

CHAPTER III

FINDING AND DISCUSSION

Day & Foulcher (2002, p.3) said that "colonial power relations and their effects were not obliterated with the end of the European colonial empires, and we continue to live with and in colonialism's shadows, rather than beyond it." Therefore, the traces of European influences in many Eastern countries still can be identified easily. One of the traces is the exploitation towards the working class in India. Based on the reports by Rowlatt in November 12, 2016 (from *bbc.com*):

Plantation owners in India are obliged by law to provide and maintain adequate houses and sanitary toilets for workers, yet we found tea workers living in homes with leaking roofs and terrible sanitation... We found living and working conditions so bad, and wages so low, that tea workers and their families were left malnourished and vulnerable to fatal illnesses, (para. 9-11).

The unskilled labors in India are still exploited severely by the capitalist. They are still not provided with a safe and comfortable place to live and paid with a very low wages. These are some of British colonization traces in India. 70 years since India gained their independence, and the influences of British's ideology and its capitalistic system in economy are still alive in India.

The timeline of British colonization in India is started from the early 18th century until the mid of 20th century. Its domination is divided into two parts of authorities. The British East India Company (BEIC) dominated the land after the Battle of Plassey ended in 1757. The BEIC dominates the land from 1757 until 1858 and the British settlers called *British Raj* from 1858 until 1947. It is a 190 years of

colonization era before India becomes an independent country. Hence, the influences and impacts of British colonization must be incredibly profound in India. Some of its biggest involvements in India is in the economy and social aspects of Indian society. The process of tracing back the history of British colonization in India can help to find out how profound the influence of British in India during the colonization era and also the roots of many social problems happened in India until now.

The postcolonial study on Indians' social phenomenon during British colonization era specifically presents the influences and impacts of British in the life of Indian unskilled workers depicted in the novel *Coolie*. The afflictions of Indian unskilled workers are shown through the story of a young unskilled laborer whom experiencing many different types of jobs in the cities. In this section, the explanation is divided into two parts. The first part consists of explanation of British's influences in Indian society. The second part consists of the indirect impacts of British colonization in the life of Indian unskilled workers presented in the novel *Coolie*.

3.1 The Influences of British Colonization in India

The novel *Coolie* depicts a socio-cultural phenomenon happened in the early 20th century of India. Therefore, based on the process of retroactive reading, some dialogues and descriptions are chosen and sorted based on its contexts to point out those historical phenomenon to the readers. In this section, the British influences in India presented in *Coolie* are divided into two different parts. The first is the

influences in Indian culture and the second is the influences in Indian economy system and condition.

3.1.1 Culture

Said (2001, p.369) stated that "the nations of contemporary Asia, Latin America, and Africa are politically independent but in many ways are as dominated and dependent as they were ruled directly by European powers." British as the European colony in India, strengthens its power through the economy sectors of India. The establishment of British East India Company (BEIC) and its position in India makes the British colony becomes the ruling class in Indian society. On the explanation about hegemony, Ashcroft *et al.* (2000, p.116) explained that:

Domination is thus exerted not by force, nor even necessarily by active persuasion, but by a more subtle and inclusive power over the economy, and over state apparatuses such as education and the media, by which the ruling class's interest is presented as the common interest and thus comes to be taken for granted.

British position in India as the ruling class gave them the rights to have the biggest domination in India. They dominated the society with their power in economy. Many social aspects were changed in India including the cultural aspects of Indian society.

The most recognizable changes presented in the novel *Coolie* are the change of Indian cultural aspects such as custom, caste and language. English language as Vijayalakshmi & Babu (2014, p.1) stated is "the most important language of India. After Hindi it is the most commonly spoken language in India and probably the most read and written language in India." The teaching of English language was

started during British colonization in India, Macaulay in his *Minute to Parliament* said that “a class of interpreters between us and the millions whom we govern – a class of persons Indian in blood and colour, but English in tastes, opinions, in morals, and in intellect” (as cited in Ashcroft *et al.*, 2000, p. 140). British as the colonizer of India, built some formal institutions for the higher class of India to learn English. Vijayalakshmi & Babu (2014) believed that the institution is built to provide the Indian interpreter for the British, to smoothen its domination process in India. The colonizer’s language became one of the most important elements in the colonized land. As presented in the novel *Coolie* (1936), the British involvements in languages in India can be seen in the description of the surrounding conditions in Bombay:

He fell to reading the signboards of the various shops. Each shop has invariably two, three and sometimes four boards. And, whether it was on that account or because the street abounded in doctors, he read the names of at least fifteen, written out in huge letters in both Hindustani and English, with all their degrees and titles. Dr Hira Lal Soni, MB, BS (Punjab), LRCP, MRCS (Eng.), DTM (Liverpool), DOMS (Bristol). (Anand, 1936, p.71).

The use of English language in the signboards became a natural act in India. Based on the quotation, many signboards in Bombay are written in two languages, Hindustani and English, along with the title of the owner, “Dr Hira Lal Soni, MB, BS (Punjab), LRCP, MRCS (Eng.), DTM (Liverpool), DOMS (Bristol)” (Anand, 1936, p.71). The doctor put several titles that she got from many different places. This is a social phenomenon as Vijayalakshmi & Babu (2014, p.1) explained that “English symbolizes in Indians’ minds, better education, better culture and higher intellect”. The titles are written along with name of places in England such as

Liverpool and Bristol. The English words used on the signboards and the displayed titles and places in England are used by the Indian, the upper class of India to show their educational background and intelligences. Based on *Coolie* “the Angrezi speech which the village school teacher should be learnt by all those who wanted to be come Babus.” (Anand, 1936, p.10). The English language was used to communicate with the British officials in India, and it was also used to show that they are the Indians whom minds are not different from the British, as they have a great educational background and intellectual minds, just like the British people in India.

Another profound description in *Coolie* showed how high the position of English language in India is “‘He is *bithot tikkus!*’ said a young Hindu student, who affected an English accent both to impress the illiterate peasants and to live up to his strange conglomeration of English,” (Anand, 1936, p.63). In that description, the words “*bithot tikkus*”, based on Agrawal is a “mispronunciation of ‘without ticket’,” (2006, p.69). The student tried to mimic the British by using an English words to speak with the folks in the train. He used it to maintain and showed his position as the higher class. The use of English in Indians’ everyday life then was not merely for a communication tools but also as a characteristic attached to them to show their position in society, the civilized people with a better educational background and higher social strata. This situation where people started to use English in their daily life has two opposite impacts, first, it can enriches the culture of India with the existence of Hinglish, but at the same time it also used by the upper class to draw the line between the upper class and the lower class that might be one

of the elements used in Indian society to discriminate others during British colonization era in India.

The second cultural changes in India is the social strata of its people. Before British colonization happened in India, the Indian people were already had their own system called as caste. As Gandhi (1936, p.226) said that:

Caste has nothing to do with religion...It defines not our rights but our duties. It necessarily has reference to callings that are conducive to the welfare of humanity and to no other. It also follows that there is no calling too low and none too high. All are good, lawful, and absolutely equal in status.

The change on how the Indians treat other people based on their social strata is happened because of British strong influences in India. There is a shifting of social class from the caste system to a new different social class based on economy status. Based on *Coolie*, "Caste did not matter. 'I am Kshatriya and I am poor, and Varma, a Brahmin, is a servant boy, a menial, because he is poor. No, caste does not matter.'" (Anand, 1936, p.55-6). As depicted here, the caste system called Varna which classifies people based on its occupational background into Brahmins, Kshatriyas, Vaishya and Shudras, are shifted to a new kind of social strata. Munoo is part of Kshatriya, but because he is poor, he is not considered as the higher class in Indian society. The caste system did not really matter at that time, the only thing matter in Indian society was the economy background of its people and their relations to the British. Only the rich and the one closed to the British that can be categorized as the upper class people in India at that time.

The European country such as British also known with their Eurocentrism. Pop (2008, p.1) said that "*Eurocentrism* is the practice, conscious or otherwise, of

placing emphasis on European (and, generally, Western) concerns, culture and values at the expense of those of other cultures.” The concept of Eurocentric is also seen as the concept where the European colony is better than any other colonies. This concept was adopted by the colonized people in India. The explanation of mimicry based on Ascroft *et al.* (2000, p.139) is “when colonial discourse encourages the colonized subject to ‘mimic’ the colonizer, by adopting the colonizer’s cultural habits, assumptions, institutions and values.” The Indian people as the colonized people mimicked the colonizer’s acts.

‘Strange,’ he said to himself.

What was the idea of pouring milk from one jug and tea from another? For, at home, his aunt boiled milk, tea leaves, sugar and water all in a big saucepan and poured it into brass tumblers, ready to drink. And then, what was the use of burning that funny fat bread before eating it? He had never seen English bread before in his life. (Anand, 1936, p.25)

Based on that description, Munoo is curious about the way Babu drinks his tea. The process of making tea in India is usually done by mixing all the ingredients together in a saucepan then ready to be drank directly, while Babu, an official of Imperial Bank who tends to work with British officers, mimic the British way of drinking tea, by separating the milk and the tea in different jugs then mix it later by themselves in their cups. The British was considered as the civilized people, the colonized tried to change their way of life, their way of thinking, so they could also be categorized as the civilized people in India.

The third change in Indian culture is custom. It is presented in the description of Munoo as the main character of *Coolie* when he experienced a culture shock in Shampur. He thought he will be treated as a guest:

He had thought that he would be able to sit down when he reached his destination, and that he would be given food according to the custom which prevails in all Indian homes of offering food to guest and visitors at whatever time of the day they arrive. Instead he was being asked to go on an errand the very minute he arrived. 'Perhaps the customs in the towns are different,' he thought, with a sinking feeling. (Anand, 1936, p.13)

The concept of treating a guest in our own house is generally applied in India, "according to the custom which prevails in all Indian homes of offering food to guest and visitors at whatever time of the day they arrive" (Anand, 1936, p.13). Munoo as a person who just arrived in another people's house, expects to be welcomed and treated as a guest, allowed to rest and given some foods and beverages. On the contrary, through this description, Munoo is not treated as a guest in Babu's house. There is a change in Indian custom, people don't treat other people equally anymore. Munoo who is going to be a servant in Babu's house, is seen as part of the lower class in India that shouldn't be treated equally. In this situation, Munoo is being positioned as coolie by Babu's family. He is the unskilled worker who is going to work under the commands of Bibiji and Babuji in that house. So the Bibiji, the wife of Babuji, the master, doesn't feel the need to treat Munoo as her guest at all, she discriminates Munoo because of his class. The custom has changed, the Indian, especially the one whom socially in touch with the British, will only see a person as their guest if that person is considered as equal to them.

3.1.2 Economy

Hyndman (1907, para.1) said that “the British Empire in India is the most striking example in the history of the world of the domination of a vast territory and population by a small minority of an alien race.” One of the most striking example of British domination in India is in India’s economy sectors. In the 1900s the economy of India took a downfall as the results of British strong dominations in India. The involvements of British East India Company (BEIC) in India inflicted a big financial loss on the Indian-sides. According to Rao (2016, para. 12) “the hostile financial policies of the British like ruthless taxation, discouraging Indian industries like textile and ship building, trade restrictions, etc. significantly contributed to the downfall of the Indian economy.” During British colonization era in India, British East India Company and British Parliament arranged certain policies to monopolize Indian trading activities.

There are several regulations created such as Regulating Act of 1773, India Act of 1784 and the Charter Act of 1813. These regulations were created with the participation of British Parliament in the political jurisdiction of British East India Company in India. The Indian trading markets were opened by the British called as the era of Free Trade. In the Free Trade era Indian markets were monopolized by the British market. According to Meena (2016, p.33) those policies were created by the British to bring “about a fundamental change in the structure of the Indian economy and transformed India into mere supplier of raw materials and consumer of finished industrial products from Britain.” These British involvements damaged the vast developments of Indians’ trading activities in the world markets. Besides

the policies, British also discriminated the Indian in many workplaces in India, as Hyndman (1907, para.8) said “the Englishmen...received on the average in salaries more than five to one what the natives are paid.” It affected many people’s life in India, especially the unskilled labors that were paid with the lowest wages at that time.

An economic downturn in India also happens because of the new concept of money used during British colonization era. After British gained their power in India, paper money are used to replace the coin money used before in the era of Mughal Empire in India. The paper money used in India is divided into three different types, rupee, and its two different lower types of money; annas and pices. Based on Pal “One rupee...consisted of 16 annas,” (2016, para. 22). At that time, before India gained their independence, one rupee consists of sixteen annas and one anna consists of four pices. The wages of unskilled workers are incredibly lower than the official workers for British at that time. The payment that a coolie gets is usually starts from the pice, just like what Munoo gets from the vegetable market, while the payment for many officials in India starts with rupee. According to Bergeron (2014) the payment for every official workers comes from the tax which mostly collected from the Indian. The total payment that the official workers such as civil officer, bankers, judges, factory manager, etc., get based on Atkinson (1902, as cited in Bergeron, 2014) is from 526 to 18,840 rupees a year. 526 rupees/year is the payment a shopkeepers gets. It is 15 times higher than Munoo’s wages if he still works as a servant in Babu’s house.

Another British involvements in Indian's economy sectors is their monopoly in the market, it is presented in *Coolie*:

'But how do they get their food, uncle?' Munoo inquired.
'They have money,' said Daya Ram pompously. 'They have crores of rupees in my bank. They earn money by buying wheat which the peasants grown and by selling it as flour to the Angrezi Sarkar, or by buying cotton and making cloth and selling it at a profit. Some of them are Babus who work in offices, (Anand, 1936, p.7).

The first time Munoo arrived in Shampur, he is amazed with the situation in that city. There are no livestock in Shampur, many aspects in that city have been modernized by the British, and people in Shampur are focused with the production of a marketable products for the British. They sells it in the markets, gets the money, then they can buy the foods with the money they've earned, instead of producing the food by themselves.

3.2 British Colonization Impacts on Indian Labors' Life

The unskilled labors or known as coolie, was a social-economic group created by the British through their strategy to make the cheap labors available in India. In Indian society, coolies were seen as the lower class people. In fact, they were discriminated and exploited by the upper class of Indian society. This findings focused on the indirect impacts of British colonization in India experienced by the unskilled workers as presented in the novel *Coolie*. The indirect impacts are divided into three parts, social impacts, economic impacts and physical impacts.

3.2.1 Social Impacts

The social impact of British colonization happened as the result of the implementation of many European concepts about class in Indian society. The

concept of Binarism and is one of them. Binarism proposes the concept of two sides, using the concept of binarism, everything in our society are differentiated into two parts with a certain categories like; skin color, religion, gender, social class, economic status, etc. Based on Aschroft *et al.* (2000, p.39) “the question of class in colonial societies is further complicated by the kinds of cultural particularities that intersect with the general economic categories.” In the presentation of Munoo’s story in *Coolie* the social class was divided based on the economic status of its people. The society is divided into two parts, Munoo said that “whether there were more rich or more poor people, however, there seemed to be only two kinds of people in the world” (Anand, 1936, p.55). The society in India at that time were divided into two parts, the rich and the poor.

The binarism arose in India as the results of class distinction applied in India by the British settlers. The aims of class distinction as Loomba (2005) has explained is to make the small-wages labors available for the settlers. As presented in *Coolie*, “so all his efforts and all Tulsi’s did not earn them more than eight annas a day, and this money could not feed the whole family on anything but lentils and rice.” (Anand, 1936, p.127). The job as a porter in the grain market which is experienced by Munoo and Tulsi, requires the workers to have a strong physique. Munoo who is not ready physically to work as a porter in the grain market, tries to find a job in a vegetable market. Based on that description, the daily payment that Tulsi and Munoo had by working in a grain market and a vegetable market are not more than eight annas per day. Those money can only be used to provide rice and lentils for

the family. The payments they get are not enough to fulfill their needs on food, housing, education and even health. This condition created them to be a group of people whose images were unhygienic, shabby and uneducated.

The Indians whom expected to have the same way of thinking as the British mimic the concept of Eurocentric where they can see themselves as superior than the other group in the society. The higher class people of India who has a good economic status, education and housing, didn't want to be treated as equal to the lower class people, the cheap labors. Here is one of the Babu's words towards Munoo in *Coolie*:

‘Didn't I ask you to leave my children alone and not to play with them! What is your status that you should mix with the children of your superior! ...You disobedient wretch! Didn't I tell you that my children are not your class! They are the children of a big Babu! You, you were born I don't know on what rubbish heap! Think of our reputation! Our prestige!’ (Anand, 1936, p.59)

In this dialogue, Babu is really angry. He directly reminds Munoo about his position in Babu's house. He also bluntly tells Munoo that they come from a different class, Babu and his family as the superior and Munoo as the inferior. Babu even says that Munoo (Anand, 1936, p.59) “were born I don't know on what rubbish heap.” Babu thinks that Munoo as a coolie, whom economically poor, might not have a house and lives in a dirty public place not like his family who lived in a great house. Babu forbids Munoo to have any contacts with Babu's family, because he wants to maintain his position as the higher class. It is happened because Babu believes that their position in the society and their relations with the ruling class, caused them to have a very high social dignity. Therefore, he sees himself and his family as better

than the others. It is in fact, one of the concept that was applied by the higher class during British colonization in India. Just like Babu, the higher class people, won't let their children have a close social contact with the lower class such as the cheap labor, because they have a prestige to hold as the upper class in India. This is one of the social discriminations happened in India, where the upper class tried to draw the line between the upper and lower class, because it doesn't want to be seen as part of the lower class in society.

While the rich or the higher class people in India uphold their dignity, ironically, the lower class had a downturn with their confidence. In this description:

Munoo felt humiliated. He did not know how to face people if they were all going to be told what he had done this morning. He realized finally his position in this world. He was to be a slave, a servant who should do the work, all the odd jobs, someone to be abused, even beaten, though as yet it had not come to that. He felt sad; lonely. (Anand, 1936, p.31)

The writer tells how the main character, Munoo, lost his confidence. As Munoo becoming a servant in a Babu's house, he comes to a realization about his position in that house. Because of the social stigma, Munoo suffered with a psychological condition where he accepted the characteristics given by other people for him. Munoo thinks that "he was to be a slave, a servant...someone to be abused, even beaten," (Anand, 1936, p.31). Munoo is started to self-degrade himself, just like the other lower class people in India at that time. Their economy and physical conditions are too different from the higher class. The way they dress, their housing conditions, their educational background, their chance in personal developments are not like the people from the higher class. They come to a realization where they

positioned themselves as the lower class, the cheap labors that can be treated badly by the higher class. It is one of the results of discrimination happened in India, where the lower class started to realize about its position and felt inferior about it.

The inferiority also makes Munoo felt guilty to be in a rich people's place, "he was nervous and feeling extremely guilty for having intruded into the rich man's world" (Anand, 1936, p.157). When he was just arrived in Bombay, Munoo was extremely thirsty, then he decided to go to a shop, he was discriminated in that shop:

'Coolie?'

'Yes,' Munoo confessed.

'Sit down on the floor, there; what do you want?' the man said insolently.

Munoo got up from the chair lamely and settled down on the cemented floor full of fear and without saying a word. (1936, p.156)

The first word that the waiter asks to Munoo is "Coolie?", the first question already points out how important a person's social class is in India, the waiter tries to decide whether Munoo should be treated as a customer or not in that restaurant. After he gets the answer, the waiter doesn't want Munoo to sit on the chair, so he orders Munoo to sit on the floor. This is one of the social discrimination experienced by unskilled workers in India. Soon after Munoo has finished his soda, the waiter directly tells Munoo to "go away," the man shouted behind him," (Anand, 1936, p.157). The unskilled workers such as Munoo are not considered as equal to the higher class people in India. The Indian especially the upper class will not let the coolie or the lower class intrudes their places such as restaurant or cafe. It shows

how coolies are also discriminated in public places because of their position in society.

3.2.2 Economy Impacts

Dutt (1927, p.669) said that “the basis of British imperialist exploitation of India to be found in the exploitation of the agricultural population.” The British created an economy relations with the landlords in many villages. They introduced the system of rent to the landlords, where the landlords can create their own rents for the farmers who used their lands in India. The impact of this system is experienced by the main character of *Coolie*, Munoo:

He had heard of how the landlord had seized his father’s five acres of land because the interest on the mortgage covering the unpaid rent had not been forthcoming when the rains had been scanty and the harvests bad. And he knew how his father had died a slow death of bitterness and disappointment and left his mother a penniless beggar, to support a young brother-in-law and a child in arms. (Anand, 1936, p. 2-3).

During British colonization in India, there is a system called “Land Tenure Arrangements” where based on Swamy (2010, p.2) the landlords’ rights are “to the extent land ownership is secure and transferable, land can be used as collateral, or seized in lieu of repayment of debts or other contractual obligations.” Munoo’s father was a farmer in Kangra Hills, he was the cultivator of the five acres land in his village. Unfortunately, the harvest was not successful that he couldn’t pay the rent to the landlord. The landlord used the Land Tenure Arrangements to underline his action to confiscate the land that Munoo’s father used for his farming activities. As the result, the father lost his livelihood and Munoo’s family suffered with an economy deficiency. Suffered with the downturn of his livelihood, the father died

then left his family without any inheritances. The act of landlord in confiscating the land puts many farmers in India in a very disadvantaging situation. The landlord used his power to exploit the farmers in India for his own profits and led many farmers went into bankruptcy.

On *Lands and People* Volume 2 (1973, p.213) “The per capita income, although it has been raised from \$40 a year to about \$70, it still pitifully low.” It presents the information of the per capita income of Indian workers; \$70 a year after the independence and \$40 a year before India acquired its independence. This is another indirect impact of British colonization in India. The British that aims is to dominate and get many advantages from India, created a new social class called as the working class or known as coolie. At that time, the workers were seen as the unskilled workers with no power and can be exploited for the success of British economy activities in India. They were paid with a very low wages. As presented in *Coolie*, Munoo experiences the life as an unskilled worker, as a servant, porter in a market, factory worker and rickshaw driver. It starts in the second part of the story.

Munoo experiences the work in a Babu’s house as a servant. Daya Ram, Munoo’s uncle says that “and the Babu said he would pay us three rupees a month...Don’t forget to do your best for the masters. You are their servant and they are kind people’.” (Anand, 1936, p.14). Munoo’s wages is considered as small, because he is required to help Bibiji in the kitchen, preparing breakfast, washing some utensil, serving the visitors in Babu’s house and also to tidy up every

bedrooms in that house. Munoo called his work as a servant in Babu's house as a "domestic slavery," (Anand, 1936, p.33). After that, in the third part, he experiences the work as a porter in a grain market and vegetable market, "their total earnings were never more than eight annas a day, of which the ratio was Tulsi's six and Munoo's two. Poor enough wage!" (Anand, 1936, p.126). Tulsi, is Munoo's friend in Daulatpur, he works in a grain market as a porter to move grain sacks, while Munoo works in the vegetable market helping many young and old women to bring their groceries for a pice or two.

In the fourth part, Munoo moves to Bombay and meets Hari and his family who wanted to go to a factory named as "Sir George White Cotton Mills Factory" (Anand, 1936, p.170). In that factory, they are having a conversation with the foreman of that factory named Jimmie Thomas:

'Acha, acha, thirty rupees a month altogether,' said Jimmie Thomas, raising his hands high in the air and showing the tigers, the snakes and the women he had tattooed on his bare arms, 'ten for you, ten for that boy, five for your wife, two and a half each for those children.'

...

'Acha, acha, you two can have fifteen rupees a month,' said the foreman, flourishing his hand frighteningly.

...

'And now I suppose you have no money. Well, I will advance ten rupees at four annas in the rupee, which sum I will add to the regular monthly commission you give to me' payment as a worker in factory, the loan, the commission for the foreman. (Anand, 1936, p.173-5).

At first, the foreman wants to give Munoo and Hari ten rupees for each of them as their monthly payment, but Hari asks the foreman to increase their wages as the price of room for living and foods are expensive in that factory. Then after Hari trying hard to please the foreman by "touching the foreman's black boots with his

hand and taking the touch of the beef hide to his forehead.” (Anand, 1936, p.173). The foreman decides to give Hari and Munoo 15 rupees a month. This “Sir George White Factory” is located in Bombay, where the payments for the unskilled workers are relatively higher than in other cities in India. The payment Munoo gets in that factory is five times bigger than the one that he gets in Shampur, which only 3 rupees a month. The total payment that Munoo and Hari’s family get for a month is 40 rupees. This total payment might not exactly received by Hari and Munoo without getting cut by the foreman, as presented in *Coolie*:

Then he took two currency notes of five rupees each and ten silver rupees and handed it over to him, saying curtly: ‘Ten rupees you owe me in cash. A rupee interest on the loan. Three rupees rent for the hut for one month. One rupee for repair of hut. Five rupees cut for damaged cloth’. (Anand, 1936, p.204).

In the first month of their life in the factory, the total payment they get is only 20 rupees. Ten rupees are deducted because Hari takes some loans from the foreman. The foreman in the factory, exploits the workers by giving a small amount of money and also deducts it for the interest on loan and even the repairment of the huts that were destroyed because of the monsoon. The 20 rupees are left for Hari, his family and Munoo for their daily needs on foods and beverages. Unfortunately, the price of many daily needs are quite higher than the one in the smaller city. As the Sikh who sells groceries in the “Sirjabite Factory” or “Sir George White Factory” tells that:

‘Flour is a rupee a seer, rice eight annas a seer, clarified butter is five rupees a seer, best mustard oil, for cooking, a rupee a seer, dal of channa eight annas a seer, gur four annas a seer, angrezi sugar eight annas a

seer,' the Sikh quoted all the prices quickly, peevishly, querulously. (Anand, 1936, p.180-1).

Based on Oxford Online Dictionary (from *oxforddictionaries.com*) the definition of seer is “(in South Asia) a varying unit of weight (about one kilogram) or liquid measure (about one litre).” Hari, on his first day in that factory already bought “ten seers of flour, fifteen seers of rice, five seers of dal, a seer of cooking oil, a seer of native sugar.” (Anand, 1936, p.181). If it is counted, Hari has to pay for about 58.5 rupees (without the price of native sugar included) to Sikh, the groceries seller. They have a deficit for about 38.5 rupees. This kind of case, is one of the reason why the cheap labors in India become very poor.

The writer, Mulk Raj Anand, shows how the image of India might be perceived by the British. “Through the description “One could engage a pony for a morning trot at Annandale for less than a shilling a day. One could hire a rickshaw for four pence an hour. Eggs here were sixpence a dozen.” (Anand, 1936, p.267). The price of many marketable things were incredibly low in India, as the results of British’s act on lowering the price of product that is sold to the British traders in Britain. Many British merchants gets a high profits for this system when India lose their position as one of the influential traders in the global market in the early 20th century.

3.2.3 Physical Impacts

The unskilled labors categorized as the lower class people in India were exploited during British colonization era. British as the ruling class in India created

a system called class distinction used to fulfill colonizer's need for labors that can be paid with a very low wages. The jobs which available for them were menial jobs, which requires physical strength. One of the description of the unskilled workers job in a grain market is:

Some of the coolies were bearing sacks of grain on their backs from the two loaded bullock carts to a godown....All the coolies, including Tulsi, had sat down to adjust their shoulders to the sacks which lay on a platform. And they arose, some shaking, some straining, some with ease, and began to walk away, bowed under the weight. (Anand, 1936, p.120-1)

The workers in the market usually work as a porter, taking some goods from one place to another place. This description shows that Tulsi and Munoo are experiencing a new job in the grain market. The job requires them to move many sacks of grain from a platform to a carriage. The coolies are physically exploited because they need to carry many sacks of grain on their shoulders but only paid for a few annas per day.

Through the story in *Coolie*, besides working as a porter on grain and vegetable market, Munoo also experiences the work as a servant in Shampur and rickshaw driver in Simla. During his works as a servant in Babu's house, he is required to help his master on taking care the house. The treatment he gets in that house is "overnight Munoo had lain huddled up in a corner of the kitchen of Babu Nathoo Ram's house." (Anand, 1936, p.14). The master doesn't provide any specific place for Munoo to sleep, the master tells him to stay in the kitchen and not to wander around the other part of the house. The kitchen becomes the place where Munoo works and rests. Another bad treatment Munoo gets in Babu's house is "this

made him refuse to eat the turnip curry which Bibiji offered him from the remainders on her husband's plate, and announce that he was going to see his uncle." (Anand, 1936, p.46). Munoo is not treated nicely in that house, Bibiji thinks that it is okay to give the food which remains on her husband plate to her servant, because Munoo is seen as socially lower than them. Munoo refuses to eat that food because he doesn't like the food and wants to go to his uncle's place to eat. Babu and his family exploit Munoo and make him sleep in the kitchen, eat the leftover and paid him only three rupees a month.

In Babu's house, Munoo could still sleep in the Babu's house and provided with some foods. But unfortunately the condition of the coolies in the market are worse than it. In Daulatpur, "There was, indeed, no room, as the bodies here lay in a sort of row, resting their heads on the wooden beam on a doorstep, shrouded in sheets." (Anand, 1936, p.117). In Bombay, "the bodies of numberless coolies lay strewn in tattered garbs," (Anand, 1936, p.162). Most of the coolies who work as a porter in the market are sleeping on the street. This is one of the results of labor exploitation in a workplace, where the coolies are not paid enough money that they couldn't obtain enough money to rent a place to live.

Another bad experience is when Munoo works in the factory. Munoo and Hari's family lived in a hut rented for 3 rupees a month. Then one night:

Drenched to the skin, soaking wet, trembling with fear at the wild noise of the rain, the sudden claps of gurgling thunder, the sharp, tearing rents of bright, white-red lightning overhead and the uncertain earth of the mill land under their feet, the family sought shelter under a grove of plantain and palm trees, which stood upon a hill surrounding the temple

at the edge of the pond. Hundreds of other workers whose huts had been damaged by the monsoon were gathering in the darkness. (Anand, 1936, p.193).

The monsoon, based on Collins online dictionary (from *collinsdictionary.com*) is “the heavy rains that accompany the seasonal wind of S Asia.” The rain pours down heavily at that night, ruins many huts of the factory workers. Many workers including Munoo and Hari’s family have to move to other places for a while. It shows how the facility of huts for the workers were not built nicely, that it could be damaged badly because of the Monsoon.

The last work that Munoo experiences is as a rickshaw driver in Simla. Mulk Raj Anand provides the description of rickshaw in the novel *Coolie*:

The usual length of the Simla rickshaw is nine feet, including the shaft and the breadth is four feet. The weight is normally 260 to 360 lb, exclusive of the weight of the ladies and gentlemen who ride in them. (Anand, 1936, p.262)

The rickshaw was a simple transportation tools in India driven not by electric motors or even animals, but by human beings. The position of the rickshaw drivers are implicitly equated to the animals that usually used for pulling a carriage in the past. Besides that, the total weight of the rickshaw with its passengers becomes an everyday burden for many rickshaw drivers in Simla. Munoo experiences how the rickshaw drivers felt after working all day long, “he had felt his legs breaking with fatigue all the way back. When he got to his room he felt listless. His limbs sagged,” (Anand, 1936, p.264). The rickshaw drivers are suffering with pain on their lower and upper body everyday as the results of bringing a heavy carriage, they are

exploited physically by the upper class and it is also getting worse that they are paid with a very low wages for a hard work they did.

One of the worst situations that might be experienced by the unskilled labors or coolie in India is presented at the end of the story of Munoo in *Coolie*. The social and economy conditions the coolies had led them experienced a discrimination, exploitation and poverty. They didn't have any access or could afford to go to a doctor when they were sick.

‘You fool! You fool!’ cursed Mohan. ‘I told you at Mashobra you were ill. Surely this is not the first time you have spat blood.’
Munoo waved his head to signify ‘No.’
‘Then why didn’t you tell your Mem that you could not draw the rickshaw? Have you told her that you were spitting blood?’ (Anand, 1936, p.280)

Munoo, who doesn't really know about a disease just tried to cover his illness and work as usual. Just like the labors in India in recent time that they “were left malnourished and vulnerable to fatal illnesses” (Rowlatt, 2016, para.11). The coolies in British colonization era were also left in that condition. “But in the early hours of one unreal, white night he passed away,” (Anand, 1936, p.282). The uncertain situation about Munoo's illness and Munoo's acts on trying not to care about his illness led him drawn in a situation where his body couldn't fight the disease anymore that he died because of the illness he had on the last part of *Coolie* in part five.