



5. In recent times the field of Gandhi Studies have produced a number of critical works of scholarship on *The story of my experiments with truth* and *Satyagraha in South Africa*. One of these is by Claude Markovits, a French historian, who has argued that the Mahatma was the author of his own legend because he “managed to establish his autobiography as the main factual source for all his later biographies [...]”. Markovits concluded that Gandhi was keen to “control his own legend” and that he was “trying to cover his tracks so as to discourage all attempts at reading his trajectory [autobiography] in worldly terms.”

However, Gandhi himself seemed to have pre-empted this criticism in chapter 11 of Part IV of his autobiography, where he says:

“I understand more clearly today what I read long ago about the inadequacy of all autobiography as history. I know that I do not set down this story all that I remember. Who can say how much I must give and how much omit, in the interests of truth? And what would be the value in a court of law, of the inadequate *ex parte* evidence being tendered by me of certain events in my life? If some busybody were to cross-examine me on the chapters already written, he could probably shed much more light on them; and if it were a hostile critic’s cross-examination, he might even flatter himself for having shown up the hollowness of many of my pretensions.[...] I am not writing the autobiography to please critics. Writing it is itself one of the experiments with truth.”

From your own reading of Gandhi’s autobiography or parts thereof, explain your own views in relation to the arguments of Claude Markovits and MK Gandhi. (10)