



A STUDY ON THE NOVELS OF INDIAN ENGLISH IN THE POST-COLONIAL ERA

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ABSTRACT

We know that literature is always the treasure of knowledge. It provides us information, message of the places, people their cultures, languages, caste, communities, creed, contribution, political social and economic condition. Indian writing in English literature is an integral part and has a significant contribution to post-colonial literature. Though, it has its own distinctive proof of Indianness, and pledges an important role in literature. This paper includes introduction of post colonialism involves many issues such as language men's and women's role. Today English literature has become wider and covers a vast area around the globe. The aim of this paper is to introduce readers about the post colonialism, fiction and their contribution in literature. As post colonial Indian writers have drown which cultural heritage and explode their contemporary prevalence to the coming generation. It is very important to provide necessary message that may be helpful to know more about them.

Keywords; Treasure, Distinctive, Significant, Colonialism, Contemporary, Relevance

INTRODUCTION

What is Identity

The concept of identity is hotly contested in postcolonial literature. The characters get entangled in the historical, cultural, and ideological contexts present in both the alien and home communities. As they sense that others around them are questioning them, "Who are you?," they succumb to hopelessness and loneliness. From whence do you hail? What brought you here? Identity crisis is brought on by the characters' confusion about the binary opposition. According to Coulmas, "Identity is a multi-layered dynamic process rather than an unchangeable inborn quality. "Identities are both given and created in part." With the works of renowned fiction authors like

Rohinton Mistry, Salman Rushdie, Allan Sealy, Esther David, Atia Hussain, Manju Kapur, and Kiran Desai, fiction writing has reached the height of its grandeur.

Quest for Identity

Given the importance of culture in the current world of identity, Indian diasporas who adhere to their own culture also face identity issues. The tensions and identity crises that diasporic persons experience lead to lifestyles that are ambiguous and conflicted. When a person enters a new culture, they often fall prey to ignorance, which makes them second-class citizens in their new country.

Quest for Identity in “*Such a Long Journey*”

In Parsi literature, "both the Parsis who sought greener pastures in the West and those who stayed all in India have experienced identity crisis and confusion" (Kapadia, p.). They fight to carve out a place for themselves both in the West and in India, and their integration is preceded by the same tension that comes with being a Parsi and a part of an exile group. As a result, they lose their goals, aspirations, and ambitions and are ostracized in both India and their new country. The growing popularity of marginalized writers' works in diasporic literature emphasizes the notion that finding one's identity is a person's first priority. Rohinton Mistry, a writer of diaspora, similarly depicts this search for one's identity. He writes on the Parsi people's parallel fight. Diasporic authors discover that, although residing in a supposedly multicultural culture, identity and difference have created the theoretical framework for the debates around multiculturalism. Definitions of identity, analyses of why identities matter generally and academically, the implications of the proliferation of identities and situated subjects for purportedly universal concepts of value and rationality, and the nations of homogeneity that are supposed to bind us all together have all received considerable attention. In terms of diversity, of local or specific identities, hegemonic or dominant identities and the exclusions they pretend to enable have been contested (Goldberg, p. 12).

He seeks to demonstrate how such hegemonic and dominating identities push diasporic or exiled people to the periphery when native people are dominant. Mistry wants to convey this idea to his own community as well, and he does it by using his writing, notably "Such a Long Journey" to support his point.

Why Multicultural Society ?

Therefore, by its very nature, diasporic cultural identity depends on the inevitable mingling of castes and peoples. A process that resulted in the remaking of cultural and ethnic identities was sparked by contacts during the protracted maritime trips (Mishra, p. 75).

The diasporic population makes an effort to find and become more attached to the location where they are in exile since the cultural status of the diaspora is not set. They want to be recognized together with the memory of their history. The diaspora, preferring to live in diversity, always seeks for a multicultural society that may provide it extra rights or, in the absence of further rights, merely equal rights to the dominant race. They may need political stability, social peace, cultural distinctiveness or variety, and they aspire to have these things in a multicultural society in addition to the absence of otherness:

In order to question and challenge what the dominant culture has defined as familiar and its own - and so, to be sure, major and superior - multiculturalism refers to a method of instruction that aims to present that which the dominant culture has defined as "other" and "different" and is typically minor and inferior as well (Goldberg, p. 374).

All the elements of a gloomy universe may be found in the imaginary world that Mistry has crafted in "Such a Long Journey". The book is characterized by corruption, betrayal, despotism, moral turpitude, and greed. The civilization has been shown as being entirely defenseless, and the sight of a revolting human state and widespread corruption is blinding. Mistry emphasizes the variety of racial, linguistic, cultural, and religious groups while painting a similar image of modern society. In a statement concerning the widespread corruption, he notes that "Like everything else about the government, foreign exchange regulations involved convoluted rules and tortuous procedures" (SLJ, p. 114). Mistry has openly blamed the congress party for all of the corruption that has spread across the whole nation while criticizing the current congress party-led administration. When he says there are "only two choices: communism and military dictatorship, if you want to get rid of these congress party crooks," he describes the political power and corruption of the period as extremely dismal. Forget democracy for a while; it's not designed for a nation that is hungry (SLJ, p. 64). He claims that the city's ugliness, dirt, and awful living circumstances are only the pinnacle of what occurs in the center. He claims that everyone in the administration is a selfish traitor, a liar, a fake, and a corrupt person, and that the only way things will change is if the government is overthrown. He says, "Our beloved country is a patient with advanced gangrene." It is futile to dress the wound or sprinkle rose water on it to cover up the decaying tissue odor. Nice words and promises won't make the patient feel better. Excising the rotting area is necessary. You see, local corruption is only the stench that will go away as soon as the gangrenous central administration is overthrown (SLJ, p. 313).

Why British Rule?

In "Such a Long Journey," Rohinton Mistry attacks the present government and the then-prime leader Indira Gandhi, holding her accountable for the well-known Nagarwala event that happened during a period of internal instability. This is another example of how devoted he is to his own community. This lawsuit was yet another humiliation for the whole Parsi community as the Parsis lost influence at the national level during the postcolonial period. The Nagarwala event, which

included a Parsi, "jolted the self-image of the community," according to Haldar (p. 14). As a result, the Parsi community took considerable offense to this matter. The same group's member RohintonMistry uses the incident to convey his sorrow and fury by highlighting the pervasive corruption in the political system.

In fact, it's believed that Mr. Nagarwala's sorrow served as inspiration for *Such a Long Journey*. RohintonMistry makes an effort to expose the dishonest political power system by creating a fictional Mr. Nagarwala who goes by the name of Major Jimmy Billimoria. In the novel, Mr. Billimoria was apprehended by the top authorities at the center, who had him jailed on suspicion of robbing a nationalized bank of 60 lakh rupees while pretending to be the Prime Minister.

A person should be informed that "Jimmy is none other than the fictional counterpart of Nagarwala who was arrested and exterminated during Indira Gandhi's regime" (Selvam, p. 52). The whole Parsi Community was shocked by this deed, which at the time was a political scandal. By carrying out this situation, RohintonMistry uses this novel to convey a political message.

What is Cultural Identity?

The unique combination of a person's mentality, beliefs, behavior, talents, attitude, and outward appearance makes up their identity. All of these are impacted by early years, families, and social environments. Like a fingerprint, each human identity is distinct. Cultural identification is the sense of belonging to a certain group. It relates to nationality, ethnicity, religion, socioeconomic class, generation, locale, or any other kind of social group that has its own distinctive culture as part of a person's self-concept and self-perception. Cultural identity is significant because it serves as a means of preserving history and gives people a sense of place. When a group of individuals consistently exhibits the same social norms and behaviors as those of preceding generations, cultural identity is developed.

A group of Bay Area museum professionals known as Cultural Connections routinely gets together to share resources, brainstorm new ideas, and encourage initiative. A collection of people's common values, beliefs, underlying presumptions, attitudes, and actions make up its culture. Culture is the conduct that emerges through a group's adoption of a set of, mostly unstated and unwritten, guidelines for cooperation. Identity construction involves culture in a significant way.

Diaspora's Migration

Since colonial and post-colonial periods, Indians have been migrating internationally to alien or foreign places. Indian diasporas were also created as a consequence of this immigration; previous to their migration, these Indians had lived in India and belonged to various socioeconomic classes. Once in Canada, they established themselves, creating a diverse diasporic group of Indian heritage. The Indian diasporic identity has, nonetheless, begun to take shape in Canada.

Identity is a mental condition in which one recognizes or recognizes one's personality features, which leads to learning who one is and what one does. In other words, it is what you consider yourself to be and who you are. In order for the reader to connect with the characters and their feelings, the issue of identity is often addressed in books, novels, and other works of literature. It is helpful in making readers aware that a person's mental condition is filled with difficult reflections on who they are and what they desire to be. People may make as many attempts as they want to alter who they are, but that will never change. With the increased global circulation of wealth, the world has probably evolved more quickly than it did in the past. Because of this, the manners of the cultures that mixed drastically altered the identity and self of people who were migrating between various cultural groups. The cultural exchanges happening not just at social levels but also within each person's head. Change between groups and within the self of people who are pulled between a localized environment in which they grew up and a globalized environment to which they have migrated in quest of a career, pleasure, or money are characteristics of the culture. A fresh understanding of personal identity is necessary in light of social and cultural reflection. People still live in environments where the idea of identity is prevalent, highly dynamic, and contentious. Due to the proliferation of identities and their propensity to change in meaning depending on the situation, some have proposed that the idea of identity be replaced with the concept of identification in order to better reflect the nature of current identities. Others have argued that the idea of identity's analytical usefulness is inadequate to fully capture the vivid nature of multicultural people's lives.

CONCLUSION

As previously stated, the latter two decades of the previous century saw an unparalleled boom in fictional activities by a number of writers with their substantially richer works, both in terms of quality and quantity. Vikram Seth, Amitav Ghosh, Upamanyu Chatterjee, Amit Chowdhary, Shashi Tharoor, Shashi Deshpande, Bharti Mukherjee, and Shobha De are just a few of those who followed Salman Rushdie, one of those who paved the way. With their innovative works characterized by experimentation in subjects, narrative devices, and language, these writers attracted the attention of the world's literary critics. The authors of the 1980s and 1990s rejected all the problems about topic, language, and narrative style that afflicted their earlier contemporaries, whose works were defined by colonial hangover. Their literary endeavors emanated daring, confidence, and conviction.

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