

## Sufferings and Expatriate Experience in Rohinton Mistry's select Novels

<sup>A1</sup>S.Krishnapriya, <sup>A2</sup>Dr.R.Malathi

<sup>A1</sup> Assistant Professor, Sri Eshwar College of Engineering, Coimbatore,

<sup>A2</sup> Assistant Professor, P.A.College of Engineering and Technology, Pollachi

### **Abstract**

*An expatriate is somebody who leaves their native country and lives in other country. Expatriation presents descriptions of multiculturalism and marginalization. Mistry's is an Indian Born Canadian writer. Being a Parsi Diaspora writer, double displacement imbibed with him. His novels deal with the problems of Parsis in their own life and also depict the pictures of present –day India. Parsis are minority and migrant people in the world but they fight for their rights in all the places. The Indian Parsis trace their ancestry to Zoroastrian refugees from Persia. They are known for their unique customs. They feel uncomfortable when they enter into a new country and also they lose their lifestyles and culture. People behave in a totally different manner depending on the country. Mistry has overcome the difficulties of human relations between people with different cultural identities. He portrays the struggles of the expatriates and how they adapt to their new environment and face the contemporary world.*

**Keywords: Parsi, Expatriate Experience, Social, Economic, Culture**

Expatriates may behave in a totally different manner depending on the country of their relocation. The shifting of the Parsis from country to country and from continent to continent - has many psychological implications. The recall of memories is one of the ways of expression in Mistry's writing. He has overcome the difficulties of human relations between people with different cultural identities. It is his art of balancing the mythical and realistic mode of his writing that helps him in reclaiming his past in a new land. These Diasporas experienced both environments from their old homeland and new homeland. They have adapted to their new environment and the bonding of culture, religion, literature and language is especially strong in a diasporic situation but where provides ethnic identity and an experience of self, it may additionally alienate from the host culture. In this displacement which gives Diasporic writings its peculiar qualities of loss and nostalgia. The world view provided by Mistry is his own experience as a diaspora.

Diaspora writers' face many difficulties as they live in one society however are connected to the other by origin. Diasporic writings are concerned with the individuals' attachment to the homeland. Parsis were forced into exile by the Islamic conquests of Iran so they came to India and settled there years ago as refugees. They felt isolated and deep - seated estrangement and loss of identity in India.

Rohinton Mistry voiced his opinion about the conflict among the old lifestyle of India and the new lifestyle of Canada in his works. Mistry gives clear presentation of trans-cultural

space in his fiction. He can boast of a double identity: Indian by birth and Canadian by present habitation. Mistry's novels show how the protagonists adopt from the old culture to new culture. Mistry, a Parsi writer expresses his migrant experiences in Canada in his novels. He feels isolation and loss of identity both in his adopted country and his native country. In his three novels Mistry describes the element of diasporic study the history of Parsi community as well as the history of the nation. Mistry's works demonstrates

Mistry's Novels portrayed highlights of Indian financial life, as well as Parsi Zoroastrian life, customs and religion. Many of his writings are marked as "Indo-nostalgic". His works gives the information about the Parsi life and furthermore wrapped up in thick covers of Parsi nationality. Mistry centers around ethnic, phonetic, social and religious diversity with an indistinguishable image of the contemporary society. The loyalty to his own community can also be traced in *Such a Long Journey*. In fact *Such a Long Journey* is whispered to be based on that incident of Mr. Nagarwala. He has tried to expose the clandestine of corrupt system of political supremacy by revealing the fictionalized version of Mr. Nagarwala, being characterized as Major Jimmy Billimoria. Through the portrayal of this case, Rohinton Mistry has given a political proclamation in this book. The Nagarwala incident, because it involved a Parsi, jolted the self-image of the community no less.

*Such a Long Journey* is based upon real event which is set in 1971 during the Indira Gandhi administration. Set during the time of the India-Pakistan war, its protagonist is not a orthodox hero. Gustad Noble is a bank clerk and a family man who belongs to the Parsi community, a defenseless figure whose world is eerie by the war with China in 1962. The disputes relating to the Parsi identity become more pertinent in any debate of the Parsi writing. Mistry being a Parsi writer is very delicate to the apprehensions felt by the community. He proves this by giving retort to the prevailing coercions of Parsi community. Thus all the members of their community feel diffident in India in *Such a Long Journey*. The novel also focuses on the customs and rituals of Parsi community.

The novel *Such a Long Journey* also designates the diverse idiosyncrasies and ethnocentricities of Parsi community. The last epigraph of the novel is taken from Rabindranath Tagore's Gitanjali: "And the old words die out on the tongue, new melodies break forth from the heart; and were the old tracks are lost, new country is revealed with its wonder" and the Commonwealth Prize. Its strengths lie in the authentic and delineation of Parsi customs and way of life, the nobility of the central figure Gustad Noble and the finely crafted language and prose style (23). Residing in Toronto, Mistry has remained well established to his local spot India. All his four books are set in Bombay which refashions and endeavor the achy to

go home exile. Every one of his books is uneven handily with merciful accounts of local India. Mistry now in Canada checks out India with an ache of wistfulness and reviews to his psyche a portion of the harsh encounters of his Parsi brethren in India. In his works, Mistry strikingly voices the tumultuous and cruel compulsion of Parsi people group by the greater part networks both at the public level and at the local level-particularly in Bombay where most of the Parsis live. Rohinton Mistry's composing mirrors the emergency of self-personality and the different parts of migration.

*A Fine Balance*, like *Such a Long Journey*, is associated with presence universes down and out of importance. In two methodologies would *A Fine Balance* be able to be expressed to existing a departure from the agenda of Mistry's presentation novel. As a matter of first importance, Mistry's second novel is described in a more prominent supplanted manner and surveys postcolonial Indian times.

*A Fine Balance* represents reality that the farther away from the center of solidarity one voyages, the more vulnerable the affect of that Center becomes. The four unfortunate characters are Ishvar Darji and Omprakash Darji, uncle-nephew duo who hail from an impoverished Indian village; these cobblers-turned tailors struggle in the unnamed city by the sea (a thinly veiled Bombay), Dina Dalal, a widow from focus type Parsi family, and Maneckkohlah, a Parsi young person from mountainous village in northern India. The crisis looms monstrous like a shadow in the presence of these four central characters. Maneck occupies an exceptional job in the text based substance in that the outcomes of movement are made most unmistakable in his story. Maneck Kohlah encounters two circumstances of uprooting. Like Om and Ishvar, he is authorized to move to Bombay, and subsequently strikes from a country to a town.

Parsi community is represented by Dina Dalal and her brother Nusswan. In so far as the Parsis are a marginalized presence in Indian society, re a minimized presence in Indian culture, the novel is composed from their perspective. Primary Characters are from the Parsi Community Rohinton Mistry shows the miseries of unfortunate characters from the Parsi people group and shocks of two untouchables from the town in *A Fine Balance*. Every one of the four heroes has own story. The four principle characters combine in Dina's apartment as refugees from contracting caste, gender, or social roles. Hey each live in an irrelevant situation with regards to India. They are moved by the local area and attempt to focus their own singularity. The apartment is considered to be the common site of people in an inconvenient society. Their life in Bombay is in opposition to their assumptions and represents the agony, torment, nervousness and anxiety of individuals cut off from their local

towns. The novel is about sufferings and agony of the most unfortunate individuals. From along these lines, *A Fine Balance* is the tale of the courageous battles and terrible mishaps that depends on physical, mental and social sufferings. The novel is a superb show of three significant subjects. It mixes political history with the individual existence of the people.

The novel is mainly rooted with beautification, sterilization, state-of-emergency, political injuries and domination of land lords. Protagonists-Dina Dalal, a Parsi widow in Bombay, Ishvar and Omprakash, two village tailors from low caste as labourers and ManeckKohlah, the college-student as paying guest of Dina. They all become victims of the turbulence caused by the state of emergency. Their attempts at survival become the microcosm for all the suffering people in India. They are also suffering quite lot to get an identity in their society. The fourth main protagonist, Maneck suffers the loss of his beloved foothill Himalayan town, which has been sacrificed to the altar of Economic Development. In the name of brining modernization, roads were built, that polluted the town and ruined the serene and lush environment.

Of the three novels of Mistry, *Family Matters* is the mostly about Parsi religious community and a preservation of Parsi culture. The novel shows the Parsis religious practices, sense of superiority, attitude of Indians, food habits, elite status and the present deplorablelocus of the community. It deals with the issues of rising autonomy, submissive devotion and conflicting solicitations of family and local area interior the Zoroastrian ethnic. The story examines the movements conveyed inner the Parsi family shape vogueish the gentle of development. Mistry's intention in bringing out the love experiences of both the grandfather, Nariman and the grandson Murad with non-Parsi girls is to stress the point and reiterate that Parsis can never change their fancies of the individual and the Purity of blood and purity of race must be maintained at any cost.

Mistry's characters represent individual way of life as well as the entire Parsi people group whose personality has been in emergency. In Parsi community changes are made at a very slow pace like Farokh Kohlah's body was cremated but the Parsi priests do not encourage it and told, —... their services were available only to Zoroastrians bound for the Towers of Silence....(AFB 585) This shows that the Parsis are still narrow minded. It will take time to transform their beliefs.In *A Fine Balance*, Dina Dalal, a Parsi is not particular about her rituals. Mistry has communicated the feelings, fear and concern of a minority community-Parsi. Mistry explains the anguish, the apprehension, the insecurity, the sense of alienation and the sense of displacement that is experienced by the Parsis. The suffering, separation and

loneliness have brought the Parsis to an understanding of life that they are even ready for their extinction.

Mistry experiences dislocation in India as well as in Canada and is caught between two opposed cultures and constructing worlds. He tries to cope with a new space 'for himself. The effect of dislocation and the process that goes on in the rebuilding of one's identity is so intense that it continues to haunt Mistry. He writes about Parsi experiences and the crisis of the identity. He faces the problem of alienation and isolation in India. The community feels alienated because they do not come out of nostalgia. His characters find themselves marginalized. He redefines his community through their writings. He has re-narrated history through his works. Through his characters, Mistry shows his own affinity towards his motherland. Nariman Vakeel in *Family Matters* expresses the poignancy of Mistry when he says, "Because I think emigration is an enormous mistake, the biggest anyone can make in one's life. The loss of home leaves a hole that never fills." Mistry distinctly falls into the category of new writers who have explored their region and their community through their writings, including Amitav Gosh, Salman Rushdie, Vikram Seth and so on. He also shows remarkable affiliations with writers of his own community and also clearly voicing out the concerns and dilemmas of modern day Parsis. Expatriates suffer in all the countries. His work is a kaleidoscope of Parsi culture into the larger context. In these texts home and nation are renarrated not in terms of a monolithic space, but as a historically constituted terrain, changing and contested, and cultural and nation identity as a narrative in struggle and therefore also always in process.

#### REFERENCES:

1. Akila, Vadivukarasi. "Cultural Difference in Chetan Bhagat's Two States". *International Journal of Innovative Research in Technology*, June.21, 2021 E-Journal -2349-6002
2. Bala, Suman. *The writer Par Excellence*, New Delhi: Khosla Book House, 2013. Print.
3. Banu Shajitha, A "Kamala Markandeya's Woman an amalgamation of tradition and individuality" *COJELL*, Jan 2016.
4. Bijalwan, Richa. "Diasporic Consciousness and Parsi identity in Rohinton Mistry's *Such A Long Journey*." *Journal of English Language Teaching and Literary Studies*: Vol. 5, 2016.
5. Dodiya, Jayadipsingh Ed. "The Parsi community in such a Long Journey". *The Fiction of Rohinton Mistry: Critical Studies*. New Delhi: Prestige Books, 1998.

6. Dodiya, Jayadipsingh Ed. "The Parsi community in such a Long Journey".*The Fiction of Rohinton Mistry: Critical Studies*.Op.Cit.
7. Dodiya, Jayadipsingh. *Perspectives on the novels of Rohinton Mistry*. New Delhi: Sarup and sons, 2006.
8. Duresh, J.G. "Reclaiming Racial Identity: an analysis of Parsi Community in Rohinton Mistry's Family Matters." *The Literary Criterion* 42.2(2007)
9. Duresh, J.G. "Reclaiming Racial Identity: an analysis of Parsi Community in Rohinton Mistry's Family Matters." *The Atlantic Literary Review Quarterly* 7.3 (july-Sep 2006)
10. Goldberg, David Theo. *Multiculturalism: A Critical Reader*. USA: Blackwell Publications, 1996.
11. Kapadia Novy. "The Parsis: An Introduction" .*Parsi Fiction*. Vol. I. Op. Cit.
12. Kavitha.N and Selvam, "A Study of Individual Sufferings in the novel "A Fine Balance", *International Journal of English And Education*, April 2013, Vol. 2, Issue 2, ISSN: 2278-4012
13. Krishnapriya, S., and Lt Dr MS Zakir Hussain."Theme of Politics and Problematic Representation of Parsis in Rohinton Mistry's Select Novels." *The International journal of analytical and experimental modal analysis*, Volume XII, Issue II, Page No:418-422, 2020
14. Krishnapriya, S., and Lt Dr MS Zakir Hussain. "Identity of Parsi Community in Select Novels of Mistry", *International Journal of Applied and Advanced Scientific Research*, Volume4, Issue 2, Page Number 42 - 48, 2019
15. Mistry, Rohinton. *A Fine Balance*. London : Faber and Faber, 1995. Print.
16. Mistry, Rohinton. *Family Matters*. London : Faber and Faber, 2002. Print.
17. Mistry, Rohinton. *Such A Long Journey*. London : Faber and Faber, 1992. Print.
18. Priya K.M and Mohanagiri A.S., "Family and Women in Ruth Praver Jhabvala's To Whom She Will ", *Alochana Chakra*, Vol., IX, Issue VI, June 2020
19. Sidhwa, Bapsi. *An American Brat*. New Delhi: Penguin Books, 1994. Print.