

## **A Glimpse Of Objectification Of Dalits And Its Impact On The Victimised In Pre – Independent India Through The Select Characters Of Select Novels Of Mulk Raj Anand**

Dr. T.V. Surendranatha Reddy  
Professor Of English  
Malla Reddy Engineering College  
(Autonomous) Secunderabad, India  
[Tvsnreddy27@Gmail.Com](mailto:Tvsnreddy27@Gmail.Com)

### **Abstract**

The Novels Of Mulk Raj Anand Highly Deal With The Oppression And Sufferings Of The Dalit Community. They Also Throw Lime Light On The Social, Political And Religious Revolutions Happened During The British Rule, The Difference Created In The Indian Culture By The British Colonialization And Its Impact On The Indian People. The Select Novels For This Article Are Untouchable (1935), Coolie (1935) And Two Leaves And A Bud (1937). These Novels Are Considered To Be Protest Novels As They Protested Against The Social Hierarchy And The Ill Treatment Of The Out-Caste People By The Higher Caste. Some Scholars And Critics Claim Them To Be Social Novels Too As They Stand As A Voice To The Silenced Community, That Is, The Subaltern. Another Novel Which Is Notable For The Same Theme Which Is Not Discussed Widely In This Article Is The Road (1961). It Is Notable That The Novels To Be Discussed Extensively In The Article Were Written During The Pre-Independent Times Of India And The Novel The Road Was Written After The Independence Of The Country. It Took The Novelist Almost Two And A Half Decades To Write Another Novel On The Same Theme. This Also Highlights The Fact That Casteism, Oppression And Untouchability Are Prevalent Even In The Independent Modern World. The Select Novels Explore The Lives Of The Protagonists, Who Belong To The Outcaste By Birth And Emphasises On The Hardships They Undergo Both Physically And Mentally. This Article Intends To Express The Objectification Of The Outcaste By The Higher Caste And The Victimisation Of The Dalit Through The Protagonists Of The Select Novels – Bakha (Untouchable, 1935), Munoo (Coolie, 1936) And Gangu (Two Leaves And A Bud, 1937). On Speaking About Objectification, There Are Instances Where Women Are Sexually Objectified Too. Sexual Objectification Is Portrayed By The Characters Sohini, Sister Of Bakha And Leila, Daughter Of Gangu Who Are Sexually Harassed And Raped Respectively. The Road Is The Only Novel Of The Same Theme With A Different Ending In Contrast With The Other Three Novels. The Pride That The Upper Class Holds And The Trauma They Cause To The Out-Caste By Objectifying And Exploiting Them Which Results In Identity Crisis, Sense Of Alienation, Question Of Existentialism, Quest To Upgrade And Be Free, Death Of The Outcaste In Extreme Cases Are Deeply Discussed In This Article.

**Keywords:** Casteism, Out-Caste, Upper Caste, Objectification, Sexual Exploitation, Exploitation, Oppression, Trauma, Existentialism, Alienation, Identity

### **Introduction**

Mulk Raj Anand Was Born On 12 December, 1905 In Peshawar, (Which Is In Pakistan Since The Partition) India. He Died In The Year 2004 On 28 September In Pune, India. He Is A Versatile Writer Who Writes Novels, Critical Essays And Short Stories. Anand Is Considered To Be The Founder Of The Indo-Anglian Fiction Which Is Otherwise Known As The English-Language Indian Novel. It Is Notable That Anand Is One Of The Very Few Indian Writers, Along With Prominent Writers R. K. Narayan (1906 – 2001), Ahmad Ali (1910 – 1994) And Raja Rao (1908 – 2006) To Gain International Readership In Pre-Independent India. His Novels Are Often Called The Protest And Social Novels As They Realistically Portray The Pathetic Lives Of The Poor Indians. Anand Found The Indian Art Journal Called Marg In 1946. He Graduated From The Punjab University (Which Is Now Khalsa College, Situated In Amritsar) In The Year 1924 And Went To The University Of Cambridge (Earned A Doctorate In Philosophy In 1929) And University College In London For Higher Studies. He Showed Interest In India's Struggle For The Independence And Became Active Politically When He Was Pursuing Higher

Education In Europe. He Was Married To An English Actress And Communist Named Kathleen Van Gelder In The Year 1938 But Got Divorced In About A Decade From The Date Of His Marriage.

Anand Developed A Friendship With The Members Of The Bloomsbury Group When He Was Pursuing Ph.D In The University Of Cambridge. He Also Became A Part Of The League Of Nations' International Committee On Intellectual Cooperation In Geneva. It Was An Organization, Established In The Year 1922 That Promoted International Exchange Of Ideas And (Sharing Of) Common Interests Between Artists, Researchers, Scientists, Teachers And Intellectuals. Though, Anand Had A Good Rapport With The Bloomsbury Group And Was Part Of Major English Associations, He Did Not Follow The Style And Techniques Of The English Authors In His Writing. He Incorporated The Hindustani And Punjabi Idioms Into English. He Was Also Appreciated By Mahatma Gandhi For His Unique Style In *Untouchable*. Gandhi Suggested Him To Follow The Same Desi Style Of Writing And Appreciated Him For Not Following The Bloomsbury Style. Gandhi Also Added That The Desi Style Has The Power To Create A Greater Impact On The Readers As His Writings Addressed The Realistic Sufferings Of The Poor In India. Anand Was One Of The Founding Members Of The Progressive Writers' Association. These Group Of Writers Attacked Social Injustice And Advocated Equality Through Their Writings.

Some Of The Notable Works Of Anand Are: *The Sword And The Sickle* (1942), *The Lost Child* (1934), *The Private Life Of An Indian Prince* (1953), *The Old Woman And The Cow* (1960) In Novels; *Lajwanti And Other Stories* (1966), *Indian Fairy Tales* (1946), *More Indian Fairy Tales* (1961) In Short Story Collections. He Also Wrote Autobiographies – *Seven Summers* (1951), *Morning Face* (1968), *Conversations In Bloomsbury* (1981) And *Pilpali Sahab* (1985). His Autobiography *Morning Face* Won The Sahitya Akademi Award In The Year 1971. Anand Was Also The Recipient Of Padma Bhushan In The Year 1968 Which Is The Third Highest Civilian Honour In The Country.

### **Literature Review**

Research Has Been Conducted On The Sufferings Of The Protagonists In The Three Select Novels. The Ill Treatment Of The Lower Caste By The Upper Caste And Their Helpless Situation Is Explored By Many Researchers. Nisar Ahmad Dar, A Researcher, Stated In His Research Paper That

“The Concept Of Subaltern Covers Not Only The Untouchables But Also All The Poor And Marginalised Groups Of People. These Subalterns Have Very Few Chances To Change Their Fate In Society Which Is Measured By The Upper Class And The Options Like Consciousness, Education And Equal Rights To Raise Their Status.” ((Dar)83)

Mulk Raj Anand's Novels Are Widely Researched As The Representation Of The Down Trodden Society Through Their Characters. The Language, Style And Techniques Of Anand Have Also Been Taken Up For Research Till Date. The Unique Style Of Incorporating Punjabi And Hindustani Terms And Idioms Has Attracted Most Of The Researchers And Pushed Them To Merge Language And Literature Together To Conduct Research Upon Anand's Novels. Jyoti Kumari Researched On The Same In Her Paper *Mulk Raj Anand: A Man Of Experiments*. She Explored And Elaborated On Sociolinguistics In This Paper Emphasising On How The Language Of Anand Has Influenced The Society. However, She Has Not Failed To Acknowledge The Characterization. She Says That “The Portrayal Of The Characters By Anand Sheds Ample Light On The Social, Cultural, And Religious Background Of The Characters. Anand Used Technique Charactomy. Charactomy Stands For The Name Of A Fictional Character That Tells Much About Him. ((Kumari)9)

Many Other Researchers Have Also Discussed Upon The Themes Of Anand Such As Untouchability, Human Values And Social Values And Blend Of Imagination And Reality And So On. Much Research Has Not Been Conducted Upon The Objectification Of The Subaltern And So This Paper Is Intended To Elaborate On The Objectification Of The Poor And How The Victimized Are Affected By Getting Objectified Through The Protagonists Of The Select Novels *Untouchable*, *Coolie* And *Two Leaves And A Bud*. Objectification Is Defined As Degrading Someone And Viewing And/Or Treating Them As Mere Objects. The Person Who Objectifies Does Not Consider The Person He Is Objectifying To Possess Feelings Or Thoughts And Treats Him As He Treats Other Material Aspects. Objectification Is Often Connected To Women As Men Consider Them As Objects Or Toys That Provide Pleasure. Such Objectification Is Called As Sexual Objectification. The Select Novels Have Instances Of Objectification And Sexual Objectification Of The Down Trodden That Is To Be Discussed In This Article. Anand Has Portrayed How The Upper-Class People Objectify The Lower Class And Justify Their Actions.

### **A Glimpse Of Objectification Of Dalits And Its Impact On The Victimized In Pre – Independent India**

The Select Novels Deal With The Same Themes – Untouchability, Casteism, Harassment, Deprived Human Rights For A Particular Community Of People, In General These Issues Can Be Termed As The Issues

A Glimpse Of Objectification Of Dalits And Its Impact On The Victimized In Pre – Independent India Through  
The Select Characters Of Select Novels Of Mulk Raj Anand

Faced By The Subaltern. The Term Subaltern Has Now Grown To A Point Where Any And Every Marginalized Group Struggling To Establish Their Identity And Get Their Basic Rights Are Categorized Under The Subaltern Group. In The Contemporary Era, The Poor Are Not Only The Ones That Come Under Subaltern, The Poor Along With The Lgbtq (Lesbian, Gay, Bisexual, Transgender, Queer) Community Who Are Also Fighting Hard To Be Treated Equally Come Under The Subaltern. Anand Is Highly Appreciated For Being The Voice Of The Down Trodden In The Pre-Independent India. He Believed That Literature And Politics Are Entangled And Has The Power To Modify One Another And So He Protested Against The Social Injustices Through His Works.

The Social Hierarchy Of Indian Hindu Society In The Earlier Times Was Classified As Brahmins, Kshatriyas, Vaishayas And Sudras. Brahmins Were Considered To Be The Highest Class As They Performed Pujas To The God And Boasted Themselves To Be The Nearest People To God. The Kshatriyas Are The Warriors And So Were Given The Pride Of Defenders Of The Country, Which Clearly Depicts That They Were Also Treated Well. Vaishayas Are The Merchants And Traders Who Were The Wealth Providers To The Nation And Were Not Ill-Treated. Sudras Belonging To The Lower Class Did Jobs That The Higher Class Considered Menial Such As Sweeping, Cleaning The Toilets, Etc. Sudras Were Considered Untouchables As They Performed Filthy Jobs And Touching Them Would Cause Sin To Others According To The Higher-Class People.

Untouchable By Anand Created A Revolution In The Indian Novel As It Directly Attacked The Social Evil Carried Out In The Name Of Caste System. The Story Is A One-Day Life Of The Protagonist Bakha. Bakha Is An Outcaste Person Who Cleans The Latrines. They Are Forbidden From Entering The Temple And Taking Water From The Common Well. On Request Water May Be Given To Them By A Higher-Class Person Who Has Access To The Well. One Day, Bakha Accidentally Bumps Into A Brahmin While Sweeping The Road And Gets Beaten Up By Him.

“Keep To The Side Of The Road, You, Low-Caste Vermin! He Suddenly Heard Someone Shouting At Him. Why Don’t You Call You Swine And Announce Your Approach! Do You Know You Have Touched Me And Defiled Me, Cockeyed Son Of A Bowlegged Scorpion! Now I Have To Go And Take A Bath To Purify Myself. And It Was A New Dhoti And Shirt I Put In This Morning! Bakha Stood Amazed, Embarrassed. He Was Deaf And Dumb. His Senses Were Paralyzed. Only Fear Gripped His Soul, Fear Of Humility And Servility. He Was Used To Being Spoken To Roughly. But He Had Seldom Been Taken So Unawares.” (U 38)

Only A Muslim Came Forward To Help Him As He Was Also Treated As An Untouchable. Bakha Was Worried And Heart Broken By The Way He Is Being Treated. He Ponders About What Is His Mistake To Be Ill-Treated Like This. He Is Objectified By The Higher-Class People. They Exploit Him For Their Daily Works. If There Were No Scavengers And Sweepers, There Would Not Be Cleanliness Anywhere. Bakha Is Cleaning The Surroundings For Which He Must Be Shown Some Gratitude But He Is Treated As If He Had No Feelings And Beaten Up Sometimes. Anand Vividly Portrays How The Sweepers And Scavengers Are Objectified By The Higher Class Through Bakha. But He Also Highlights That Not All The Higher-Class People Objectify Or Ill-Treat The Lower Caste Through The Character Charat Singh Who Is A Hockey Player. Charat Singh Invites Bakha To His House While Lower Class People Are Not Allowed Inside Others Houses And Presents Him A Hockey Stick. Anand Does Not Fail To Show Case Both The Good And Evil Sides Of Whatever He Is Discussing About In His Novels.

Bakha Stands At The Entrance Of The Temple One Day And Gazes The Beauty Of The Yards And Temple. While He Is About To Enter The Temple, A Loud Cry Is Heard. It Was His Sister Sohini. She Tells Him That The Priest Named Kali Nath Groped Her Breasts And Tried To Assault Her Which The Priest Denies And Defends By Saying He Would Never Touch A Girl From The Lower Caste. He Also Said That It Was Sohini Who Tried To Sexually Engage With Him Which He Refused And So She Is Blaming Him To Defame Him. His Argument Was Accepted By Everyone. Nobody Was Going To Believe An Outcaste Even Though They Were Genuine. Sohini Was Sexually Objectified At This Instance. The Higher-Class People Do Not Want To Be Even Accidentally Touched By The Outcaste But To Satisfy Their Sexual Needs They Would Sexually Harass A Girl From The Lower Caste And Defend That They Did Not Commit Crime And Go Free Of Charges. Sohini And Bakha Were Accused For Polluting The Temple Premises. Kali Nath Went Home Happily Free Of Accuses But Bakha And Sohini Were Accused For No Mistake Of Theirs. This Portrays The Heights Of Objectification As The Lower Caste Were Charged For The Crime Of The Higher-Class.

A Helpless Bakha Wanders And Enters A Mahatma Gandhi Camp Where He Was To Deliver A Speech On Equality. He Was Inspired By The Speech. Gandhi Said That Nobody Should Advocate Untouchability And Every Human Deserves To Be Treated Equally. Later, He Overheard The Conversation Of A Lawyer And A Poet Discussing About The Installation Of Flushing Toilets. Bakha Was Also As Happy As The Two People Talking

As Flushing Toilets Would Improve The Situation Of The Untouchables As They Would Not Be Required To Clean The Latrines That The Higher Class Considered Filthy. They Put Forth Their Idea That The Inhumane Caste Practices Would Reduce Once The Flushing Toilets Come To Existence. Bakha Returns Home With A Hope For A Better Life. Untouchable Explores The Objectification Of The Lower Class By The Higher-Class And Portrays The Plight Of The Victims.

The Novel Coolie Also Similarly Discusses The Life Of The Protagonist Munoo. Comparing To Untouchable, Coolie Is More Heart Stabbing As Munoo Is Extremely Exploited And Dies At The Age Of Fifteen. Munoo Is An Orphan Who Lives With His Aunt And Uncle. Once They Say That They Cannot Afford To Bring Up Munoo, He Is Forced To Seek Job. He Travels To Bombay With His Uncle In Search Of Job From The Village He Lives – Kangra Hills In Bilaspur. Munoo Goes To Bombay In A Belief That A New Lifestyle Would Start For Him Ignorant Of The Hardships He Had To Face In The Name Of Social Hierarchy.

Munoo Works As A Servant In Babu Nathoo Ram's House. His Wife Is Always Rude To Munoo. Despite The Ill-Treatment By Babu Nathoo Ram's Wife, Munoo Survives There With The Inspirations He Gets From Babu Nathoo Ram's Brother Prem Chand, A Doctor. One Day, Munoo Gets Beaten Up By Babu Nathoo Ram For Accidentally Injuring His Daughter Sheila. Munoo Runs Away From The House Unable To Withstand The Tortures He Goes Through Anymore. He Joins Prabha's Pickle Factory. Prabha And His Wife Treat Munoo With Kindness But The Work Is Very Hard Which Again Symbolize Munoo As The Epitome Of Exploitation. Prabha Gets Cheated By Ganpat, His Business Partner. Due To The Shutdown Of Prabha's Pickle Factory, Munoo Is On The Run For Seeking Another Job. He Joins A Circus Crew Who Were On Their Way To Bombay. Munoo Had A Very Hard Time Here As He Slept In The Streets.

Later, Munoo Joined The White's Cotton Mill. This Helped Munoo Understand About Exploitation And Rights Of A Worker As There Were Continuous Protests And Riots. He Was Inspired By Ratan For Fighting Against His Master For The Injustices Done To The Employees. Ratan Was Not Only The Member Of Union Of Workers But Also A Wrestler. But Munoo Got Lost During One Of The Riots And Bumps Into Mrs. Mainwaring Who Accepts To Hire Him As Her Servant. Mrs. Mainwaring Was Always Kind To Munoo. But Munoo Was Not Lucky Enough To Enjoy The Kindness He Received After A Series Of Exploitation. He Contracted With Tuberculosis And Died At The Age Of Fifteen. Munoo's Is The Symbol Of Exploitation. Exploitation Is Also A Way Of Objectification. Workers Are Made To Work As If They Will Not Undergo Any Pain. They Are Even Ill-Treated, Beaten And Not Given Proper Food. They Are Exploited Like A Machine. The Objectification Munoo Went Through Cost Him His Life. He Was Unable To Take Care Of His Health And Passed Away Even Before His Life Had Started.

“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.” (C 31)

Unlike The Indian Caste System Dealt In Untouchable, Anand Deals With The Modernization Of The Characters, That Is, Adaptation Of Foreign Ideas And Habits By The Characters Such As Baba Nathoo Ram, Prem Chand And Mrs. Mainwaring. Baba Nathoo Ram Was Not As Humble And Kind As Prem Chand And Mrs. Mainwaring To Munoo. His Typical Upper-Class Dominance Was Well-Exhibited In Many Instances, For Instance, When He Beats Munoo For An Accident. Baba Nathoo Ram's Wife Has Been Showing The Dominance Right From The Beginning To Munoo. However, Anand Has Not Failed To Highlight The Kindness Of The Upper-Class To The Lower Class Through The Characters Prabha, His Wife And Mrs. Mainwaring. As An Employer, They Have Always Been Kind To Their Employee Throughout The Novel.

It Is Extremely Heart Dripping To Study Anand's Novels On The Topic Of Oppression Of The Poor. Two Leaves And A Bud Portrays The Life Of A Father Protagonist, Gangu, Who Is Exploited And Killed By A British Officer. Gangu Is A Peasant Who Cultivates In His Own Lands. He Loses His Lands To The Land Lords As He Was Unable To Pay The Debts He Took For Cultivation. He Along With His Wife Sajani, Son Budhu And Daughter Leila Went To Assam To Work In A Plantation Not Knowing It Is A Slave Labor. They Are Exploited More And Paid Less. They Live In A Squalor As The Money Did Not Even Suffice Their Food Needs. Cholera Started To Spread Vigorously And The Doctor In The Plantation, John De La Harve Insisted The Plantation Owner Croft-Cooke To Improve Sanitation And Living Conditions Of The Workers. Croft-Cooke Did Not Agree Saying That Coolies Do Not Deserve Any Human Consideration. It Was Not Far After This The Plantation Was Struck By Cholera. Sajani Contracted With Cholera And Died. Gangu Could Not Afford For The Cremation Of His Wife And Croft-Cooke Also Did Not Give Him Money Croft-Cooke Accused Him Of Spreading Cholera, Kicked And Beaten Him When He Approached For Money:

## A Glimpse Of Objectification Of Dalits And Its Impact On The Victimized In Pre – Independent India Through The Select Characters Of Select Novels Of Mulk Raj Anand

“Get-Out! Get-Out! Exclaimed Croft-Cooke, Turning Purple With Rage, And Staring At The Coolie. You Bloody Fool, Get Out! Get Out! You Have Been Spreading Infection All Over The Place! Didn't You Know That You Were Under Segregation? By Whose Orders Di You Come Here?” (Tlb 114)

The Peaks Of Objectification Can Be Explored In This Novel As The Workers Are Paid Extremely Low Wages And Are Forced To Lend Money For High Interests. They Live In Squalors And Do Not Get Proper Food. The Owner's Opinion On Coolies To Not Deserve Human Consideration Itself Portrays How The Employers Were Considered As Machines And Not Human Beings Who Possessed Feelings And Emotions. Sajani And Leila Were Subjected To Sexual Harassment And Degradation Which Symbolizes The Sexual Objectification. Leila Was Chased By A British Officer Reggie Hunt To Be Raped. When Gangu Tries To Save His Daughter Reggie Hunt Shoots Him And Gangu Dies. Reggie Hunt Is Charged With The Murder Of Gangu And Not The Rape Of Leila. However, He Is Found Not Guilty In The Trial As The Trial Consisted Of Englishmen. This Novel Is Addresses An Extra Factor That Was Missing In The Novels Discussed Earlier, That Is, The Englishmen Also Exercised Their Power On The Lower Class And Justified Their Crimes.

Two Out Of The Select Three Novels Has A Tragic End. Untouchable Provides A Positive Ray Of Hope To The Protagonist As Well As The Readers But It Is Unclear If The Protagonist Had A Better Life Or Not. The Novel The Road Which Also Deals With The Similar Story, In Fact The Protagonist Having Much Similarities To That Of Bakha Was Written After Three Decades And The Author Emphasizes On A Very Positive Note In The End Of The Novel That The Life Of The Protagonist, Bhikhu Is Going To Be Improved Because Of The Industrial Revolution.

“Instinctively He Went In The Direction Of The Road He Had Helped To Build. And In His Soul He Took The Direction, Out Of The Village, Towards Gurgaon, Which Was The Way To Delhi Town, Capital Of Hindustan, Where No One Knew Who He Was And Where There Would Be No Caste Or Outcaste.” (Tr 102)

### Conclusion

The Novels Of Anand That Deals With The Oppression Of The Poor Provides Glimpses On The Objectification Of The Poor Physically, Emotionally And Sexually As Discussed In This Paper. The Impacts Created By The Objectification On The Victims Vary With The Method Of Handling The Objectification And The Environmental Factors. It Is Obvious That Many Characters Died Because Of Contracting Deadly Diseases. The Facilities In The Medicinal Field Were Not Extraordinary In The Olden Days. However, Their Demises Could Have Been Avoided If They Were Considered And Treated As Human Beings With Proper Health Care, Shelter, Food And Clothing. To Sum Up, Objectification Blinded The Eyes Of The Upper Caste People To Provide The Lower-Class People With Proper Hygienic Environment, In Addition To Which They Were Mentally Affected Because Of Their Ill-Treatment And Rude Behavior. Even In The Contemporary Era, Such Inhumane Actions Are Carried Out By Higher-Class People. The Circle Of The Subaltern Has Not Reduced Rather It Has Increased And Included Many Other Groups Of People. Many Writers Stand As A Voice For The Subaltern Through Their Works And Many Organizations And Activists Work For The Welfare Of The Subaltern Voicing Against Objectification, Deprived Rights And Much More. Thus, Anand And His Novels Are Considered To Be Way Ahead Of His Time In Addressing Such Issues.

### References

1. Anand, Mulk Raj. *Coolie*. 1st. Penguin Books, 2000.
2. —. *The Road*. Sterling Publishers, 1987.
3. —. *Two Leaves And A Bud*. 1st. Liberty Press, 1954.
4. —. *Untouchable*. New Delhi: Penguin Books, 2001.
5. Bartwal, Dr. Dhanesh Mohan. "Mulk Raj Anand's *The Road*: An Eloquent Pictorial Representation Of Under-Caste In The Scenario Of Independent India." *An International Journal Of Language, Literature And Culture Studies* 1.3 (2014).
6. Dar, Nisar Ahmad. "Mulk Raj Anand's *Untouchable*: A Voice Of Subaltern." 2.17 (2018): 83-87. 1 February 2021. <<https://www.researchgate.net/publication/324819593>>.

7. K, Jayasree. "A Comparative Study Of Human And Societal Values In Mulk Raj Anand's Untouchable." *International Journal Of Trend In Research And Development* (2018): 18-19.
8. Kumari, Jyoti. "Mulk Raj Anand: A Man Of Experiments." *Research Journal Of English Language And Literature* 6.3 (2018): 6-10.
9. Srinivasulu, Agirishetty. "The Picaresque Adventures If Munoo In "Coolie" By M. R. Anand." *Research Journal Of English Language And Literature* 4.4 (2016): 176-178.