections, several criteria for literary value have been proposed, including the ability to stand the test of time, realistic characters, emotional depth, creativity, and concern for truth. Literature is a fictional reconstruction, a depiction, and a mode of communication distinct from journalism. Prison writings are a manifestation of the emergence of repressed emotions; they are a precise reflection of the life we live. 'A good book is the priceless life-blood of a master soul, embalmed and stored up for a life beyond life,'

Milton writes. Prison writings are literature in every sense of the word because they speak to the reader's heart and soul. While they address social and political concerns, economics, and other subjects, they are not textbooks for Sociology, History, Political Science, or Economics, since they are first and foremost works of art.

There is no need to apologise for thinking themas literary masterpieces. Prisoners were given the opportunity to write about their time behind bars, and in the process demonstrated not only that political prisoners, like any other social group, are capable of creating a culture in the face of torture and fear of execution, in which we find joy and humour alongside depression and fear, as well as a passion for artistic and literary creativity that runs counter to They should entice the reader to continue reading. The primary characteristic of writing is its ability to move the reader. While not all jail writings are of the highest literary quality, they are always written with the

greatest sincerity and urgency. There are poetic aspects; they were poets at heart in the majority of their compositions. Political detainees were not illiterate. They have written with wit, humour, sarcasm, and style passionate and creative compositions. The majority of them are of lasting quality. They whisk the reader away to the pre-independence era.

## 5.2 Young liberation fighters

The reader is moved to tears by the vivid details of torture meted out to detainees in the Andaman penal camps and during the executions of young liberation fighters such as Bhagat Singh, Rajguru, Sukhdev, and Chandrashekhar Azad. Rather than assessing all works written between 1908 and 2008 for their literary worth, I have concentrated on the works of the most representative figures such as Sri Aurobindo, Gandhiji, Jawaharlal Nehru, and Rajaji. *Tales of Prison Life* is Aurobindo's description of his time as a prisoner awaiting trial in Calcutta's Alipore Jail.

Charged for conspiracy in May 1908, Aurobindo spent a whole year in prison as the British Government attempted to accuse him in a variety of revolutionary activities during a prolonged trial. Sri Aurobindo explains his writing strategy: "There stretched before me a year's captivity during which all my contacts would end, during which I would have to dwell beyond society's pale, like an animal in a cage."

These writings are not intended to be an intimate diary of my time in jail. I aim to highlight just a few exterior elements, but I believe it is necessary to emphasise the primary topic of jail life at least once at the outset. Otherwise, readers may believe that jail life is just about hardship. I can't claim there were no annoyances, but the time went very nicely on the whole. The writer in Sri Aurobindo quickly adjusts to the jail's schedule and writes: "At first, while solitary confinement, the mind felt a bit anxious." However, after three days of prayer and meditation, an unbreakable serenity and faith overcame the creature once again.

The vivid image of society and the Britishers' treatment of the country's residents is as follows: We all descended from gentlemanly stock; most were scions of landowners; some were, in terms of family, education, quality, and character. The equals of England's upper classes. The accusation on which we were detained was also not ordinary murder, robbery, or culpable homicide; it's an attempt at revolt to free the nation from oppression, or a plot including armed warfare.

Sri.Aurobindo describes the jail cell as follows: There were six such chambers, dubbed the 'six decrees' in jail jargon.

Decrees' referred to special punishment chambers; individuals sentenced to solitary confinement on the judge's or jail superintendent's instructions must dwell in these caves. He illustrates the bowl, which fulfilled several purposes: Beyond prejudice, the bowl was caste-free: in the jail cell, it aided in the act of washing. Later, I gargled and showered with the same bowl; when it was time to eat, the lentil or vegetable soup was put into same container; I drank water from it and cleansed my mouth. Only in a British jail could such an allpurpose priceless thing exist.

Take note of the bitter sarcasm implicit in this storey. The poetic approach of expressing everyday occurrences such as wind and brilliant sunshine is as follows: It was a scorching summer at the time, and the breeze was nearly banned to enter my little chamber. However, the intense and dazzling sunshine of May was rife with excess. The whole chamber would suffocate in the manner of an oven. While imprisoned in this manner, the only method to quench one's insatiable thirst was to drink the lukewarm water in the little tin container. That is why, when I recall my jail years, I feel a sense of humour rather than wrath or grief. Solitary incarceration in Alipore did not dampen his literary passion; he penned a poem titled "Invitation" from the prison (1908-09) With the wind and the elements around me I make my way up the hill and over the grassland.

Who will accompany me? Who will accompany me on my climb? How about wading into a creek and trampling over the snow? Not in the city's small circle I live crammed against your doors and walls; God is blue with in welkin above me, and the wind and also the storm struggle against me. I like isolation in my zones, and Of misadventure has become a friend. Who would primarily survive? Who would like to live freely? Ascend to the steam uplands from here. I am the tempest and mountain's ruler; I am the Spiritoffeedom and pride.

He must be a stalwart warrior and a kinsman of peril, who shares my land and walks beside me. Sri Aurobindo's works, in which he utilised flying words, provide a moving and heartbreaking picture of the circumstances that existed in Culcutta during the first decade of the previous century. Gandhiji's autobiography, An Narrative of the life or The History of My Intent to Explore, was a type of trend setter. Gandhiji's position is critical as an autobiographical author. His autobiography, in addition to presenting current social and political situations and events, focuses

on his ongoing pursuit for truth. Gandhiji's autobiography, despite its simplicity, is sophisticated and profound; Nehru's autobiography is notable for its sensitivity. Gandhiji's autobiography is a global literary masterpiece as an unmatched work of personal discovery. Gandhiji's literary style is Biblical in its simplicity, brevity, and accuracy. He eschewed figurative language, that is, expressions that are decorative in nature. According to Bhabani Bhattacharya, his pen carefully tracked his shifting emotions. However, one thing is certain: he never lacked for the appropriate term.

His command of clear, straight, and lucid English, as well as the usually high calibre of his huge output, had a profound effect on the writing of the period. Gandhiji's status as a playwright in Indian English prose and the new path Gandhiji's writing took Mahatma had a profound effect on our literature at the university, both directly via his publications in English and Gujarati and indirectly through movements spawned by his revolutionary thinking and practise. Therefore, there is no need to apologise for believing Gandhi to be a writer who had a formative impact on the authors of his day. Indian English authors emulated Gandhi's lucidity, directness, and brevity. According to M.K.Naik, he adopted a basic, clear, and dynamic style that abandoned any oratorical embellishments and communicated with the directness of an arrow striking its target. Gandhi's writing is a paradigm of straightforward, biblical prose. Gandhiji always used the appropriate term in the appropriate context. Nehru's autobiography details his participation in Indian politics. It is a tale of historical events. While an autobiography focuses on the author's life, Nehru's work is modern history as perceived through his eyes. In truth, his *An Autobiography* is hardly a personal journal nor a work of history in the traditional sense. It is a combination of the two, a kind of personal narrative of the past, as he put it. It's worth mentioning that Nehru's primary interest was current India, which is why it got closer to being a picture of history than personal specifics. He didn't foresee his autobiography being examined as a historical study, and if it were, it would very certainly be deemed deficient. To prevent this, he stated in the Preface: "The fact that this resembles a survey on the surface is intended to deceive the reader and cause him to place a higher premium on it than it merits.

### 5.3 historical and literary significance

" It is true that it has both historical and literary significance. The reader may place a greater premium on the historical storey than it merits. Nehru's influence on the development of contemporary Indian consciousness is as important as his influence on the formation of modern India. Nehru has a poet's soul, and the Auobiography contains unusual descriptions. He has a unique style of expressing himself: In jail, one misses a variety of things, and maybe most notably the sound of women's voices and children's laughing. Typically, the noises heard are not pleasant. The voices are angry and accusatory, and the language is coarse and replete with curse words. I recall being hit by a new desire once.

I was in the Lucknow District Jail when I suddenly realised that I had gone seven or eight months without hearing a dog yelp. Jawaharlal was dubbed the "Rituraj" by Rabindra Nath Tagore, since he embodied the season of youth and victorious delight. Subsequently, in a letter to Nehru in May 1936, he described Nehru's Autobiography as a work in which "a profound river of humanity flows through it, cutting through the tangles of facts and leading us to the individual who is greater than his actions and truer to his surroundings." It was an exceptional homage from one of our country's best poets and artists. Nehru is particularly concerned in the changing seasons and the impact of nature on his immediate surroundings: Winter had stripped almost all the trees of their leaves, leaving them barren and bare. To my astonishment, even the four gorgeous peepal trees in front of the goal gate had lost virtually all their leaves.

They stood there, gaunt and cheerless, until the spring air warmed them up and delivered a message of vitality to their deepest cells. Suddenly, both the peepals and the other trees shook, and an aura of mystery enveloped them, as if secret activities were taking on behind the scenes; and I would be It was a foreboding but uplifting sight. And then, in an instant, the leaves would burst out in their millions, glistening in the sunlight and dancing in the air. How 1 ") marvellous is the abrupt transition from bud to leaf. He has a particular affinity for the squirrels of Lucknow prison and, despite his hectic schedule, he cares for an injured young squirrel: Then there were squirrels, flocks of them in the trees.

They would get quite daring and approach us. In Lucknow Goal, I used to sit for extended amounts of time reading without moving. And a squirrel would climb up my leg and sit on my

knee, inspecting the area. And then it'd glance into my eyes and realise I wasn't a tree or whatever it had mistook me for.

Fear would temporarily impair it, and then it would run away. Occasionally, little baby squirrels would fall from the branches. The mother would pursue them, roll them into a little ball, and transport them to safety. Occasionally, the young squirrel would acquire and care for newborn squirrels. They were so little that it was difficult to feed them. However, the issue was resolved rather creatively. With a little cotton wool connected, a fountain-pen filler produced an excellent feeding bottle. Rajagopalachari Chakravarty (Rajaji) (1878-1972) was the most unconventional of all national leaders. His political career, which began as a chief minister of a state and ended as governor of a state, governor-general of India, minister of the federal government, and finally as chief minister of Madras, is remarkable. He has been lauded for his razor-sharp intelligence and analytical ability.

#### 5.4 Jail Diary

He wrote A Jail Diary in 1941, which was written at the Vellore Central jail between 21-12-1921 and 20-03-1922. It is a rarity among Indian English diaries. His Diary continues to be a seminal work on the non-cooperation movement, an unique episode in the history of our liberation fight. Rajaji, like Gandhiji, was a prolific multilingual author. Rajaji's compositions are characterised by their succinctness, clarity, and literary flavour. A Jail Diary chronicles the author's thoughts, emotions, and everyday conversations throughout his incarceration. Rajaji is a work of realistic fiction: There are a few paragraphs in the journal that are rather realistic in tone. Yesterday, a carpenter said to me what typifies the current climate in all prisons: "When will this all stop, sir?" "As soon as possible," I advised. But what are you hoping to accomplish T "When will what they all believe is coming - Swaraj - arrive? When will of labour from us every day and provide food items deficient in salt and entire dal that has not been cooked, all for the sake of filling half a man's stomach?

The journal entry for 11-2-22 Saturday has a thorough description of the Vellore Prison, where Rajaji was imprisoned. It is as follows: The evening was intolerable. Mosquitoes swarm the cell. The wind outside whistles through the tree leaves all night, but there is no movement of air within the cage. The solitary window is too high and narrow, and the cell door is sandwiched between

two brick projections that effectively block all air flow. Mosquitoes seem to be a vicious species, since they bite hard and penetrate thick Khaddar, and enter through the tiniest breach in your covering that you may leave open for breathing.

I believe placing someone in a cell like this, with a solitary window six feet from the floor, constitutes 'special treatment' for political prisoners. Perhaps I am overly bitter, but this is understandable after a long night. He paints a realistic image of the hospital and open bathing area, as well as the furniture layout on his ward: The facility is a veritable haven for insects. According on what I've heard, all of the wards are identical. Additionally, there are lice and fleas in the blocks. Prisoners' blankets and clothing are washed just once, and as for a bath, it is rushed through in a packed competition, and with volumes of water that would need a true miracle for a guy who has never seen a cell to behold flowing freely over body and garment.

There are faucets and attractive enclosures with shower-bath pipes above, which may delight guests, however 103 of the latter do not function. My cell and the other cells in this solitary confinement block are relatively insect and lice-free. There is no furniture save for a brick and mortar platform for sleeping, and the roof is an arched masonry construction. The door is of ironbar construction. Due to the lack of population, the area is vermin-free. Rajaji shares his candid assessment of the prison and how he spent his three-month sentence on the last day of his release: Now that I am "on the verge" of being released from prison, I can say that the three months I have spent here have been some of the happiest of my life. The previous twenty days in the noncooperatirs' block have been a continuous time of enjoyment that has gone like a single day-even more so now that the four rooms have been turned into a single general ward by opening up the archways. The facility has taken on the appearance of a college dormitory, reminding us of our joyous youth, and we have rarely felt like we were in a jail. Sharada Prasad, H. Y., was a renowned journalist, author, and translator.

### **5.5 India's prime leaders**

He gained prominence as the information adviser to India's prime leaders, Indira Gandhi and Rajiv Gandhi. He was imprisoned during the Quit India movement, and in his *A Window on the Wall, Quit India Prison Diary*, a 19year-old describes his fellow prisoners as follows: "A group of people I will never live with again in my life, nor will I meet the like of them." They represent



the best of rural life and some of the most principled men. They are excellent instances of how tenacious our rural leadership is, how brilliant they are despite their illiteracy or little literacy.

In one of his 16-03-1943 notes, he describes his mental state as follows: I did not sleep well. Perhaps I slept at three. However, for two hours, I was all those amazing images. Until a year ago, the fantastic glimpses of my 'childhood' were accepted. I imagined myself travelling across all those enchanted regions and marvelling at the magnificent and awe-inspiring architecture (both man-made and natural). He considers himself fortunate to have gone to prison in order to have the chance to make friends: If not for anything else, my pilgrimages to jail have been of incalculable benefit to me because they have brought me into touch with some of the cleanest and most pristine of people. As a result of the above, we may conclude that these authors have the unusual ability to express themselves in a highly imaginative manner, transporting the reader to the liberation movement and beyond. As a result, they are very unusual literary works from jail.

ii. Throughout history and up to the time of independence, rural India's socioeconomic landscape has been marked by vast inequities, most notably in land and wealth ownership. A small handful of large landowners controlled the majority of agricultural land, while millions of petty peasants eked out a miserable living on smaller dispersed holdings. More than half of cultivable land was leased, and the majority of renters lacked tenure security or rent certainty. At the base of the agrarian pyramid, there existed a massive army of landless agricultural labourers with pitiful social and economic conditions. British control also had an effect on the Indian social order in another manner. The British colonial administration's new economic agenda had an unsettling effect on India's social structure. Economic policies contributed to the formation of new social strata in Indian society.

These new groups included landless labourers, moneylenders, zamindars, peasant proprietors, urban proletariat, capitalists, and, most significantly, a new middle class. Thus, the ancient social structure was undoubtedly weakened as a result of urbanisation and industry, as well as the introduction of a new legal and judicial system. According to Bipin Chandra, a well-known historian, the liberation fight was also a war for economic prosperity. Within a short period of time, an economic philosophy formed that would eventually come to dominate the beliefs of independent India. The national movement agreed almost unanimously the need of developing

India on the basis of industrialization, which was to be self-sufficient in terms of foreign capital and reliant on indigenous capital goods. The public sector was given a critical role, and in the 1930s, there was a dedication to economic planning. The nationalist movement was a multi-layered, multidimensional process that engaged all segments of society, each with its own distinct goals and ideas for the future. Unlike the social reformers, Gandhi recognised some of colonial rule's detrimental effects on women's economic standing.

This realisation bolstered his resolve to form the khadi movement, which would provide a direct, open avenue for the masses of women to participate in the national battle. Additionally, Gandhi exploited women's involvement in the khadi movement to persuade males that women's equality was necessary for the Swadeshi or boycott campaign to succeed, an argument he eventually extended to India's ultimate independence and nation-building. Gandhi expresses his ideas on raising the level of living as follows: "I am not concerned in liberating India alone from the English yoke. I am hell-bent on liberating people from social constraints and economic reliance, since social and economic liberty should go hand in hand."

The British repressive reign had an effect on social, political, and economic situations. The prison letters detail all of the issues confronting the nations and provide an accurate picture of the time period in which they were penned. Each author responded uniquely and made an attempt to resolve the issues. Political prisoners' works are analysed from a sociopolitical viewpoint. For the analysis, we chose representative authors. In the pre- and postindependence eras, rather than focusing on all works chronologically, emphasis is placed on important authors' autobiographies, diaries, and letters. Autobiographies I. An autobiography is a piece of self-disclosure. Memoir, journal, diary, and letters may all be classed under the heading of personal revelation, which refers to the subject's conscious or unconscious selfportraiture. The Autobiography is a voyage down memory lane, a collection of "tranquillized feelings."

It is, in some respects, more insightful in its depiction of the period's drama and the principal players than any academic, historical account. Furthermore, the narrative is delivered with tremendous honesty, eloquence, and aesthetic ability. The creative imagination is fully engaged in the choosing of feelings, events, and personalities from the mass of acquired or recalled memories and information. What distinguishes the Autobiography as a masterpiece of art and

literature is its inimitable style of personal narration, its lyricism, the glow of poetry, the rapture at nature's beauty in all its changing moods, in the beauty of its flora and fauna, the searching self-analysis, and the candid comments on contemporary men and events that were shaping and becoming part of history. The Tale of My Deportation (1908) is the earliest of Lala Lajpat Rai's known jail writings (1865-1928). He was a member of the trio known as 'Lal, Bal, Pal' during the first decade of the twenty-first century's liberation movement. Not only was he an eloquent orator, but was also a prolific and diverse writer.

He was not only a publicist; he was a true patriot who authored a number of works of enduring significance that included his mature reflections on individuals and events. Lala Lajpat Rai's writings and speeches are replete with sincerity of purpose and impassioned advocacy for the enhancement of the national character and social efficiency. He was shot by police while leading a peaceful demonstration against the Simon Commission and died less than three weeks later. Lala Lajpat Rai was exiled to Mandalay, Burma (Myanmar) in May 1907 without being tried for his involvement in political unrest in the Punjab. He recounts his life in exile between 9th May and 18th November 1907.

It eloquently exposes the great leader's human side. He was, however, permitted to return after Viceroy Lord Minto determined that There really was insufficient evidence to indict his arrest on suspicion of subversion. Lajpat Rai describes the sweltering heat in the following manner: he paints of the political upheaval that erupted throughout Punjab, particularly Rawalpindi, Lahore, and Peshawar. He meticulously records the colonial government's reign, their oppressive administration, and their impact on the populace. According to his memoir, My Deportation, the situation in Punjab has deteriorated.

The arrest of the leaders in Rawalpindi and subsequent processes demonstrate that the Government has adopted a repressive policy. The Government has obviously chosen to target leaders regardless of their political beliefs and to terrorise the small fry and the general population. Arrests in Pindi are the first indication. t In another place, he describes the social circumstances that occurred at that era: Excuse this sermon. This, in my opinion, was required.

According to what I've heard, the Punjab has died and been destroyed.

Every aspect of public life has stopped to operate, and everyone is fearful. Lawyers have declined to represent "political criminals," and news organisations have discontinued publishing. All notions of friendship, love, compassion, comradeship, and fellow feeling have vanished. Everyone is looking out for himself, while the devil is looking out for the others. Lajapat Rai's six-month incarceration lent a new depth to Indian nationalism. Constitutional leaders who had staked their hopes with experiences on the Government started to lose ground in the nation as a result of this devastating blow.

The government's restrictive measures sparked outrage in many sections of the nation. Under such circumstances, the 'Moderates' views and ideology suffered a setback, and the populace became more open to radical political preaching. When seen in this light, Lajapat Rai's expulsion infused Indian nationalism with fresh vitality, dynamism, and drive. The Story of My Truth Experiments Gandhiji titled his book An Autobiography or The Story of My Experiments with Truth, indicating that he was mindful of doing something novel and novel. Gandhiji was, in the true meaning of the phrase, an original thinker, a guy brimming with the kind of creative thought that a writer need.

He appropriately named the magazines he founded, and his autobiography sheds insight on his creative thought as well. The autobiography's title is somewhat odd. Thus, a writer's mission is to create something fresh. Gandhiji penned his autobiography at a period when the custom of writing autobiographies was in its infancy. He said in the Preface of his autobiography that the inspiration for writing came from several of his coworkers. When he was in jail, which he refers to as 'Yervada Mandir,' he had a great deal of free time, and per the request of his colleagues, he began writing. Gandhiji's writings had a purpose; he desired to spread the values in which he believed. "There can be no place for deception in my works," he writes, "since I am a firm believer that there is no religion except truth and because I am capable of rejecting everything achieved at the expense of truth." My work cannot help but be devoid of animosity against specific individuals, since I am a strong believer that love is what preserves the world. In terms of providing ideas, I am rather unique. However, writing is a byproduct. Gandhiji communicated his thoughts and sentiments to the reader in a straightforward, unique, and remarkable way.

He wrote candidly and fearlessly, since he even liked his adversary. He acted with sincerity in his ideas, words, and actions. His manner reflects his heart's unmistakable honesty and candour. Indeed, his primary goals in writing were complete honesty, integrity, and candour. He said plainly and directly, "I write even as spirit moves me at the moment of writing." "I write in order to spread my thoughts." And again, he states: "The reader has no notion how to disseminate my concept of the constraint I must take in my subject selection and terminology."

This is a kind of training for me. It helps me to see within myself and identify my flaws. Frequently, my ego dictates a clever term or my fury demands a harsh adjective. It's a torturous struggle, but it's a worthwhile exercise to eradicate these plants. The battle for liberty was not only political; it was a struggle for the renewal of the nation's whole existence. The struggle's leaders were men and women of action, driven by a noble vision that included philosophy, science, literature, and a variety of other realms of culture.

For them, India's independence was an essential prerequisite for the country's successful and long-lasting rebirth. Additionally, they considered India's battle as a subset of the larger struggle of oppressed humanity, believing that India was fighting not just for its own independence but also for the greater goal of eradicating colonialism worldwide. As we turn the pages of this epic conflict's history, we discover something so uncommon that each incident included something unique and incomparable. To combat a vast empire without using weaponry and relying only on the strength of one's mind, will, and spirit would ordinarily be rejected as an impossible.

However, in hindsight, the boycott, swadeshi, non-cooperation, and civil disobedience campaigns seem to have been an inventive political experiment in keeping with the basic brilliance of Indian culture and the spirit of the times. Mahatma Gandhi's true power rested in his instinctive grasp of the people's capabilities and attitude. Gandhi believed in self-disclosure. He saw secrecy as an adversary of freedom not just of India, but of man. He revealed even the most secret thoughts of people.

He constructed a thorough picture of his intellect, heart, and soul through over half a century of active writing, speaking, and putting his beliefs to the test via action. For Gandhiji, writing was a means of expressing, clarifying, and revealing his thoughts and views. Additionally, writing helped him to examine himself. These essays established him as a distinguished writer among

Indian masters of the English language. His autobiography details his upbringing, schooling, and life in South Africa. The years 1915–1927 are covered in the fifth section of the book, when he records his experiments under forty-four different names. He awoke the Indian people by his words and the attraction of his personality.

He communicated their emotions with sobriety and restraint. He has an uncanny ability to choose the most fitting names for his pieces. His memoirs acquired popularity because to its chasing style and author's candid admissions. Gandhi spent a significant length of time imprisoned by the British, yet he never quit writing throughout that time. However, if Gandhi's jail experiences were so formative, why is there so little mention of them in his autobiography? One explanation is because *The Story of My Experiments with Truth* is a very selective narrative of Gandhi's life that, rather than trying to recount his whole life, utilises selected personal experiences to show moral "truths" and flaws.

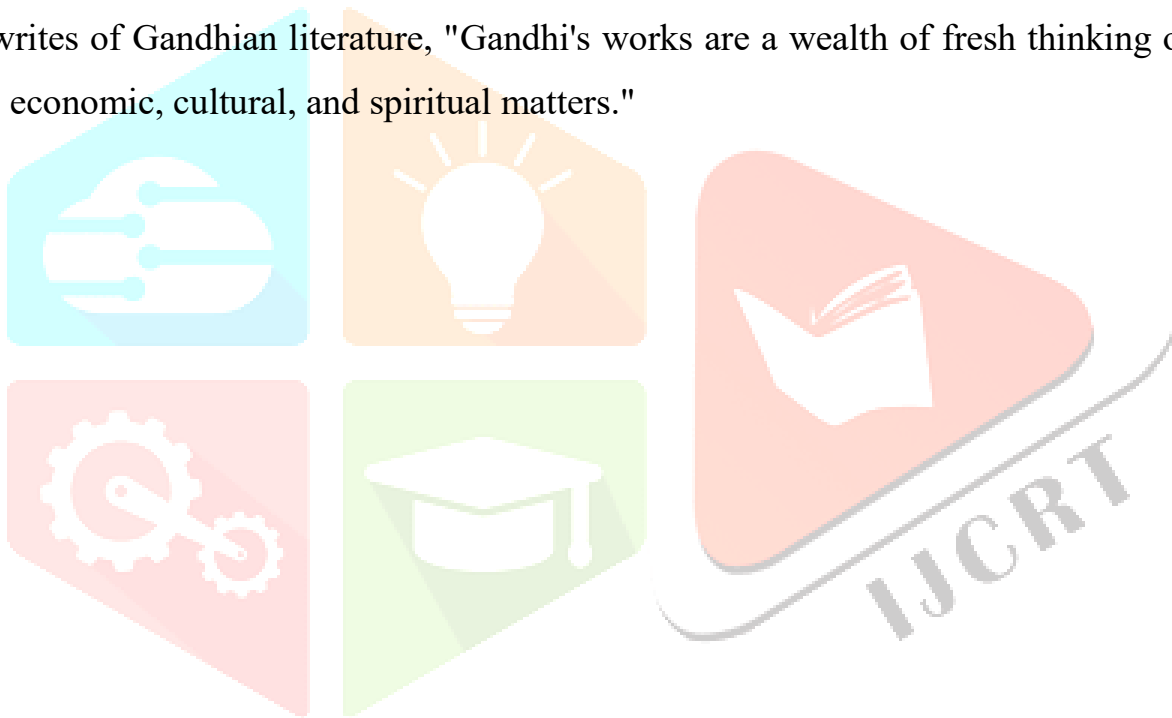
Gandhi's first jail experience in India left him outraged not just at the authorities' stubbornness and intention to deprive him of the "oxygen of publicity," but also at the behaviour of his fellow Indians—convicts and officials alike. Prison was no longer a "paradise" or even a useful paradigm for how Indian society may improve. On the contrary, he now saw jails as "hotbeds of vice and filth," teeming with corruption and a level of moral depravity he had not anticipated among Indians. Gandhiji's writings had a purpose; he desired to spread the values in which he believed. "There can be no place for deception in my works," he writes, "since I am a firm believer that there is no religion except truth and because I am capable of rejecting everything achieved at the expense of truth." My work cannot help but be devoid of animosity against specific individuals, since I am a strong believer that it is love that preserves the world... In terms of providing ideas, I am rather unique. However, writing is a byproduct. Gandhiji communicated his thoughts and sentiments to the reader in a straightforward, unique, and remarkable way.

He wrote candidly and fearlessly, since he even liked his adversary. He acted with sincerity in his ideas, words, and actions. His manner reveals the unmistakable genuineness and candour of his heart. Indeed, his primary goals in writing were complete honesty, integrity, and candour. Individuals who are unfamiliar with Gandhiji's demeanour and have only read his works are likely

to believe he is a priestly type, exceedingly puritanical, long-faced, Calvinistic, and a jerk, similar to the priests in black robes making their rounds.

However, his writings do him a disservice; he is considerably larger than what he says, and it is not quite accurate to cite and criticise what he has written. He transcends the words he has said. "A writer may be far more than the words he spins forth," he writes. A writer is his thinking, his desire, and his commitment, provided, of course, that he offers all of them an exterior habitation in terms of language: or else that is the urge for which he lives. Without it, he may be an idealist, a wise guy, a seer, but not a writer.

A playwright is more than a collection of words. In in A History of Indian English Literature, Dr. Naik writes of Gandhian literature, "Gandhi's works are a wealth of fresh thinking on political, social, economic, cultural, and spiritual matters."



## CONCLUSION

India's independence from British control was achieved by the concerted efforts of nationalists of various ideologies. These included leaders of mass movements, moderate and radical leaders, and armed revolutionaries. People willingly entered prison in India's huge prison system. Prison significantly influenced the personalities of political leaders engaged in the struggle against British colonial authority in pre-independence India. Prison was a matter of honour back then—a sacrifice made in the interest of the country. They were willing to give up all to protect the country. Some of them were arbitrarily detained. To stop others from engaging in militant activity, some of them were deported. While the majority of people believe that prisons are places where creativity is stifled, some of society's most significant literary and political masterpieces have actually been produced there. The solitude gives offenders plenty of time for reflection, and writing down their thoughts is a strong instrument for outreach and expression—both of which are difficult to come by in jail. In his book *The Vanishing Empire*, Chaman Lai expresses his experiences as "His Majesty's guest" in the jails and detention camps of India. The author, who was a visitor there not once, but four times, could create a sizable book on how Indian political prisoners are handled, with the majority of them receiving harsher treatment than murderers and dacoits.

However, because to space restrictions, he is only able to offer a few judgments about Indian jail life before describing his own experience as the "Happiest Jail Bird." Most of our country's leaders spent a lot of time behind bars during the fight for independence. Our story of the fight for national independence included prison. Prison, though a remote location cut off from daily life, encouraged famous people to express their thoughts while imprisoned, and this enormously compelled them to record their experiences in the tranquilly that was provided for them against their will. Because all literature is a product of its time and therefore necessarily reflects that time, it must also reflect the spirit of that time. It is not an exception in Indian literature. Prison served as a learning environment that encouraged moral renewal and self-purification. The difficulties of prison life, according to Nehru, are "mainly imagined," and he urged Indians to view imprisonment as "a sacred and beautiful place," a "castle," or even a "paradise." He



described jail as a place where "conscientious men" had "achieved tremendous things," using Bunyan and Tilak as examples.



## BIBLIOGRAPHY

### Primary Sources:

1. Advani L.K., A Prisoner's Scrap Book, New Delhi: Arnold Heineman, 1978.
2. Agarwal Sriman Narayan, Gandhian Plan, Ahemdabad: Navjivan, 1944.
3. Aurobindo, Tales of Prison Life, 1909, Pondicherry: Aurobindo Ashram, 1974.
4. Azad Abul Kalam, India Wins Freedom, New Delhi: Orient Longman, 1959.
5. Badashah Khan, My Life and Struggle, Delhi, Orient Paperback, 1969.
6. Balan C.A., In the Shadow of Gallows, Madras: Sagam Books, 1979.
7. Bhai Paramanand, The Story of My Life , trans. from Hindi by N. Sundra Iyer and Lai Chand, Lahore: The Central Hindu Yuvak Sabha, 1934.

8. Bose Subhas Chandra, In Burmese Prisons, Culcutta: The Netaji Research Bureau, 2009.
9. The Indian Struggle, Culcutta: The Kalpataru Agency, 1934.
10. Chakravarty Rajagopalachari, 1920, A Jail Dairy, Madras: Rochouse and Sons Ltd. 1941.
11. Chakravarty Syam Sunder, Through Solitude and Sorrow, Culcutta. The Kalpataru Agency, 1910
12. Chari A.S.R., Memoirs of an Unrepentant Communist, Bombay: Orient Longman, 1975.
13. Dange S.A., From Primitive Communism to Slavery, Bombay: Orient Longman, 1949
14. Desai Mahadev, The Day to Day with Gandhi, tr. Desai Valji G. Ahmedabad : Navjivan, 1953.
15. Desai Morarji, 77ie Story of My Life, New Delhi: S.Chand and Co 1979.
16. Dutta Ullaskar, Twelve Years of Prison Life , Culcutta. The Arya Publishing House, 1924.
17. Gandhi M.K., Story of My Experiments with Truth, 1927, Ahmedabad: Navajivan 1940.
18. Songs from Prison; Translations of Indian Lyrics Made in Jail, London: Allen and Unwin, 1934. - Yerawada Mandir, Ahmedabad: Navajivan Publications, 1932.
19. Ghose Barindra Kumar, The Tale of My Exile, Pondichery: Arya Office, 1922.
20. Hallikeri Gudleppa, Diaries of a Freedom Fighter, Belgaum: Prasaranga K.L.E., 2008.
21. Kumarappa J.C., Economy of Permanance, Ahmedabad: Navajivan Publications, 1934.
22. Kalelkar Kakasaheb, Even Behind the Bars, Ahmedabad: Navajivan Publications, 1961.
23. Lai Haridwari, 555 Days in Jail, Chandigarh: Printing Promoters, 1977.
24. Madhok Balraj, Reflections of a Detenue, New Delhi: S.Chand and Co. 197S.
25. Meherally Yusuf, My Trip to Pakistan, Bombay: Padma Prakashan 1944.
26. Narayan Jayaprakash; A Prison Diary, Bombay: Popular Prakashan, 1972.
27. Nehru Jawaharlal, An Autobiography, 1936, New Delhi: Allied Publishers, 1962.

**Secondary Sources:**

1. Aurobindo Pandit, M.P., Sri Aurobindo, Studies in the Light of His Thought, Pondicherry: Aurobindo Ashram 1957.
2. Gandhi M.K. Andrews Charles F, Mahatma Gandhi His Life and Ideas, Mumbai: Jaico Publishing House, 2005.
3. Bhattacharya Bhabani, Gandhi, The Writer, New Delhi: National Book Trust of India, 1969.
4. Chavan Shesharao, Mahatma Gandhi, Man of Millennium, Mumbai: Bharatiya Vidya Bhavan, 2001.
5. Chakrabarty Bidyut, M.K. Gandhi, a Historical Biography, New Delhi: Roli Books, 2007.
6. Fischer Louis, The Life of Mahatma Gandhi, New York : Harper and Row, 1950. Guha A.C., India's Quarter of a Century, 1921-1946, New Delhi: Publication Division, 19-87. IV Kher V.B. (ed.),
7. Stone walls Do not A Prison Make, Ahmedabad: Navajivan Publications, 1964. Khilani, India's Road to Independence 1857-1947, New Delhi: Sterling Publishers, 1987.
8. Muzumdar H.T., Mahatma Gandhi, Peaceful Revolutionary, New York: Scribner's Sons, 1952.
9. Nanda B.R., Gokhale, Gandhi and the Nehrus, London: Allen and Unwin, 1934. Patricia C. Marcello, Mohandas K. Gandhi, Mumbai: Jaico, 2009. Romain Rolland, Mahatma Gandhi, New Delhi: Vishwa Books, 1924.
10. Roy Choudhary, Gandhi the Man, Mysore: Geetha Book House, 1974.
11. Narayan Jayaprakash Dandawate Madhu, Jayaprakash Narayan: Struggle with Values, Bombay: Allied Pub. 1976
12. Deva Sahayam M.G., J.P. in Jail - An Uncensored Account, New Delhi: Roli Books, 2006. George Vergese ,
13. Jayaprakash Narayan : The Eternal Rebel, New Delhi : Rupa and Co., 2002.
14. Nehru Jawaharlal Moraes Frank, Jawaharlal Nehru, New York: Macmillan Company, 1956.
15. Naik M.K. The Discovery of Nehru: A Study of Nehru's Autobiography, Bombay: Orient Publications, 1987.
16. Narasimhaiah C.D., Jawaharlal Nehru, Mysore: Rao and Raghavan. 1960