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## THE BRUTAL SUBJUGATION OF MUNOO IN MULK RAJ ANAND'S *COOLIE*

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### Abstract

In Mulk Raj Anand's novel *Coolie*, a young child named Munoo from the town of Bilaspur is depicted as a victim of poverty and leading a miserable and pitiful life. Destitution, exploitation, famine, egotism, greed, and brutality are all factors that have contributed to humanity's calamity. Munoo's disastrous fall from grace was not the result of fate or God; rather, it was the result of the society in which he was raised. He has become a victim in his own life as a result of the impact of these factors on him. He reminds me of the main character in Galsworthy's story. He is a well-known figure all over the world because he has come to symbolize the plight of the underprivileged. The novel's depicted socioeconomic forces of exploitation and poverty have a significant impact on Munoo's life. The story depicts Indian culture and customs for the reader.

### Discussion

*Coolie* depicts rural life, urban slums, and a hill in the Himalayas called Simla, all through the eyes of the characters. This book accurately depicts the difficulties that people living in poverty face in today's world. Anand, for example, can weave humor into the story of *Coolie* even when exposing exploitative practices. Munoo's first employer as a domestic helper, a British man, expects her bank clerk to keep him entertained. Extensive preparation has been made to leave a lasting impression on the manager. Munoo, the household assistant, must carry out the specific responsibilities assigned to him. Because of his recent return from rural life, he is unable to fully comprehend this plan. As expected, the boss is unimpressed in any way, which is exactly what we hoped for. It's amazing how Anand can turn

a serious subject into something light-hearted. Anand discusses a wide range of social issues in his writings, from poverty and hunger to exploitation, degradation, and oppression of the underprivileged to social problems and brutal cruelty.

Throughout the study of the book *Coolie*, there been shown many themes of hunger, starvation, and deprivation. Poverty, class consciousness, and racial relations are among them. This book, which focuses on labor issues in both industries, features domestic servants and textile mills. Munoo, an orphaned country boy from the Kangra highlands, embarks on a journey to find work to support himself and his family. Working as a maid in a Sham Nagar home owned by a middle-class urban family is one of his many responsibilities. He worked in Daulatapur's bazaar, as a cotton factory

laborer in Bombay, and as a rickshaw puller in an Anglo-Indian household in Simla — a demanding job that results in rapid consumption and death. Brutality, selfishness, greed, and poverty have all conspired to produce this social disaster. Munoo is one of many people who suffer from starvation, famine, humiliation, and misery. He is a worldwide figure who is suffering greatly as a result of these adversities. Starvation is a major theme that arises regularly in Anglo-Indian literature. Hunger and its accompanying agony have been explored in the works of the writers. The courageous battle of the principal character Munoo over hunger and poverty raises him to the stature of a heroic figure in the novel *Coolie's* depiction of the issue of hunger. Anti-hero fiction is a popular genre, and this work is no exception. An average porter gets elevated to hero status in this way. The Coolie suffering of Munoo, the Coolie, reaches epic proportions in this tale, and it becomes relevant to everyone on the planet.

It has been noted that the novel *Coolie* by Mulk Raj Anand presents a vivid representation of life in its darkest times, which is fitting taking into consideration the fundamental theme of the book. The author Mulk Raj Anand narrates the narrative of Munoo, a young boy from India who was abandoned by his parents and has a desire to travel the world. To fulfill this goal, Munoo engages in several different occupations and adventures. The most important aspect of this book is Anand's research into Munoo's thoughts and feelings, as well as Munoo, 's recounting of the most difficult times in his life, up until the point where he passed away. However, the value of the book is not just dependent on this one aspect. The melancholy that permeates this life tale is never going away, and things are only going to get worse from here on out. This book is a literary treasure thanks to Anand's insightful insights and studies of human nature, which are abundant throughout the text. Storytelling is one of Anand's inherent abilities. Reading this story is a wonderful experience. It is said that Munoo, a poor Indian laborer, spent his youth in the hills and that he develops his aim of inventing the machine as he works his way through a series of menial jobs while traveling to practically

every corner of India. This information comes from a story that was written about Munoo.

A review of Mulk Raj Anand's novel *Coolie* has highlighted that it portrays life in its darkest moments, which is appropriate given the book's central theme. Author Mulk Raj Anand tells the story of an orphaned Indian child, Munoo, who aspires to explore the world by working in a variety of jobs and experiencing a range of cultures. He is shown in the first few chapters of the novel as a contented country dweller. Early in the book, he is depicted as a little boy living in a rural area with his family, grazing cattle, stealing fruit from the trees, and leaping between trees "like a monkey." It was only natural for him to have fantasized about all the lovely things that the villagers talked about... but machines, like those he had learned about in his fourth-grade science primer, piqued his curiosity. That's not the case for the orphaned youngster who must leave home to work in the big city. "He had dreamed—of course—of all the lovely things that the village folk spoke about." It wasn't until the end of his examinations here that he planned to head to the city, where he could learn the art of machine-building on his own. It is not simply a symbol of a little boy's desire, but also the possibility of social advancement and entry into a commodity culture that would bring "all the great things" of the town to Munoo through the use of the machine. To put it another way, the machine depicts the aspiration of a young child for a better future. It also seemed to offer a more advanced economy, one in which he could use his education to make machines rather than work as a monkey or a machine.

As a servant, Munoo's commitment to the machine becomes paradoxical since it brings attention to the fact that he has no prior experience with modernity and exposes him to the risk of being mocked. To portray Munoo as naive, the story employs an overtly personal tone that focuses solely on the character of Munoo. He walks in from the kitchen, carrying some damp utensils, and exclaims, "He felt emboldened," as the lady of the house begins to play the phonograph. After hearing the music, touching the singing machine, and thinking, "Wow, how fortunate I am to be serving in a house where there is such a wonderful device." Aside from

wanting to see and hear the singing machine, he also wanted to get his hands on some of the songs. (29) Rather than following a plot line, the story is guided by Munoo's innocence, which can only hint at the larger picture. A monkey-like dancing routine ensues as he lets himself get carried away by the music, hoping that his nimbleness will be a hit with the children in the family.

Coolie's power comes from a different source, namely language, which Anand emphasizes as a tool for oppression as well as a vehicle for liberation. It is from this alternative road that Coolie has the power potential. As soon as the woman says the word, it immediately elevates Munoo to the realm of the otherworldly. As soon as she calls him a monkey, something happens. Munoo's fate is decided in the framework of the plot of the novel, and no amount of dramatic irony can alter that fact. His efforts to become fully human are hindered. Coolie, a disparaging term used throughout the story, has the same effect as the previous example in other parts of the story. In this way, the workers are placed in a distinct category from the rest of the characters, almost as if they were untouchables. Anyone with the social status to call others "coolies" does so of their own volition, which just widens the chasm between them and the rest of us.

Anand's admiration for the underdog influences and shapes Coolie. A novel that is both an example of his artistic brilliance and a reminder of his limitations is yet another example of his compassion for the underprivileged and wrath against the callous rulers. Anand in Coolie is enraged by the widening wealth gap between those who have and those who don't in the present capitalist society. That gap between rich and poor in India was greatly increased by the British and their Indian stooges, according to Anand. On behalf of workers who are being exploited, Anand, a true Marxist, appeals for fairness and justice. He uses a few individuals that serve as saviors to *Untouchable* to emphasize the importance of what he's saying. The novel Coolie focuses on the social evils that flow from an unfair economic structure Munoo's bravery that sets him apart from Bakha, the protagonist of the novel, in that he takes the initiative to run from the things that are making him miserable. The story

of Coolie is depicted on a wide canvas, with a wide range of people depicted in a rainbow of colors. The protagonist of Anand's story, a scavenger, was shown through the usage of the stream-of-consciousness approach. In this work, Anand chooses diversity and extension over economy and compactness to highlight the severity as well as the pervasiveness of the repressive class consciousness issue. Anand, It's Anand's mission to show that no corner of our country is free from the confines of caste prejudices. All municipalities are vulnerable to the destructive consequences of class inequalities, whether they are little villages or huge metropolis areas.

Additionally, Anand analyses the tensions and constraints brought on by the growing economic structure and increased trade. Tracing the causes of these stresses and strains is what he does. Because of a shift in the economic activities inside the society, many have abandoned their spiritual beliefs and idealistic ideals. In today's world, financial concerns cannot be understated. A poor person is entirely out of place in the company of persons who have established themselves financially. Being perpetually short on money leads to an inferiority complex, which can significantly reduce one's mental capacity over time. He'll be pushed to the point where he'll give up on what little promise he still has. We intend to shed light on the problematic nature of current societal hierarchies through the use of the character Munoo. The protagonist of Anand's prose epic is Munoo, a coolie from his Amritsar neighborhood who works in a pickle and jam factory. Amritsar's Anand Nagar was home to the factory. Munoo has dreams and desires, yet he is frequently thrown off course like any hero in a picaresque tale. It's common for the hero to want to leave the current world when it becomes too harsh, even though destiny plays an important role in his or her actions. It's hard to reconcile how his life is both the result of his own choices and a predetermined ending. It doesn't matter where in the world Munoo goes, the plight of the coolies is the same everywhere he goes. In addition to being exploited and mistreated, they are also abused. Munoo is exploited at Sham Nagar, Daulatpur, and Bombay, among other places. During his time in Simla, an

Eastern European woman sexually exploits him. The relocation of the coolies will have no impact on the resolution of their current dilemma. The only things that change are the exploiters and their methods of exploitation.

Unfortunately, Munoo is still a victim of his environment. In India, the rising power of the working class is not elevated to the position of this man. The portrayal of Munoo as a hapless victim was in accord with the prevailing revolutionary current at the time. Coolie's possible linguistic play can both obscure its literal meaning and empower those who wield it to enslave those around them, as Anand points out. The novel's alternative political logic relies heavily on the question of the inability to control words and the inability to confine their meaning, even within the multiple power hierarchies that surround them. This is because words have multiple meanings. It's what Derrick Attridge refers to as "the remainder" in the context of Joycean literature, which refers to that part of language's workings that we often overlook despite their necessity. This discovery bears a striking resemblance to that made by Derrida. By shifting from semiotics to sound as the major linguistic center, the novel's social landscape is subjected to an additional level of complexity.

Using a style of meaning-making that isn't covered by traditional discourse power structures, the workers begin to assume power. This is true for both English and Indian languages. When employees begin to use force, they leave behind a language residue that has political meaning. At this speech's conclusion, we sense the prospect of collective action among the disenfranchised crowd and watch Munoo rise to actual political involvement, which is one of the novel's most moving scenes. Furthermore, this monologue is one of the novel's most powerful. After successfully breaking up a strike by dividing Hindus against Muslims, this event brings together coolies as a group who are in control of what is left: play and language power, free from British and Indian overlords' constraints. Anand is one of the most vocal defenders of the rights of underprivileged groups in society. The novels he has authored reveal the inhumanity that was committed against the ostracised people of society. His works,

according to Premila Paul Sudhakar, "display a triune understanding of the inhumanity of man, his exploitative character, and his future redemption." Premila Paul Sudhakar (Sudhakar, Premila Paul.1985: 2) As a child, Anand was raised in Punjab, a province of India. He was the first to realize the huge size of the rich exploiting the poor when this occurred. It's no coincidence that Punjab is the scene for so many of his stories about people being exploited.

Munoo has to deal with starvation and malnutrition in Daulatpur. This scenario depicts the mistreatment of Prabha Dayal by Ganpat, Prabha's business partner. When Prabha Dayal's pickle business goes bankrupt, Munoo is forced to work as a coolie in the grain market and then the vegetable market to make ends meet. In both cases, he is reduced to the status of a mere beast of burden. Coolies battle for low-paying positions in the grain market, where they are all naked and hungry. It's a ferocious battle out there. In the story, Munoo and the other coolies who worked at the grain market were subjected to a harrowing experience. His skin takes on the hues of the surrounding landscape. Despite the fierce competition in the vegetable market, he receives pitiful wages. A police officer scares Munoo out of his senses, and he flees in terror until a kind-hearted elephant driver comes to his aid and helps him go to Bombay from the Railway Station. Munoo is subjected to misery and hardship that he cannot comprehend in Bombay. The working conditions in Sir George White's cotton mills are far worse than what Munoo had to undergo in the pickle plant. People like Munoo are depicted in this book by Mulk Raj Anand in terrible detail. Life in Bombay is a living hell for Munoo and his fellow Indians. They are both half-starved and half-naked, and this is how they live. In terms of housing, there isn't a single provision. When they work in the factory, they are exploited by Jimmie Thomas, who takes a significant cut of their wages, and by the Banya, who gives them credit to buy the stuff they need. Banya pays Jimmie Thomas the commission, and he in turn pays Jimmie Thomas the commission. For most of their lives, they are subjected to constant humiliation, exploitation, and cruelty.

During this final stage of Munoo's tortuous voyage, he is employed by Mrs. Mainwaring in Simla as a household servant, rickshaw-puller, and playboy. He is reprimanded and harassed by Mrs. Mainwaring when he refuses to play the part of a playboy for her. At the tender age of sixteen, he is cradled by his best friend, Mohan, as he succumbs to his final illness. Munoo, the protagonist of the tale, tells the untold narrative of the millions of starving Indians who are beaten, tortured, and mocked until they die of famine, anguish, and disease because of their treatment as if they were beasts of burden. As a result, Munoo is also a victim of the current circumstances. Munoo is a well-known persona around the world, a larger-than-life figure who represents the plight of the country's many starving citizens. Several Munoo's are forced to endure this agony. However, he is a symbol of the thousands, if not an infinite number, of people who suffer from extreme poverty. It was decided that Coolie would be the book's name, rather than the protagonist. This was done to emphasize Munoo's omnipotence. The protagonist's principal concern throughout the book is the exploitation of the underprivileged by the forces of capitalism and industrialism. These forces have infringed the right to the happiness of a simple, landless orphan. It's a good thing Munoo succumbed to his disease and died. Mother India tells Munoo, "We belong to suffering!" as she cradles him in her arms. Mother India tells Munoo, "My love."

Another major subject running through this novel is the idea of decay. Everything that has happened in Munoo's life shows that he has never achieved anything. He was plagued by a string of bad luck. His tragedy, squalor, and disease, as well as his plight and deteriorating living conditions, were very certainly predetermined. On the chessboard of life, he was much like a piece of predetermined destiny. It is not Munoo who is a rogue; rather, it is the rogueries that occur in the world that make him a rogue. He has to move from one position to the next. As an alternative, he accepts his position in life with calm confidence. He's not complaining about starting his first job at the tender age of fourteen. Without a single protest, gesture, or act of defiance, he bears all of his misery resignedly. During his

tenure as a boy servant in Babu Nathoo Ram's family, he endured a great deal of hardship without actively contributing to it. He is subjected to long hours of work, verbal abuse, and reprimands for blunders. In addition, he is fed only the tiniest amount of food, which isn't enough to maintain his body and spirit strong. Throughout his ordeal, he exhibits a remarkable amount of stoicism and resignation. Neither his meager three rupees per month pay nor any other necessities are ever provided to him. He's been abused in the past. Munoo is obliged to patiently face his punishment as a result of his uncle's lashing when he expresses his dissatisfaction. When all of this suffering and dishonor becomes too much for him, he makes a break for it and leaves Sham Nagar. He is enraged even though he does not speak out for himself or express his thoughts. With such a submissive attitude, it's hard to see many men of his age being able to bear such agony and disgrace with such ease.

As the story progresses, we watch the character of Munoo erode. As a result of his circumstances, which include being an orphan, he has lost all sense of dignity and self-respect. He is entirely helpless in the face of random events, and he is unable to prevent them from happening. He's in the same compartment as Prabha Dayal, and he's sitting immediately beneath her. This is just a coincidence. He ended up working at the pickle plant by chance, and he was forced to watch helplessly while Ganpat hurled insults, slurs, and kicks at his helpless head. His master's honour requires that Prabha do everything in his power to save a few coins when his fortunes begin to decline. It's still possible that the other coolies will force him out of the grain market, and an angry policeman will scare him away from the train station. In all cases, he was the one who allowed himself to be pushed aside. His actions suggest he is in a state of acute dread for his life as he tries to escape. Luck and a series of misfortunes bring Munoo to a sympathetic elephant driver who helps him go to Bombay. In contrast, Munoo accepts everything as it comes and does not try to fight it. He does not try to change the course of events on his own. He is receptive to other people's ideas and does not reject them. Another coolie's proposal to switch things up spurred his

desire to visit Bombay. He bumps with Hari and his family again at Victoria station in Bombay by pure chance. Hari is the one who takes Munoo to Sir George White's cotton mill, where he agrees to labour without a word of complaint. He accepts the odd circumstances that have led him to this point in his life with a smile on his face. To accommodate Hari and his family, Ratan invites him to move into his crawl with him.

Munoo has been subjected to inhumane treatment, as is evident from the video. This innocent observer must bear witness to the world's ills. His inability to stand up for himself is a major factor in his status as a victim of degrading treatment. Because of his position as an outcast, he lacks the intellect and strength to stand up to the intricate machinery of economic and religious persecution. Citizens of capitalist societies such as those who face the same predicament as Munoo must accept their fate with resignation. They don't have the luxury of making a choice. Many of Munoo's problems stem from British colonial rule and the industrial revolution, both of which were ushered in without appropriate regard for the need for social change. In the context of a capitalist society, the story of Munoo's existence raises questions about the meaning of freedom. Anand believes that for Munoo and millions of other people, freedom means nothing more than being thrashed violently from pillar to post. That's why this piece centers on the terrible rejection of an ordinary farmer's fundamental right to happiness. They are a landless and simple protagonist. Because of Munoo's poverty, hunger, malnutrition, and degradation, he now faces this painful denial of life. The game of Munoo is a universal pastime, not just in India, but around the world. According to Munoo's demeanor, he is a child at heart. Human greed and selfishness, as well as poverty and exploitation, resulting in him becoming a victim. Because he is ignorant of the crooked practices that exist in the world, he is first thrilled about city life.

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