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Resistance Against Colonial Domination in Mulk Raj Anand's *Two Leaves and a Bud*

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Abstract

This research explores how Anand frames his novel *Two Leaves and a Bud* as a protest against exploitation of British Empire over Indian locals and natural resources. Anand, in this novel, through the medium of Indian coolies, protests against the brutality and bestiality of the British colonizers and their sycophants. Postcolonial theory is applied to explore the domination of British owners (colonizers) and resistance posed by the Indian workers in Macpherson Tea Estate, Assam. Gangu, who represents the colonized Indians, is exploited and dehumanized. His wife dies of a disease and he was killed while trying to protect his daughter from being raped by a British officer. Through the characters such as Gangu and John De La Harve, Anand makes the people conscious about the excessive exploitation of the British colonizers and resists against the colonial oppression. Through this novel Anand endeavors to develop the resistive mentality among the colonized Indians.

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I. Depiction of the Impact of Colonialism in *Two Leaves and a Bud*

Mulk Raj Anand's outstanding novel *Two Leaves and a Bud* (1937) depicts the issues of colonialism, its bad impacts over the Indian people and the resistance against the colonial domination. The novel depicts the exploitation over the Indian laborers as the legacy of colonialism. The novel deals with the evils of the colonialism and covers a wide range of suffered life of downtrodden in India. Its locale is the tea plantation in Assam and its hero a Punjabi peasant Gangu is an icon of suffering and exploitation who, even killed without any cause. Through Gangu, Anand makes the people conscious about the excessive exploitation of the colonized and demands to protest against the colonizers to assert their existence in the society. Anand shows deep sympathy for the colonized and an aggressive attack for the brutal colonizers. So, the novel *Two Leaves and a Bud* can be taken as the novel of protest.

Anand creates two binary characters: colonizer and the colonized. Characters like Gangu, Sajani and Narain represent the colonized, whereas Reggie Hunt and Croft-Cooke represent the colonizer. The novel portrays the true picture of Indian workers of the plantations who work under the unhygienic and appalling condition during the colonial period. The colonizers use colonial agent like Buta (a coolie catcher) for collecting "working swine" in the tongue of Reggie Hunt. The British colonizers exploit the Indian coolies for the sake of accumulating their profit. In addition to the economic exploitation, Indian girl and female workers have been sexually exploited and male workers have been physically assaulted. Hence, the main argument of the researcher here is that, the Indian coolies in Macpherson Tea Estate show the anger and hatred against the colonizers like Croft-Cooke, Hunt and colonial agent like Buta in terms of resistance as they are exploiting in Macpherson Tea Estate operated by the Britishers.

India was colonized by the British Empire for 190 years. They colonized the India to strengthen their Empire mainly on economic level. They captured the Indian natural resources and used the Indian people as “working swine”. It was the time of great depression era when this novel was written. So, they used Indian workers as the machine to produce money. In such condition it was very difficult to resist against the Britishers openly in the novel. So, Anand shows the resistance in the text very cleverly. Somewhere he shows the workers resist against the colonizers through the unification among the workers in the Tea Plantation. Issue of resistance can be justified by taking the instance of Tibetan businessman who refuses to sell his goods to the Britishers in low price they want.

By presenting the exploitation over the helpless coolies, Anand wants to show his anguish upon the colonizers. It was very difficult to show the ills and evils act of the colonizers in the contemporary time, but Anand dares to show the wickedest features of the colonialism in the novel. Although the novel was written in the last phase of the colonialism in India, Anand shows the colonial hangover that the colonizers still carry on their mind. It was the time when the movement against the colonialism reached at its apex. So, Anand, by presenting the bad condition of the coolies in the Macpherson Tea Estate of Assam, pokes directly over the colonialism and colonial myth.

Since, its publication in 1937, Anand’s *Two Leaves and a Bud* has been analyzed by numbers of critics. The novel has been interpreted from different perspectives. Here, Sham M. Asnani describes the novel as “a documentation of pathetic conditions of the laborers in the tea gardens where poor Indians coolies work as slaves along with their wives and children. It is sad and appealing tale of the crushed humanity, of their sigh and tears” (72). According to him, this novel depicts

the pathetic life of the coolies in the Tea Estate. Another critic P.K. Rajan, a great commentator of Anand says, “*Two Leaves and a Bud* dramatizes the tragic disintegration of Gangu family confronted with the brutal forces of capitalist exploitation” (59). He argues that, the cause of the tragic disintegration of Gangu is because of the brutal exploitation of capitalism.

Anand is known for his realistic and sympathetic portrayal of the Indian poor that combines humanism with realism. His fictions reflect the poverty in rural India and social evils prevalent in the early decades of the twentieth century. *Two Leaves and a Bud* reflects that the poverty of these Indian downtrodden miserable lives that affects their entire family. Anand depicts the widening gap between the haves and the have notes, the exploiters and the exploited, the rulers and the ruled. Commenting more explicitly on the sufferings imposed upon the Indian labourers by their British masters in the novel, Anand in a letter to J.F. Brown writes: “I conceived *Two Leaves and a Bud* as a poem in suffering. I admit that it is the most bitter of my novels, but is poetic. Were it a literary reportage, it would be hundred times more bitter” (06). Likewise another critic, Thorat A.C. says: “Mulik Raj Anand, though born in a high caste in the hierarchy of the Hindu social order, keenly saw and felt the atrocities and suppression to which these sub-humans were subjected for ages together” (76). This view of Thorat A.C. states that, Anand always sympathizes the underclass and wants them to resist against the suppression of the upper class people.

It is a socialist tragic drama as its loveliness arises from the clash of characters and their interests. In the novel, Anand has presented realistic agonies, suffering and misery of coolies falling on the thrones of life and bleeding. The painful truth presented in the novel brought Anand into conflict with the ruling class who always boasted of their human right record. For *Two Leaves and a Bud*,

GoronwyReeLaudedthe author for exposing with; “Great skill, and without insistence ... the Indian coolies, exploited, starving, cheated dirty, diseased as the true heirs of one of the world’s great civilizations” (833). Here, Lauded’s view exposes the very bad condition of social degradation, sub-human, and exploitation of the unorganized labor. Another critic Meenakshi Mukherjee is of the view: “Anand is a rational humanist, in the western tradition, believing in the power of sciences to improve material conditions, in progress and in the equality of all men, and his manifest intention is to propagate his beliefs through his novel” (27). Here, Mukherjee takes Anand as a humanitarian writer.

Anand's portrayal of Gangu's miserable condition is quite realistic. Gangu the illiterate peasant symbolizes the transformation going on in the minds of people. The relation of his miserable condition makes him aware and he can hear the echo in his soul. Gangu became the universal figure of the suffering Indian peasants.

SarosCowasjee writes:

It is the self-effacing Gangu, the shrewd peasant possessing a strange, natural dignity, who has all our sympathy. But he never becomes the hero of the story, and herein lays the merit of Anand’s portrayal. Gangu, instead of drawing attention to him, makes us think of the millions of his suffering brethren. In his passivity, his tender loyalties, his compassion and depth of suffering, he symbolizes the Indian peasantry. Fate has done its worst to him, and now its little gifts are only an anxious burden to life. (92)

The painful truth of the living condition of the coolies in the plantation is told in a gripping manner. The tragic picture of coolies exploited by the British colonizers painted perfectly with real colour. In this context, SarosCowasjee analyses the novel in

detail and tells us that Gangu, who goes to the Macpherson Tea Estate for the betterment of his life is brutally exploited by the British colonizers and their Indian sycophants on the plantation. They not only exploit the coolies paying the low wages but they abuse, deceit and even kill.

Saros claims:

Two Leaves a Bud is the story of the peasant Gangu and his family who are inveigled into indentured labour on the Macpherson Tea Estate. Fleeing from drought and starvation of their village in the Punjab plains, they arrive in the lush greenery of the Assam hills to slave for their English masters who beat, abuse and exploit them. (82)

Social realism is the main stream of Anand's novels. Anand is certainly a great novelist whose representation of the world around him of men and women like Bakha, Sohini, Gauri, Munoo, Gangu, Lalu, Anant and so on-is true to life and whose characters are real, but there are certain norms and patterns in his work which have been common to social realists all over the world. He has also created real female characters like Laxmi and Gauri in *The Old Woman and the Cow*, Sohini in *Untouchable*, Aqi in *The village* and Rukmini in *The Road* which are very much real. In this context, here researcher would like to quote Anand from the preface of *Two Leaves and a Bud* as he says about his characters are very real and so it is their social condition which force Anand to write about them. He says:

All these heroes, as the other men and women who had emerged in my novels and short stories, were dear to me, because they were the reflections of the real people I had known during the my childhood and youth. And I was repaying the debt of gratitude I owed them for much of the inspiration they had given to me to mature in to manhood, when

I began to interpret their lives in my writings. They were not mere phantoms... They were the flesh of my flesh and blood of my blood, and obsessed me in the way in which certain human beings obsess an artist's soul. And I was doing no more than what a writer does when he seeks to interpret the truth from the realities of life. (06)

Similarly, on the helpless tragic condition, David Cecil remarks: "A struggle between men on the one hand, and on the other, the omnipotent and indifferent fate is the interpretation of human scene" (182).

The eminence of Anand's fictional art lies in the realistic portrayal of the abject plight of the suffering mass. Anand presents the loss of identity for his protagonists and prepares them to regain such identity though after a prolonged struggle. His intimate contact with the suffering underprivileged and the myriad levels of Indian masses with their differences of caste, creed and colour seem to have implanted in his mind profound impressions about the still sad music of humanity. Iyengar remarks:

Some of the best studies of social life are, naturally enough, in the regional languages; and it is not easy to translate the racy idioms of every day speech into English. Urban life in India attracts the novelist by its excitements, perversions, sophistications and violent alternations between affluence and poverty, splendor and squalor; but the interior, the areas of obscurity and inaccessibility have their attractions too and sometimes bring out the best in the creative novelist. (327)

In this way, *Two Leaves and a Bud* is studied from several perspectives from different critics and reviewers. Most of them have analyzed the text from the perspective of the Marxism and social realism. However the theory of postcolonialism has not been

applied yet. Since the novel was written in the colonial period and by the non western writer, this novel is very appropriate to analyze from the perspective of postcolonialism. It is very meaningful to apply the theory of postcolonialism to understand the issue of resistance against the colonial domination and exploitation that the British colonizers have carried in their mind in the novel. So, the present research offers the comprehensive analysis of postcolonial theories.

Postcolonialism is a set of theories in philosophy, film, political sciences and literature that deals with the legacy of colonial rule. Post colonial studies critically analyses the relationship between colonizers and colonized, from the earliest days of exploration and colonization. It is an attempt to understand the problems created by European colonization and its aftermath. Postcolonial theory deals with literature produced in countries that once were colonies of other country especially of the Britain, France and Spain. It examines how these text construct the colonizer's superiority and colonized's inferiority and in so doing have legitimated colonization.

Postcolonialism can be taken as a theoretical resistance to the mystifying amnesia of the colonial aftermath. It is a disciplinary project devoted to the academic amnesia of revisiting, remembering and crucially, interrogating the colonial past. The process of returning to the colonial scene discloses a relationship of reciprocal antagonism and desire between colonizer and colonized. Postcoloniality reminds its origins in colonial oppression and urges to recollect compelling seduction of colonial power. The postcolonial theory illuminates the contiguities and intimacies which underscore the stark violence and counter- violence of the colonial condition.

After the World War II, English critics interested in the writing that came out of the former colonies developed the idea of 'Commonwealth literature'. The concept of 'Commonwealth literature' has generally been used to refer to the literature written

in English by the non-British writers of the territories once occupied by the British Empire. The concept of 'Commonwealth literature' divides the literature of the same brand into commonwealth and English literature. So postcolonial critics deny the term 'Commonwealth literature' and argue that literature must have its own distinctive paradigm transcending the racial issue. So from late 1970s, the term postcolonialism has been used by the critics instead of 'Commonwealth literature'. Spivak, for example, first used the term 'post-colonial' in the collection of interviews and recollections published in 1990 called "The Post-colonial Critic".

Towards the second half of the twentieth century, many colonized countries began to be independent from the colonial rule. Then in the academia, a new kind of theory was developed to deal with the problems generated by European colonialism and its aftermath, which was called postcolonial theory. Postcolonial theory studies the ideological and cultural impact of European colonialism. This study involves discussion about the various kinds of postcolonial issues like; race, suppression, hybridity, displacement, identity, diaspora, slavery, multiculturalism, representation, migration discourse, anti-colonialism, decolonization, resistance etc. Postcolonial studies cover a large period of Western history and a vast geographical area. Drawing on Foucault's notion of 'discourses', on Gramsci's 'hegemony', on Derrida's deconstruction, and, as otherwise, as the case may be, on Marxism, it focuses on the role of texts, literary and otherwise, in the colonial enterprise. Writers like Edward Said, Edward Brathwaite, Wilson Harris, Chinua Achebe, Wole Soyinka, Homi Bhabha, Gayatri Chakravorty Spivak, J.M. Coetzee, Salman Rushdie, Derek Walcott, Nadine Gordimer, V.S. Naipaul etc. are some of the examples who are engaged with the development of the postcolonial theory.

Postcolonial criticism radically questions the aggressively expansionist imperialism of the colonial powers and, in particular, the system of values that supported imperialism and that it sees as still dominant within the Western world. The postcolonial studies attempt to deconstruct the center and give more focus to the margin. It questions and doubts the colonial discourse that involves representation. These representations are created in the network of power, and they create the truths about the colonized which are based on binary opposition. The approach of postcolonial theory studies the process and effects of cultural displacement that inevitably followed colonial conquest and rule and its consequences for personal and communal identities, and it studies the way in which the displaced have culturally defended themselves. Postcolonial theory, in particular, sees such displacements, and the ambivalences and hybrid cultural forms to which they lead, as vantage points that allow us to expose the internal doubts and the instances of resistance that the west has suppressed in its steamrolling globalizing course and to deconstruct the seamless façade that the combination of imperialism and capitalism has traditionally striven to present. HomiBhabha, one of the most prominent postcolonial theorists, has put in this way:

Postcolonial perspectives emerge from the colonial testimony of Third World countries and the discourses of 'minorities' within the geopolitical divisions of east and west, north and south... They formulate their critical revisions around issues of cultural difference, social authority, and political discrimination in order to reveal the antagonistic and ambivalent moments within the 'rationalizations' of modernity. (438)

So, in short, the postcolonial theory can be defined as the critical analysis of the history, culture, literature, and modes of discourse that are specific to the former colonies of England, Spain, France, and other European imperial powers. While talking about the postcolonialism, the present researcher focuses on the postcolonial resistance in the context of the then India. So, the present researcher analyzes the politics of the colonizers for dominating the Indians (colonized) and how the writer resists against such dominations in the novel critically.

The present thesis has been divided in to three chapters. The first chapter covers a short introduction of the novel, a short introduction to the postcolonial theory and a short literature review. As a whole, it will provide a general outline of the entire thesis. The second chapter includes the textual analysis. It tries to explain the theoretical modality that is going to be applied in this research. It explains about the relationship between the colonizer and the colonized. It also explains how the writer resists against the colonial legacy with reference to the textual evidences. Finally, last chapter will conclude the explanation and arguments put forwarded in the preceding chapters.

II. Resistance against the Colonial Domination

This research presents the complex relationships between the colonizers and the Indian colonized in the novel *Two Leaves and a Bud*. It also depicts how the Indian workers in the Assam Tea Plantation resist against the colonizers. By applying the postcolonial theory, the research explores the colonial conflict, exploitation, hypocrisy and brutality of the Britishers upon the Indian workers. It explores the way the Britishers exploited the ignorant workers. The colonizers think that, to exploit the workers is their right. So they exploit the Indian workers in the Plantation to the optimum level. But Mulk Raj Anand, from the character John De La Harve, in this novel tries to forward the message that all the whites are not bad. De La Harve, who serves in the Imperial Medical Service (I.M.S) as a doctor is the spokesperson of Anand who helps the helpless coolies in the Plantation. Gangu, the protagonist of the novel, is the representative of the whole colonized Indians. Anand pours out his vitriol on the colonizers who treat the natives as sub human. The research depicts the outrage felt by Anand at the inhuman treatment that he painted the exploiters in its darkest hue. Taking the theoretical support from postcolonial criticism and giving the adequate evidences from the novel, the research work has explored how the colonizers in the contemporary time inherit the dominating attitude from their predecessors and how the Indian coolies resist against such dominating attitude.

The novel begins with the philosophic statement of Anand “life is like a journey” (1). This novel is all about the journey of Gangu from his village Hoshiarpur, Punjab to the Macpherson Tea Estate in Assam. The protagonist of the novel Gangu starts a journey to the naturally beautiful Assam. The realistic description of the Assam and its natural beauty is presented in very lively manner. It is not only beautiful but also fertile too. By seizing such fertile and beautiful land of

the natives, the Britishers have shown their dominating attitude towards the native Indians. Anand describes the beautiful landscape of the Assam as:

For a mile or two the walk through the undulating country was pleasant enough. They passed through the fertile valley and a series of rice-fields where a solitary mud-enamoured buffalo was harnessed to a steel plough such as Gangu had never seen in his life. To the west stretched the Robertson Tea Estates for five miles, and to the east rose the mountains higher and higher to the snow-covered peak of Nandi Parbat which gleamed so brightly that Sajani raised her joined hands to it and prayed, with all the fervent devotion of the credulous woman who believed that the silver light reflected by the snow was the angry glance of the great God Siva. (10)

The beautiful description of the Assam Valley shows that how the colonizers were voracious to capture the land of native Indians. They wanted to open the tea industries in the land of Assam valley by using the Indian workers in very cheap wages so as to boost up their economic strength in world. They wanted to make their empire more reliable in economic condition. So they used Indian coolies and exploit them economically, physically, psychologically and sexually. Here, Walter Rodney talks about the system of colonialism in African context. According to him:

Colonialism was not merely a system of exploitation, but one whose essential purpose was to repatriate the profits to the so-called mother country. From an African viewpoint, that amounted to consistent expatriation of surplus produced by African labor out of African resources. It meant the development of Europe as part of the same dialectical process in which Africa was underdeveloped. (149)

Although Rodney discusses about the nature of colonialism in the African context, his view clearly resembles with the colonial condition of India which the Anand describes in the novel. Britishers exploit the Indian natural resources as much as they can. They not only exploit the natural resources, but also use the Indian workers in very low wages for their personal benefit. They exploit the Indian workers to the extent that, the amount given to the family of Gangu is less than eight annas which is not sufficient to run his family smoothly. By using Indian labour and Indian resources they have made their home country economically strong. But India remains poor as it was in the past.

By the same token, the exploitation of the wild animal can be seen at the hunting program organized by Croft-Cooke to welcome His Excellency Sir Geoffrey Boyd, the Governor of Assam who is coming down on a general tour of inspection to the tea gardens. Croft-Cook is very happy because the visit of the Governor has given him an opportunity of enhancing his prestige in Anglo-Indian circles by offering hospitality to His Excellency and because he believes that, a state visit with due ceremonial is just the thing to convey the dual policy of the government to the people: the policy of firm rule as well as a paternal regard for the welfare of His Majesty's subjects. During the hunt, they capture the ten elephants for hunting the tiger. Anand narrates the story as: "His Excellency put his foot down on the spotted body of the tiger as was his wont on such occasions. His Excellency's private secretary photographed him with the group of planters behind, in that position. Another trophy had been added to numerous others which had piled up during the last twenty years" (235). This narration of the hunting scene of the tiger shows that colonizers do not leave even the wild animals of the colonized nations for their benefit. They, by hunting the wild animals, want to show their bravery before the natives.

During the time of colonization, colonizers created different types of discourses that helped to regulate the behavior of the colonized people because they had internalized it. Discourse of 'white race' is one of the best examples shown by the writer in the novel. During the gathering at Mr. Croft-Cooke's, Mrs. Croft Cooke says to her daughter that: "It is too hot here. And there is no company for you. At your age it is not nice for a white girl to be alone among these thousand of coolies. And you go gadavering about all on your own, without even taking the sayce. There are all kinds of budmashes among these men.... tea john?" (20).

This statement clearly reinforced the concept of the discourse of 'white race' that white men are always superior to the native Indians. Mrs. Croft Cooke has taken the innocent coolies as budmash persons. She internalizes the discourse that white girl should be careful from the coolies in the Tea Plantation. The Britishers has always been convinced that its presence overseas greatly affected the 'natives' but has never been comfortable with the idea that its sons and daughters might in their turn be affected by the culture they encountered. This discourse makes the coolies budmash in the entire Europe. This kind of thought that the Britishers have inherited is intensified through the remark of Reggie Hunt, an assistant manager of the Plantation. He says: "The white man is tolerated here because of his superior clothes, respected because of his knowledge, and admired for his personal qualities" (49).

In this context the view of Aimé Césaire is relevant here . He says that: " between colonizer and colonized there is no human contact, but relation of domination and submission which turn colonizing man into a classroom monitor, an army sergeant, a prison guard, a slave driver, and the indigenous man into an instrument of production" (81) . For Césaire, the relationship between the colonizers and the colonized is a relationship of power and domination. Colonizers created the

discourses through the power relationship between the colonizers and the colonized to exploit and dominate the colonized. Discourse of ‘civilizing mission’ also can be seen when Reggie Hunt becomes angry towards the uncontrollable crowd of the coolies: “The Angrez log civilize you,” cried Reggie, in a voice of which trembled for all its angry bluster. “can’t you leave your primitive quarrelsome habits! You ought to learn to behave . . .” (175).

Postcolonial criticism is deeply subversive. It always deconstructs all those binary oppositions that are central to colonizers and that give its sense of uniqueness and superiority. During the course of colonization in India, Britishers had created binary oppositions that put the Britishers at the centre and the native Indians at the margin. Binary opposition was one of the best weapons to marginalize the native Indians at the time of colonization. By creating such binaries, they valorized the centre and ignore the margin. Anand, in this novel explores such binaries that help the colonizers for maintaining their superiority in India. Colonizers have attributed negative qualities to the colonized as dishonest, sensual, irrational, primitive, uncivilized, underdeveloped, superstitious, lazy, degenerate and so on. In the novel all kind of humiliation are inflicted on the poverty stricken coolies. The colonizers take the Indian coolies with contempt and scorn. For them coolies are subhuman creatures. How the Indians have been perceived by the Britishers in the novel is intensified the thought of Reggie Hunt :

The white man was accepted by these amorphous millions because he had courage, strength and domination, because he kept justice between them and prevented them from cutting each other’s throats, and because he gave them money to buy such luxuries as beads, bangles, knives, calico, cotton and tobacco and civilized them. They would

have overrun the white race because of their sheer predominance in number if they had not been kept in check. They must be taught to become human beings, for they were a thousand years behind. And the white race could only rule them by putting the fear of God into them and by dealing with them severely only when they played any monkey tricks, and white generosity when they behaved. Surely all Englishmen were agreed on this except renegades. (244)

This thought of Reggie Hunt reveals the colonizers' real characteristics. They regard themselves as giver and colonized as the taker. They have put the colonized in opposite to them. So they think that colonized should be checked and controlled. For them colonized are superstitious as indicated by the phrase 'fear of God'. They take the native Indians as underdeveloped and uncivilized as signaled by the word 'thousand years behind' and 'monkey tricks'. They even do not ready to regard the Indian people as human beings. They think that it is white man's burden to civilize the Indian people. In this situation Prakash G. discusses about the idea of binary opposition that the colonizers used as the medium to exploit the colonized. He remarks that: "enduring hierarchies of subjects and knowledges--the colonizer and the colonized, the Occidental and the Oriental, the civilized and the primitive, the scientific and the superstitious, the developed and the developing" (3). Prakash G. views that the colonized was to be postulated as the inverse or negative image of the colonizer. In order for Britishers to emerge as the site of civilizational plenitude, the colonized world had to be emptied of meaning. So concept of binary opposition helped the colonizers to maintain their superiority in the contemporary India.

Postcolonial theory recognizes that colonial discourse typically rationalizes itself through rigid opposition such as maturity/immaturity, civilization/ barbarism,

developed/developing, progressive/primitive. Postcolonial theories have especially drawn attention to the colonial use of the homology between childhood and the state of being colonized. Colonizer creates the discourse which assumes the colonized as child. By making the colonized being child, they put themselves in the state of maturity. So, they use the term childhood as equivalent to the state of being colonized. In the novel Macra says: “Bengali can’t be trusted. They are courteous and friendly when all is well, but in the time of trouble, they break down like broken reeds. That was it, the pride of race again, Bengali can’t be trusted, but Englishmen can” (142).

Macra, the Britishers takes the Indians as untrusted. But he regards the Englishmen as trustworthy and courteous. In this regard, colonizers have created hierarchy between the colonizers and the colonized. They take the innocent and simple Indians as immature, childlike and uncivilized. Here, this view of Macra reminds the V.G. Kiernan’s observation about the African experience of colonization is generally revealing:

The notion of the African as minor . . . took very strong hold. Spaniards and Boers had questioned whether natives had souls: modern Europeans cared less about that but doubted whether they had minds, or minds capable of adult growth. A theory came to be fashionable that mental growth in the African ceased early, that childhood was never left behind. (Quoted in Nandy 15)

This perception of the colonized culture as fundamentally childlike or childish feeds into the logic of the colonial 'civilizing mission' which is fashioned, quite self-consciously, as a form of tutelage or a disinterested project concerned with bringing the colonized to maturity. This tendency of defining the colonized as childlike is none other than dominating the colonized.

Imperialism, slavery, racism and colonialism are some of the example of injustice because they occurred in the name of racial superiority and inferiority. Colonists in the then periods found Indian labor cheap and relatively habitual to the climate of the Assam. So, they used the Indian labourers as a slave. Britishers used to create the racial boundary to maintain their superiority in the Tea Plantation. They used to treat the Indian race as inferior to their race. They were full of proud of being 'white man'. So, In this novel *Two Leaves And a Bud*, Anand portrays the Indian coolies in the Plantation as a 'working swine' who are not educated and civilized. In the name of the 'race' colonizers have subordinated and dehumanized the Indian coolies. By creating the racial boundary between the colonizer and the colonized, Britishers want to exploit the Indian workers economically. The main concern of the colonizers in the novel is to exploit the Indian coolies economically as much as they can. By exploiting the Indian coolies, they want to make their empire powerful and strong. So, taking the idea of 'racism' as a tool to inferiorize the Indian coolies, they have eradicated their hunger of material prosperity. They use it as a means to exploit and dehumanize the Indian coolies. So John De La Harve says: "And this pride of race, pride of country, and this exaggerated love of home were in the interest of economic suppression" (143).

This statement of John De La Harve shows how the colonizers use the idea of 'racism' as a medium to maintain their economic supremacy. During the colonial rule, the practice of racism became more bitter when people of different places came into contact with each other. To justify the imperial legacy they divided the human society in the name of race. They sustained their colonial power by establishing dominance over dominated one. In this novel, this idea of racism becomes the most supportive tool to perpetuate their imperial mission. This idea of racism has helped

the colonizers to dominate the native in the name of slave and coolies. In this regard the view of the critic like Franz Fanon is remarkable here: “slavery as an extreme form of domination and exploitation characterized by a parasitic relationship between the dominant whites and the enslaved blacks. This is a two way relationship of independence, even though one party holds power of life or death over the other” (50).

This view of the Franz Fanon shows that as the slavery system was the extreme point of blacks’ suffering, the Indian workers suffered more bitterly in the time colonial rule in India. Though Franz Fanon discusses about the slavery system in the context of Africa, his view mirrors the colonial context of India too. The suffering that the coolies in Macpherson Tea Estate have tolerated is not lesser than the suffering that the African slave had tolerated in the name of racism. The suffering of the coolies in the Macpherson Tea Estate is reinforced by the dialogue of Gangu which he delivers at the time of his wife’s death. He needs some money for the last rituals of his wife Sajani. He goes to the Mr. Croft Cooke begs for the help. But Mr. Croft Cooke no more believe Gangu to provide any money at such distress. Instead of helping, Mr. Croft Cooke abuses and beats Gangu very badly when he comes to know about his segregation in spite of his polite requests:

‘Yes, Hajur, I had fever, and then she had fever and she had died’,
Said Gangu.

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 did come here? (105)

Gangu leaves the place deeply humiliated. The next day he approaches Buta with the

request: “Can you give a loan of money for the cremation? Said Gangu. I have a not a pice and the body has been lying in the house for two days” (108).

Colonial desire, the term employed by Robert Young heralds the extent to which colonialist discourse was pervaded by sexuality. The idea of colonialism itself is ground in a sexuality—discourse of rape, penetration and impregnation while the subsequent relationship of the colonizer and colonized is often presented in a discourse that is redolent of a sexualized exoticism.

The women, moreover, are perilously exposed to any sexual assault by some lustful British people, particularly by Reggie Hunt. Reggie Hunt, an assistant manager of the tea plantation casts his vulture eyes upon the body of Liela, a daughter of Gangu. Reggie is a lustful character whose lustfulness can be fall upon anyone as per his desire. So Anand apart from the economic exploiter, depicts Reggie Hunt as a lusty and shameless character. When he sees the Liela: “Reggie could not control the giddy heat that swirled desperately in the length of his body and hovered like the perfumed spell of drunkenness on the incline of his stare. He stepped up to her and tried to put his arm round her waist once more” (246).

Anand shows Reggie’s sexual desire upon the plantation workers. He himself feels having authority to delete his sexual hunger by playing with the body of innocent woman who works in the Tea Estate. Regarding the sexual exploitation at the time of colonization, Robert Young remarks that:

As in that paradigm of respectability, marriage, economic and sexual exchanges were intimately bound up, coupled with each other, from the very first. The history of the meanings of the world’s commerce includes the exchange both of merchandise and of bodies in sexual intercourse. It was therefore wholly appropriate that sexual exchange

and its miscegenated product, which captured the violent antagonistic power relations of sexual and cultural diffusion, should become the dominant paradigm through which the passionate economic and political trafficking of colonialism was conceived. (181-82)

According to young, the discourse of colonialism is pervaded by images of transgressive sexuality and with persistent fantasies of inter-racial sex. He asserts that sexuality is the direct and congruent legacy of the commercial discourse of early colonial encounters, the traffic of commerce and the traffic of sexuality being complementary and intertwined.

Issue of sexual exploitation is intensified when Reggie Hunt, after finishing polo, directly approaches the door of Negoi's wife and consumes her body:

And he squeezed her between the iron girders of his thighs, the solid blocks of his shoulders, till the pyramid of his passion was contiguous to her parting.

'Ooi,' she cried, pain-marred, and afraid of being mutilated.

'Don't wriggle and writhe like that,' he whispered, tearing at the string of her trousers and throwing her down on the charpai where she had lain.

She yielded to him, her body limp and contorted into a silent despair, her eyes agazes at the wild sensual heat in his face, her heart turned inwards at the cold virginity that seemed to freeze her at the contact with him. He made a sudden upcharge, as if he swung her body hard, hard, harder, tearing the flash of her breasts, biting her cheeks and striking her buttocks till she was red and purple like a mangled corpse,

ossified into a complete obedience by the volcanic eruption of the lust.

(167)

In the plantation, the Angrezi Sahib Reggie casts his lustful eyes on the young coolie's women's half naked body vaguely covered with tattered clothes. His indiscriminate amorous advances make women run away at his sight. His lustful gaze catches Liela one day and he was fascinated to see her youth. Anand has depicted Reggie's burning lust for Liela who tried to seduce her. Anand sketches Reggie's mind for her as: "Slim young body defined by the narrow girth of her skirt and the fine stretch of her bodice, her whole demeanor like a bird that would flutter in the hands of the shaker" (245-46). So Reggie's lusty behavior upon the innocent women reveals that along with the physical and sexual exploitation, the colonizers exploits the colonized people sexually too.

Colonialism is not a simple act of accumulation and acquisition. It is supported by the certain ideological formation. In course of the colonizing process, the colonizers mind has been affected by the various kinds of ideologies. Mr. Croft Cook, a colonizer has deeply influenced by the ideology of domination. When John De La Harve requests to do something well for the coolies, he replies that: "You know as I do...These coolies are sub-human, and do not altogether value the benefits of hygiene..." (27). Croft Cooke has carried the ideology of 'Whiteman' as civilized and seen the colonized sub-human. Here, Croft Cooke's view resembles with the view of Edward Said, who in his book *Culture and Imperialism* remarks that:

Neither imperialism nor colonialism is a simple act of accumulation and acquisition. Both are supported and perhaps even impelled by impressive ideological formations which include notions that certain

territories and people require and beseech domination, as well as forms of knowledge affiliated with that domination. (8)

According to Said, discourse of colonialism is formed by the certain ideologies that the colonizers have carried. Such ideologies have always been oriented towards the domination and exploitation over the colonized. So, ideology helps to 'others' the colonized and establishes the colonizers 'self'.

During the colonial rule in India, colonizer used to use 'local chief' as the colonial agent. These 'local chief' would help the colonizer by collecting the workers for the industries run by the colonizers. It was their policy for sustaining the colonial rule. Local chief or colonial agent in exchange would get the material support from the colonizers. So, they would ready to exploit own brothers. Buta, a coolie catcher is a colonial agent who serves for the colonizers to collect the workers for the tea plantations of Assam. By doing this he gains money from the Britishers. He does whatever he can for collecting the workers in his village Hoshiarpur, which is situated near Punjab. So he lays Gangu showing the bright future in the Macpherson Tea Estate in Assam. Lair Buta says:

'Many thousands of laborers have settled on the land in Assam,' said Buta, to fill the chilly void that had arisen through the lull in the conversation, after they have retired from plantation work. These folks like to remain near the gardens though, so that their children can work. You will be all right. You have seen that the sahibs have paid your fares. They will give you a house, a nice house, built with brick in the angers manner, with a tin roof. They will give you everything, everything. Believe me. Don't call me by the name of Buta if they don't do well by

you, call me dog instead. I can't guarantee more than that, can I? (7)

This way Gangu starts his journey to Assam and he is lured by the false promises of a liar Buta, leaves his native village, and goes with his children Liela and Buddha to work on the Macpherson Tea Estate in Assam. Soon he discovers that the promises made to him were all false, that the world of a tea plantation is like a prison house. Here, Anand pens the pain: "this prison has no bars, but it is nevertheless an unbreakable jail" (35). His exploitation begins before reaching the plantation. In the plantation he has a very degradable life. He is not provided any hygienic food and good place to live in. In this regard John De La Harve, an idealistic doctor, describes the situation of the coolies, which is very unbelievable. He states: "A gust of breeze bearing the smell of urine from the foot of a coolies' latrine by the road assailed his nostrils, he lifted his head towards the Himalayas, as if by so doing he could inhale the pure, clear air of the distant mountains. But the ruinous smell persisted" (14-15)

Regarding the role of local chief or colonial agent like Buta, TejumolaOlaniyan remarks: "colonial political community was constituted by a hierarchy of European officials who dispensed absolute power through a myriad of local chiefs, 'traditional' or created, who themselves ruled the natives with closed fists"(272).

To fulfill their vested interest colonizers plays the politics of using local agents. Colonizers use their power through such local chief who serves in their favor. Buta, a representative of colonial agents, is from the same village of Gangu, serves for the colonizers for his personal benefit. In doing so, he does not feel any shame to say lie things for luring the innocent fellow brothers.

Colonialism is an integrated phenomenon that operates across all the fields that in the West would constitute the public and the private, civil society and the state. No single event that occurs or institutional practice that is implemented is without effects across all the domains of colonized societies, not least because the aim of colonialism is the utter transformation of the colonized culture: the eradication of its structures of feeling, the subjection of the population to the colonizers' notions of legality and citizenship, and the displacement of indigenous forms of religion, labor, patriarchy, and rule by those of colonial modernity. Colonialism seeks to impose the will of one people on another and to use the resources of the colonized people for the benefit of the colonizer. Nothing is sacred in such system as it powers its way toward the extinction of the will of the colonized upon with one objective in mind: the ultimate subjection of the will to resist. Colonialism is a system that reduces the colonized upon to a shell of a human who is incapable of thinking in a subjective way of his or her own interest.

As we engage the legacies of colonialism, we are more certain today that the nonmaterial legacies are as important in our thinking as the material ones when we engage question of resistance. The colonizer did not only seize land, but also minds. If colonialisms' influence had been merely the control of land that would have required only one form of resistance, but when information is also colonized, it is essential that the resistance must interrogate issues related to education, information and intellectual transformations. The intricacies of engaging colonialism are such as numerous as the way colonialism has impacted upon the world. Indeed, the political, economic, social, and cultural aesthetic legacies of the colonizing process have left human beings with a variety of way to confront the impact of those legacies.

The concept of resistance is most clearly put forwarded by Selwyn Cudjoe in his book and by Barbara Harlow. For Cudjoe and Harlow, resistance is an act or set of acts, that is designed to rid a people of its oppressors, and it so thoroughly infuses the experience of living under oppression, that it becomes an almost autonomous aesthetic principle.

Literary resistance is a form of contractual understanding between text and the readers, which is embedded in an experiential dimension and buttressed by a political, cultural and aesthetic at the work in the culture. And “resistance literature” can be understood as the literary writings that emerge as an integral part on organized struggle or resistance for liberation. Regarding the concept of ‘resistance’ “anti-colonial thought” is an important idea for fighting against the colonizer’s domination. The “anti-colonial thought” is a political, cultural and intellectual movement reflecting the values and aspirations of colonized and resisting peoples.

Mulk Raj Anand, through this novel *Two Leaves and a Bud*, resists against the colonial domination. He is regarded as a leading figure of the novel of protest. Although the novel seems to be packed by the exploitation and domination of the colonized in Assam Tea Estate, Anand shows the resistance very cleverly. Through the characters like De La Harve and Gangu, he pours his anger over the colonizers. De La Harve is Anand’s spokesperson by whom he explicitly shows the colonizers attitude towards the Indian labourers in the tea plantation. Most of his ideologies and comments reveal Anand’s own ideological preferences and proletarian bias. Dr. Harve has given up the Imperial Service and has come to Assam tea-plantations with a mission to serve the poor and the needy. As Anand points out that “He had really come to regard Indians as human beings and to believe that they had a right not only to rule themselves, but to rule themselves justly by destroying the inequalities of

caste, class and creed” (30).

During the colonial rule in India, colonizers used to create numerous discourses to represent and dominate the colonized people. They published many texts for legitimizing such discourses. From these discourses they used to claim that they knew more about the India than the native Indians. Such discourses helped them for exploiting the Indian locals and the natural resources. So, kipping this condition into account, Anand interrogates such discourses by publishing this novel *Two Leaves and a Bud*. Thus, as Chris Tiffin and Alan Lawson insist: “Imperial relations may have been established initially by guns, guile and disease, but they were maintained in their interpellative phase largely by textuality” (3). Conversely, it follows that the textual offensiveness of colonial authority was met and challenged, on its own terms, by a radical and dissenting anti-colonial counter-textuality:

Just as fire can be fought by fire, textual control can be fought by textuality . . . The post-colonial is especially and pressingly concerned with the power that resides in discourse and textuality; its resistance, then, quite appropriately takes place in--and from--the domain of textuality, in (among other things) motivated acts of reading. (10)

So, as viewed by Lawson & Tiffin, Anand is very much conscious about the textual invasion of the British colonizers over the colonized Indians. So, Anand considering the necessity of challenge through the text which can reveal the ground reality of the Indian socio-political and economical condition of the time, published this novel *Two Leaves and a Bud*.

During the time of colonial rule, it was very difficult to write against the Britishers’ bad treatments towards the colonized directly. But Anand, through the

novel *Two Leaves and a Bud*, have dared to write about the exploitation and domination of the Indian coolies in the tea plantation. So, this novel *Two Leaves and a Bud* can be taken as the resistance against the colonial domination. So, Critic like MolefiKete Asante's remark is notable here:

Colonialism does not engender creativity; it stifles, it suppresses it under the cloak of assistance when in fact it is creating conditions that makes it impossible for human to effectively resist. And yet there has always been resistance and there are new methods of resistance gaining ground each day. (ix)

The impacts of colonialism affect the colonized's every aspects of life badly. The condition of colonialism creates a situation in such a way that colonized cannot go against the colonizer. But there has always been the resisting psychology within colonized. Being the writer of the poor, downtrodden and colonized, Anand always depicts the picture of protest in his novel differently. In his novels, oppressed characters do not appear against the oppressors violently but they resist against the oppressor carrying the idea of 'non-violence.'

Anand in the novel *Two Leaves and a Bud*, portrays a deep sympathy for the colonized people and aggressive anger for the brutal colonizer who remains indifferent to the sufferings of the labourers in the tea plantation. Anger towards the colonizers is utmost in Anand who protests against colonizer's ill and evil acts of over the colonized.

Although, a character John De La Harve is an Englishman, he condemns the colonial rule bitterly. He is an idealistic doctor who shows his deep sympathy over the Indian labourers. When Barbara, daughter of Croft Cooke reads the paper sheet written by De La Harve, she comes to know about the Britishers' exploitative attitude

towards the Indian labourers. Where he writes: “Man is selfish, man is evil, there is nothing more horrible in this universe than the cruelty of man to man” (117). Through this thought of the John De La Harve, Anand clearly hints towards the cruelty of Britishers towards the Indian labourers in the tea plantation. For him, Britishers are cruel, selfish and brutal. They they have done the crime for the benefit of their homeland England.

H.M. Williams observes this novel as a novel of protest. For him Anand was influenced by the writers like D.H. Lawrence and E.M. Foster. He elaborates upon Anand’s role to protest against the Imperialist and Capitalist tyranny. He argues:

[...]in *Two Leaves and a Bud*, Anand attempts (presumably under the influence of D.H. Lawrence and E.M. Foster) another novel of social protest which also explores human motives from a more ironical and complex point of view [...] Anand’s thesis is again: the Indian poor, ruined and destroyed by the combined tyranny of capitalism and imperialism. (qtd. in Gautam 168)

Anand, as a novelist, resist against the colonial domination through the medium of his characters in the novels. He is the writers if coolies, poor, exploited and dominated. He always depicts the cruelty and brutality of the Britishers openly in the novel.

Since the the novel *Two Leaves and a Bud* was written when the Independent Movement against the British rule had been intensifying rapidly, Anand shows the fear of revolution in the psychology of the colonizers. Britishers are preoccupied by the threat of revolution, that can destroy their rule in India. Through the story of the coolie who escaped from the plantation and later arrested, Anand depicts the fear of revolution that is undergoing in the name of independence led by the Congress Party.

Narain, another coolie of the plantation tells the story of an escaped coolie who later arrested by the Britishers as:

He was arrested and taken before the manager and questioned. He replied that he had come to the garden for work. The manager was not satisfied and thought the boy was one of those Congress Wallah. You know, brother, whom the sarkar does not like. He proceeded to write a complaint against the coolie which the Babu, the peons and the warders witnessed. Then complaint was that the manager suspected the coolie of belonging to the Trade Union Congress, a coolie sabha which we don't know of here. (190)

Through the story of the escaped coolie, Anand reveals the psychological fear on the part of the colonizers. By showing the fear in the colonizer's mind, Anand wants to make the Indian people conscious about the revolution that has been undergoing throughout the country.

Here, it is crucial for postcolonial theory to take seriously the idea of a psychological resistance to colonialism as suggested by Ashis Nandy. Nandy states: "it needs historically to exhume those defences of mind which helped to turn the west into a reasonably manageable vector" (13). During the colonial period, this novel played an important role to spread the condition of revolution in India around the globe. Anand, through this novel wants to fuel the nationalist movement. So he sees the need of revolution as suggested by De La Harve in the novel:

I might still have been in that state if I hadn't come to India, and seen the sordid side of tragic existence. To think that hundreds of men in the I.M.S. have passed by India—except Ross, perhaps. But why didn't it occur to anyone—the simple obvious thing that people don't need to

read Marx to realize here. The black coolies clear the forests, plant the fields, toil and garner the harvest, while all the money-grubbing, slave-driving, soulless managers and directors draw their salaries and dividends and build up monopolies. Therein lies the necessity of revolution in this country. On the one hand the vast masses, prisoners of so many chains, bearing the physical signs of grief, of lassitude, even of death, and on the other hand, the supercilious rich wrapped up in their self-assurance and complacency, never once questioning the ideals of glory and power and wealth....(113)

In the same way, fear of the revolution can be observed in the conversation between Reggie Hunt and Croft-Cooke. After the arrival of Buta along with Gangu and his family which he has brought from his native village by showing the prosperous future in the tea plantation of Assam, they discuss about the problem about the recruiting. Because of the movement run by the Congress, it becomes very difficult to recruit the coolies needed for the tea plantations. So, due to the nationalist trouble, they feel worry about the recruiting.

‘Buta has come back from the plains yesterday,’ said Reggie, ‘though he didn’t report to me on arrival. He should be on clearing duty. He has brought only one old coolie back, with a family of three.’ ‘yes he’ll do,’ said Croft-Cooke, after a momentary pause. ‘I don’t think we need worry about the recruiting. It will improve as this nationalist trouble blows over.’ (39)

It was the time of revolution in contemporary India when this novel was written. It was the time of the great depression era too. So they need cheap labour to uplift their economy. So, due to the consciousness generated by the revolution, Britishers face

different types of problems. One of the great problems encountered by the Britishers is the inavailability of the coolies in the tea plantation.

Postcolonial theory is heavily influenced by the Marxism. So, postcolonial theory always seeks for the resistance against the colonizers. The Marxist term 'haves' and 'have nots' is equivalent to what the postcolonial theory calls colonizer and the colonized. So, here postcolonial thinker Benita Parry insists: "did challenge, subvert and undermine the ruling ideologies, and nowhere more so than in overthrowing the hierarchy of colonizer/colonized, the speech and stance of the colonized refusing a position of subjugation and dispensing with the terms of the colonizer's definitions." (176).

This novel brought to light the inhuman cruelty perpetrated by the whites. Anand felt so outraged at this inhuman treatment that he painted the exploiters in the darkest hue and in consequence the British government had banned this novel. Another critic Franz Fanon, the anti-colonial Algerian revolutionary talks about the concept of the national consciousness in his book *The Wretched of the Earth* translated as "The Pitfalls of National Consciousness" according to which national consciousness begins to emerge: "This fight for democracy against the oppression of mankind will slowly emerge, somewhat laboriously, as a claim to nationhood" (148). Here, Anand's view becomes similar to the view of the Fanon because Anand also wants to develop the national consciousness that can help to resist against the dominating behavior of the colonizers. Anand wants to develop the necessity of the unification among the Indian people. So, he, by showing the excessive exploitation of the workers in Tea Estate, increases the level of rage against the British officials among the Indians. Fanon in the same book talks about the 'total liberation'. He writes: "total liberation is that which concerns all sector of the personality" (250). The

principle underlying Fanon's project of 'total liberation' requires the enslaved figure of the colonized to refuse the privilege of recognition to the colonial 'master'. In Fanon's words: "colonialism wants everything to come from it. But the dominant psychological features of the colonized is to withdraw before any invitation of the conqueror's" (63). Fanon had put this view in his book *A Dying Colonialism*. Fanon, here, argues that psychological aspects of the colonized should be able to reject any idea of the colonizers that can help to dominate them. It means that colonized's psychological features is always likely to resist against the colonizer.

Postcolonial theory always gives importance to the indigenous knowledge of the colonized people. For it, indigenous knowledge is plays the very crucial role to resist against the colonizer. Colonizer, in the name of scientific knowledge, always wants to destroy the indigenous institution and the technology that have long been used by the colonized people. By doing this, they want to make the colonized more dependable on them. So, Anand's valorization of indigenous knowledge can be seen when Anand describes about the structure of house that the Ganguhad in his village Hoshiarpur, after encountering the hut with tin roof in Assam:

Gangu who had built his own mud hut in the village, and who knew something of the laws of architecture as they apply to the Indian climate felt that this tin box was not so desirable, as it would be too hot in the summer and too cold in the cold in the winter. He was not so easily taken in by appearance and he was bluffed by the primness of the huts. (31)

Regarding the indigenous knowledge, Gina These explains the nature of the indigenous knowledge. She takes the reference of S. Elliot's view. In the book *Anti-Colonialism and Education: The Politics of Resistance*, Allot states that:

Indigenous knowledge is significant because it is contextual and solution-oriented. It demonstrates the ability to: (a) bring solutions to problems identified by those who face them; (b) take into account the environmental specificities and socio-economical context; (c) produce an understanding of contemporary challenges; and (d) limit, as much as possible, predictable negative side-effects. (34)

Valorizing the indigenous knowledge, Anand attempts to protest against the colonizers' so-called scientific knowledge. He regards the indigenous knowledge by which he tackles the ideological supremacy of the colonizers.

Issue of resistance has been intensified by the denial of the Tibetan businessman for giving their grains to the Seth Kano Mall, a British who has maintained the monopoly in the market. The Tibetan businessman who used to come to the Assam valley for selling their grains, refuses to sell their grains to the Seth Kano Mall as per the price offered by him. In such context Tibetan says: ““No,” roared the Tibetan. I take back the whole weight of grain that my caravan has sold you. We will go and sell it somewhere else” (69). In this regard, George. J. Sefa Dei discusses the necessity of anti-colonial thought among the colonized people for tackling the colonial discourses created by the colonizer. Dei valorizes the anti-colonial view very explicitly as: “colonized people require an anti-colonial prism that is useful in helping to disabuse our minds of the lies and falsehoods told about our people, our past and our histories” (4). This kind of prospect is reflected through act of Tibetan businessman in the novel.

Anand, through this novel, has signaled the necessity of unity among the laborers. After the terrifying riot, caused by the dispute between Neoga's wife and Chamblee, the workers deny to work until and unless they get justice. During the riot,

they are beaten mercilessly by the warders who follow the order of Reggie Hunt. So, they go to De La Harve for the help. De La Harve suggests them to be courageous.

So, Anand shows the possibility of the unity among the workers as:

‘You take courage, Gangu. You take courage all of you,’ he said. Get together, and go and tell the Burro Sahib the whole story. And tell him you won’t work till he gives you justice. And tell him I sent you. I will talk to him myself later.’

The coolies rose and bent their heads on their joined hands.

‘Go, then,’ he said.

‘Dilwar Sahib, ki jai!’ the Gorakhpuri coolie shouted, impetuously.

‘Dilwar Sahib, ki jai!’ the rear ranks of the crowd burst out.

‘Come, brothers,’ urged Gangu softly.

‘Come, brothers,’ shouted the Gorakhpuri. ‘Come!’ (182)

Here, Anand heralds the possibility of unity among the coolies in the plantation. The expressions like “come, brothers” and “joined hand” hints towards the unification among the workers. Regarding the collective agency to resist subordination and domination, Dei states:

Anti-colonial thought calls for agency and resistance. Within colonial relations there lie the individual and collective agency to resist subordination and domination. Agency emerges out of the power of knowing and knowledge, and it’s this that gives meaning to social and political action. This resistance that is embedded in every power relation is possible through an affirmation of individual and collective subjectivities, and the knowledge that comes with understanding one’s social condition and context. Through the power and politics of

resistance, the colonized are able to understand their social reality and work to change their condition (15).

According to Dei, colonized people should get unite to resist the colonial authority. He emphasizes the necessity of collective agency to resist against the domination and exploitation. He stresses that, within unity there lies power. Colonized people should know the contemporary socio- political situation of the country. But without unity it is not possible. So, colonized people should be aware of the power and politics of resistance through unity among the colonized people.

Anand defines colonialism as a system that runs out of the sweat of the colonized people and gives legitimacy to the domination of the colonizers over the colonized people. It creates the racial boundary between the colonizer and colonized. Anand in this novel shows his rage against the colonizer through the character De La Harve. During the conversation with Barbara, Harvestates: “It is no use hating anyone. It is the system. You must hate the system. You and I have been brought up to be what we are by the sweat of these coolies” (123). Critics like Dei and Asgharzadeh define colonialism as the interlocking system of power and dominance. As they argue, anti-colonial approach should critique this interlocking system of power and dominance. They, argue: “casting our gaze on race or racialism, the anti-colonial approach encourages us to interrogate the interlocking systems of power and dominance...[in order to understand]...how dominance is reproduced and maintained, and how the disempowered are subjugated and kept under constant control” (317).

Reggie, the woman hunter, to delete his sexual hunger, asks Liela to come at his bungalow. But she runs away innocently at the sight of Reggie. She, with great difficulty, escapes an attack on her chastity and slips into her hut. But he also approaches her hut and tries to pursue her to have sex but she refused. To protest him,

Liela sends her brother Buddhu to call Gangu. Buddhu gets frightened and shouts “Father, Father”, and rushes towards Narain’s hut where his father is. Gangu strongly protests this act. While protesting, maddened by frustration and fear he indiscreetly fires resulting in the murder of Gangu. Anand states Gangu’s protest as:

He was full of hate. He shots at the dark with his revolver, once, twice.

The shots only tore the gloom above the boy’s head. Reggie could still hear the shout, ‘Father, Father!’

He wanted to run away, but he was face to face with Gangu at a distance of two yards.

‘To hell with you’, he shouted, mad with anger.

And he shot again, once, twice, thrice.

The man fell back with a groan.

Reggie turned on his feet and ran.

He felt Death itself was chasing him. (249)

Gangu dies with no reason. Liela, a very young child, is very conscious to her youth and beauty protests against Reggie’s lust. To protest against the Reggie’s lustiness, Liela escapes from him. But Liela’s escape in her hut results in the death of Gangu .Due to the lusty characters of the colonizer, the innocent coolie dies. Gangu shows his resistive character before the colonizer. Here, Gangu symbolizes the universal figure for the protest. So, Gangu’s death demands the necessity of the unification among the Indian people.

Thus, the novel *Two Leaves and a Bud* vigorously resists against the colonial exploitation and domination for the welfare of colonized people. Anand has created the characters like Gangu and De La Harve to communicate his views against the

exploitation of the colonized Indians. The novel seeks the resistance against the colonialism through the unification among the coolies in the plantation.

III. *Two Leaves and a Bud* as a Novel of Protest

Anand's novel *Two Leaves and a Bud* exposes bitter suffering or cruelty of humanity at different levels superlatively feels hatred and condemns evil of all its shapes and shades and greatly succeeds in turning our hearts to compassion and beauty. It depicts the conflict between the colonizers and the colonized. Colonizers are represented by the British owners who own the tea plantations and colonized are represented by the Indian labourers who work in the tea plantations. Every corner of the garden of the Tea Estate, the leaves, buds and the shade shrubs are the silent witnesses of the oppression and agony of poor Gangu, a helpless coolie of the Macpherson Tea Estate. By exposing the excessive exploitation of the Indian labourers at the tea plantations, Anand creates the space of resistance against the cruelty and brutality of the British Owners.

Gangu, a helpless peasant, represents the colonized Indians who are dehumanized and exploited by the British colonizers. Gangu, lured by the false promise of a tout Buta, starts with his wife Sajani and children Liela and Buddhu to work on the Macpherson Tea Estate Assam. After entering to the world of tea garden Poor Gangu realizes that he has been trapped in confusion without escape as he was deprived of his ancestral land in his native town Hoshiapur, Punjab. All the promises that made to him were false. He has to undergo daily insult at the hand of British Owners. Due to the inhuman and brutal treatment, he is compelled to work in unhygienic conditions. So the tea garden in Assam becomes a symbol of 'cruelty' and the world of tea plantation is like a prison house.

In the plantation the coolies are treated as sub-human creature. Gangu and his family suffer much due to Malaria in Tea Estate. Unfortunately his wife Sajani dies due to the Malaria. Gangu's sadness is augmented by the worry that he doesn't have

money to buy red cloth and to make hearse. He tries hard cannot get a loan for the cremation. Such is the plight of Gangu that he has to run pillar to post to borrow money for the funeral of his wife. When he goes to Croft Cooke, the chief of the plantation, for the loan, he is blended for spreading to contagion, and instantly turned out of his office. He is beaten and kicked out. He leaves the place deeply humiliated.

Apart from the economic exploitation, Indian female labourers are exploited sexually. There is no consideration for anyone's mother, daughter or sister. Reggie Hunt, the assistant manager of the plantation is a women hunter who rubes the chastity of coolie women without any consideration. When he tries to rub the chastity of Liela, the daughter of Gangu, vigorously resist his bestiality. Gangu tries to save Liela from his orgies but he is indiscreetly fired and shot death at the point of Reggie's gun. This is followed by a trail, Mr. Justice Mowberly and a jury of seven European and two Indian members find Reggie not guilty on the charge of murder or culpable homicide and he is discharged.

The colonial experience and hard realities have been painted in this novel. The Englishmen who believe in the ideology of Whiteman's burden is pathologically suspicious of all Indians. In the novel every coolie is a potential agitator for the British officers. Anand's protest and his desire make the Indian people conscious about the exploitation of Indian locals and the resources are the main goals of Anand.

Postcolonialism as a theory demands the author to depict the socio-economic reality on the basis of social, academic, economic and political ground of an epoch. It also demands the author to depict the exploitation of the colonized by the colonizers along with the necessity of the revolt against the colonialism.

To conclude, through this novel *Two Leaves and a Bud* Anand howls for the protest against the colonialism. Anand demands the Indian people to come under the

same banner of the independence to resist against the British rule in India. Through his characters, he makes the people aware about the exploitative nature of the colonizers and endeavors to develop the resistive mentality among the colonized Indians.

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