



Gustad Multiculturalism in Rohinton Mysteries Such a Long Journey

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The present paper deals with aspect of multiculturalism reflected in Rohinton Mysteries such as a long journey. The present paper deals with various aspects of multiculturalism as Hybridity, identity, diaspora etc. The writer tries to reveal his attempt to present multiculturalism in India free caste, creed, religion etc. The term multiculturalism was first used in 1957 in Switzerland with reference to mingling of various cultures in that country. It refers to respect for other different cultures. It tolerates the life of people belonging to different caste, creed, religion etc. It is an outcome of social, political and religious movements. The 20th century saw immigrants from all parts of the world including India also. Rohinton's mystery in such a long journey presented Canada in a paradoxical way. Canada heads multicultural society especially society with mixing of English and French culture. Immigrant Indian writers faced difficulty to reveal their thoughts. They were stranded between two major flows of two cultures. The novel focuses on the life of Gustad Noble and his family lives in Kodaad. Gustad belongs to the Parsi community who strictly maintained its religious and cultural identity. How they maintained separate identity. Though there is particular description, the writer emphasizes on universal experience. Readers in Canada can identify themselves with the characters though these characters have different socio-cultural identities. Though these characters have different religious beliefs, different habits and language, they have the same heart in all of them.

Though born and brought up in the Parsi community, he respects belief and traditions of other religions as Hindu, Christian and Islam. He had friends from different religions and cultural backgrounds. He has a Muslim friend Ghulam Muhammad and a Christian friend Malcolm. Under the influence of his friends, Gustad begins to change his habit of eating.



He begins to eat beef under the influence of his Christian friend Malcolm. The Parsi community is strict in following religious rules and regulations. But Gustad begins to change his religious influence. The narrator says, "Gustad went in with him dipping finger in holy water and crossing himself imitating his friend closely to fit in and not give offense to anyone." Some woman characters mystery reveals representative of multicultural way of life. Miss Delna was and Miss Kalpitiya accept belief and eating habits of different religion and cultures. They are not strictly following the rule and regulations laid by their own religion. The novelist draws multicultural characters from all the religion and community. There is one such character Peerbhoy a Muslim who is known as Panwala. The novelist represent him as an artist who makes painting of God belong to different religion. The novel presents a multicultural reality by narrating various multicultural food habits. In the beginning, Gustad hesitates to buy beef from the market. Parsis never eat beef right from the eighth century.

Gustad transgresses the narrow confines of his Parsi religion by adopting multicultural food habits. He feels anxious and "guilty-felt that in his basket was something deadlier than a bomb" (Mistry, SLJ 21). Gustad visits church along with his friend Malcolm by violating the norms of the Parsi community after buying vegetables every Sunday morning. He adopts multicultural practice in every stage of life. The novelist narrates: "Gustad went in with him, dipping his fingers in the font of holy water and crossing himself, imitating his friend closely, to fit in and not give offence to anyone" (Mistry, SLJ 23). Gustad recollects the childhood memories of his father's teaching days: "All religions were equal, he was taught; nevertheless" (Mistry, SLJ). Mystery through the present novel represent diversity of culture, ethnicity and religion. Though in Indian society people but there's different religious belief, speak different languages and cultural different background, they respect each others beliefs and ways of life. The writer Rohinton Mistry explores the use of diversity in language for political purpose. But this diversity in language never creates split in mind. The novelist also used the mixture of Indian languages add it's uniqueness. Gustad comments, "They told paronelli sick jokes. Also told Madrasi jokes molding the tongue" (such a long journey p.70). Mystery try to depict multilingual Indian society here. The novelist depicts the crisis also between



minority and Hindu culture. the point of view of minority especially party towards Hindu easily viewed in one of the Dialogue between gustad and Malcolm We are minorities in nation of Hindus so Let them eat pulses, grams And beans. ...We will get protein from sacred cow ...Which is healthier because it is sacreed.(such a long journey p.68)It reveals the minority point of view to see towards the Hindu. Such a long journey represent possibility of dismantling different cultures and uniting all the people. In the beginning, Gustad hesitates to buy beef from the market. Parsis never eat beef right from the eighth century. Gustad transgresses the narrow confines of his Parsi religion by adopting multicultural food habits. He feels anxious and “guilty-felt that in his basket was something deadlier than a bomb” (Mistry, SLJ 21).

Gustad eats beef and chicken besides a vegetable stew made of carrots, peas, potatoes, and yam, liberally spiced with coriander, cumin, ginger, garlic, turmeric, and whole green chillies. Gustad visits church along with his friend Malcolm by violating the norms of the Parsi community after buying vegetables every Sunday morning. He adopts multicultural practice in every stage of life. The novelist narrates “Gustad went in with him, dipping his fingers in the font of holy water and crossing himself, imitating his friend closely, to fit in and not give offence to anyone” (Mistry, SLJ 23). Gustad recollects the childhood memories of his father’s teaching days: “All religions were equal, he was taught; nevertheless” (Mistry, SLJ)The close reading of the novel reveals writers attempt to present graphic picture of Indian society especially party communities multicultural attitude. The suffering and loneliness off many centuries brought understanding in Asian community, which made them easy to adjust with Indian I want culture. Start for example things about parsi community in Bombay and comments, “What kind of life show rob going to Look forward? No future for minorities with fasistshivsena and Marathi language nonsense. Towards going to be like black people in America twice Add good as white men To get half as much.(such A long journey p.55)The nation of displacement is hoist through character of Dinshawji. Mistry gives an elaborate description of the Parsi rituals, which are observed after the demise of a Parsi man, Dinshawji. Gustad attends the dead body of Dinshawji on the way to the Tower of Silence and remains in the prayer bungalows until the function is over. He also visits the funeral ceremony of Bilimoria and Tehmul.



Major Bilimoria, who is imprisoned for four years for his bankruptcy, dies of a heart attack in prison at Delhi, and his dead body is brought to Bombay. His funeral takes place at the Tower of Silence or Dakhma, the holy place for Parsis. Tehmul's funeral prayer is recited by Gustad. Tehmul dies in an accident during the demolition of the compound wall by the municipal workers for road widening. When the workers are ready to break the wall, the crowd throws stones at them. Tehmul gets excited and shouts. When he comes out of the building, suddenly a stone hits his forehead. He falls on the ground. Dr. Paymaster examines him and confirms that he is dead. Gustad takes the dead body upstairs. He puts the dead body in the bed. The novel begins with morning prayers and ends with evening prayers. Such a Long Journey poses questions of identity, religion, culture, community, and society. It presents a realistic picture of the Indian multiculturalism. It shows how geographical diversity is vast and varied with old mountains, deserts, immense plains, rugged ravines, plateaus, long coastal regions marked in the Indian landscape. It reveals how the geographical location plays a vital role in determining people's emotional and existential characteristics. Mistry's Such a Long Journey presents a picture of Indian multiculturalism. The nationalistic passion in Mistry makes him a ruthless critic of the Indian government and its corruption and tyranny. His nationalism is above petty selfishness. The pleasure of reading Mistry's novel lies in the experience of encountering emotional truth in fiction.

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