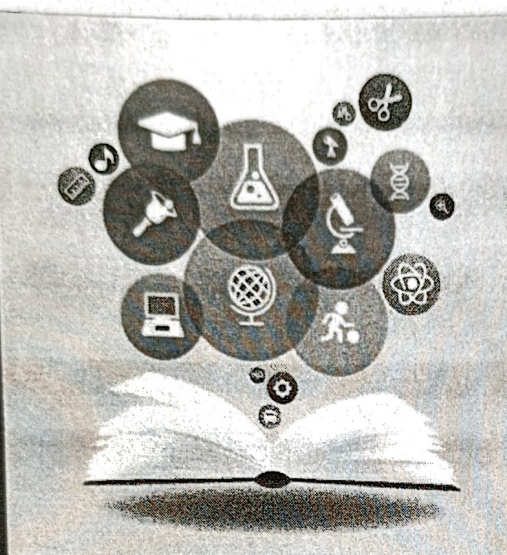


B.Aadhar

Peer-Reviewed Indexed
Multidisciplinary International Research Journal

February-2020



Chief Editor
Prof. Virag S. Gawande
Director
Aadhar Social
Research & Development
Training Institute Amravati

Editor:
Dr.Dinesh W.Nichit
Principal
Sant Gadge Maharaj
Art's Comm,Sci Collage,
Walgaon.Dist. Amravati.

Executive Editor:
Dr.Sanjay J. Kothari
Head, Deptt. of Economics,
G.S.Tompe Arts Comm,Sci Collage
Chandur Bazar Dist. Amravati



This Journal is indexed in :
- Scientific Journal Impact Factor (SJIF)
- Cosmos Impact Factor (CIF)
- International Impact Factor Services (IIFS)



42	The Idea about the 'Nation' – from Women's Perspective in the Indian National Movement. Dr. Sanjyot Apte	174
43	Contribution of Hon. Yashwantrao Chavan in Socio- economical development of India Smt. Surekha S. Shinde	179
44	Gender Justice In Modern India Dr. Suprabha P. Yadgirwar,	183
45	Harlem Renaissance: A Discovery of Blacks' Homeland in White America Prof. Mahendra Telgote	190
46	महाराष्ट्रातील पोवाडा : एक अध्ययन डॉ. सुर्यर व. मोडोड	196
47	Distribution of Rainfall and Coefficient of Variation in Vidarbha Region of Maharashtra State (2000 to 2016) Dr. Sadhana S. Khandar (Bhendkar)	198
48	Coolie: A Critique of Class Discrimination Dr. Kiran S. Khandare	203
49	ममता कालिया के उपन्यासों में स्त्री-विमर्श : एक अध्ययन डॉ. स्वर्णलता बी. वागडे	206



Coolie: A Critique of Class Discrimination

Dr. Kiran S. Khandare,

Professor in English, Shri Shivaji College, Akola.

Abstract: - Literature has always explored human values and their relevance in moments of crisis. Works of Indian Writers in India are no exception to this. The Trinity of this field namely MulkrajAnand, R.K.Narayan and Raja Rao played very important role in this context. MulkrajAnand is a writer who did not consider art for the sake of art. Anand is influenced by Mahatma Gandhiji's principles of equality, brotherhood and truth. He is known as the first Indian English novelist to deal with the tragic plight of the downtrodden of Indian society. Most of his novels deal with the injustice, the inhuman treatment, the degrading humiliation and cruelty by an orthodox and caste-ridden society. In this article my aim is to critically analyze Anand's epoch making novel Coolie a victim of class discrimination.

The Trio namely MulkrajAnand, R.K.Narayan and Raja Rao played very important role in giving the particular direction to Indian writing in English. MulkrajAnand is known as the first Indian English novelist to write about the tragic plight of the downtrodden in Indian society. Infact, Anand is a non-Dalit writer but his sympathy lies with the Dalit people. He is in the favour of equality. In most of his novels he deals with the theme of the injustice, the inhuman treatment, the degrading humiliation and cruelty by an orthodox and caste-ridden society. He is a committed writer and hence he considers art as a tool of service to humanity. Being a follower of M. K. Gandhi and his philosophy portrays the human suffering in his writings. He has deep sense of involvement with his subject and society. All his novels right from *Untouchable* to *Morning Face* reveal a consistent philosophy of humanism. He believes in the dignity of man. Anand's love for human being is major characteristic of his novels. In this paper an attempt is made to present a critical analysis of *Coolie* in the direction of class discrimination. It is all about the violation of human values and the universal theme of social injustice, that is, class antagonism and class exploitation.

As literature is the mirror of society it fulfills its function of exploring human values and its relevance in moments of crisis. Anand deals with the theme of tradition versus modernity and handles it with great artistic power. His selection of protagonists like Bakha as a sweeper, and Munno as coolie was indeed revolutionary trend so far as the subalterns are considered. (Shloka 69) According to K.R.S. Iyengar, Anand became the advocate of

downtrodden and unprivileged. Further he remarks that Anand explores the by lanes of the contacts and the pagents, the sepoys and the working people. (Nair26) He is more concerned with poverties and tributes and deals with the untouchables and the urban labourers. His novels are concerned with all form of social discriminations wherein he attempts to telescope the Indian nation and its ambient structure. Hence this novel got immense popularity for its depiction of the injustice of Upper class society committed on the social outcaste.

Caste and class barriers were so powerful in those days that the untouchables and poor were not given equal treatment. Anand's novel *Coolie* occupies an important place in the fictional canon of Mulkraj Anand. The reformist zeal of Anand is visible in *Coolie*. This novel is a true picture of the exploitation of the poor and emerges as a powerful tragedy. It also expresses some basic tenets of Anand's humanism not as a matter of preaching and propaganda but as they are incorporated in character, situation and story. This novel also expresses his firm belief in the essential dignity of man whether he is rich or poor. He selects a poor and hilly boy Munoo, as the hero of his epic novel. Munoo dominates the novel from the beginning to the end. Anand narrates that Munoo is a victim of circumstances and forces that are made by society which brings Munoo's tragedy. Being humanist Anand tries to convey that most of our problems have been created by man. So they can also be solved by man. Anand laments that Munoo is treated as a beast of burden, a coolie as if coolie were no human being. Anand not only portrays the human suffering but also provides solution.

Anand's answer to the degradation of human being is humanism, a creed of love for all men. *Coolie* is a depiction of the economic exploitation of the lower section of the society. It is regarded as a classic of modern India. It portrays the wide gap between the powerful and the powerless. It is a veritable saga of unending pain and suffering of Munoo. His journey starts from the house of his uncle and aunt. He passes through several diverse situations - as a domestic servant, a worker in pickle factory, a coolie in Daulatpur city market, a labourer in acotton mill in Bombay and as a rickshaw coolie. He dies a tragic death at the age of sixteen. Before he dies Munoo is subjected to exploitation at the hands of various exploiters. Anand gives vivid description of his suffering. The novelist narrates:

There are only two types of people in the world: the rich and the poor...and between the two there is no connection. The rich and the powerful be magnificent and glorious whilst opulence is built on robbery and theft and open warfare are honoured and admired by the whole world and by themselves. You the poor and the humble you the meek and the gentle wretches that you are swindled out of your rights and broken in body and soul you are respected by one and you do not respect yourselves.

Conclusion

By portraying the protagonist like Munoo in *Coolie*, Ananda small scale critique of the situation of downtrodden class prevalent in those days in Indian villages. His intention was not to derive any kind of pity and sympathy on the basis of poverty and helplessness but to put forth the reality. In fact he has a great esteem for deprived people like Munoo. So far as the readers are concerned these two protagonists win our admiration and we come to the conclusion that they are great in their own right and deserve our full praise. They suffer with extra-ordinary patience that is truly heroic. Undoubtedly the people like Munoo suffered intensely in the past but they have paved the way in bringing equality and brotherhood being observed in the modern time society.

Works Cited:

1. *Shloka, A Biannual Journal of Literature in English, Sept. 2006, Vol II No.3 P. 69.*
 2. M. K. Naik and Shaml A. Narayan, "Mulkrainand and the two Untouchables" Indian English Fiction a Critical Study. Pencraft International, New Delhi 2009, p. 26
- Note-All textual quotations are taken from Mulkrainand's *Untouchables*. New Delhi : Orient Paper Book, 1970.