

Demystifying Political Ideologies in Such a Long Journey by Rohinton Mistry

Sadia Ashraf (M.Phil. Scholar)

Assistant professor Government College Woman University Madina Town Faisalabad

Email: sadiagul961@yahoo.com

Abstract

The paper suggests that Rohinton Mistry in his novel *Such a Long Journey* writes with socialist- Marxists concern and exposes all ideological propaganda. The paper employs Marxist concept of economic determinism as the basis of social reality, involving political, cultural, racial, class and all implicit and explicit set of beliefs supporting and furthering the process of exploitation in a systematic way. The paper will exhaust Althusser's concept of ideological and repressive state apparatuses and the discursive ideological practices which intensify the subjectivity of interpellated subject. The Paper seeks the systematic unmasking of political ideologies which create delusion and a mistaken world-view. Political ideologies are constructed phenomena which serve the best interest of the hegemonic elite; politician develop a rhetoric to give the political propaganda a natural look. Ideologies represent a particular group or era and can remain alive only till that group is in power; ideologies are fragile but discursive in practice, these always face the danger of counter ideologies for these survive only so long as the class that generates them remains in power. This paper will look deep into the working of political ideologies –i-e , fascism, nationalism, absolutism and autocracy even.

Keywords: Ideology, False- consciousness, Socialist- Marxists, Mystification, ideological state- apparatuses, Repressive state-apparatuses, Discursive Practice, hegemonic elite, Absolutism, Fascism, autocracy.

1. Introduction:

“Things are not what they seem” (Mistry,1991,p.215).

“Ideologies are ‘closed’ systems of thoughts, which by claiming a monopoly of truth, refuse to tolerate opposing ideas and rival beliefs, Ideologies are thus ‘secular religions’: they possess a totalizing character and serve as instruments of social control, ensuring compliance and subordination”(Heywood,1994).

“Marx recognized that economic exploitation was not the only derive behind capitalism and that the system was reinforced by the a dominance of ruling class ideas and values, leading to Engel's famous concern that false consciousness would keep the working class from recognizing and rejecting their oppression” (Heywood,1994).

Politics is thought to be a naked struggle for power, political ideologies are one sided, not only these often reflect the vested interests of a particular group but these have the capacity to inspire and guide political actions as well. Ideology according to Marx is a mistaken view of the world; it is the scientific mystification of actual reality and a delusion. Marx views ideology to be political so he explores and works systematically to unmask these systems of power mystification. The hegemonic class usually falsifies people's consciousness about certain ideas, uses money and power to alter and adapt their thinking to their desired end by imposing an ideological discourse. The institutions of education, family, religion, media, art, music and press are used to rationalize what is irrational.

Terry Eagleton emphatically puts it in the following words, “ More generally elite ideologies de-emphasize social inequality by semantic strategies that aim to legitimize, rationalize, naturalize, universalize, or deny injustice, to transfer it to other groups(as when elite attribute racism to popular resentment) or to blame the victim (Eagleton, 1991,p.35).

Rohinton Mistry an Indian diaspora parse writer living in Canada, writes with Marxist consciousness with acute realization of all exploitation of the oppressed groups of society. He writes about common man and all the struggle of the commoners in face of social, political, economic and personal turmoil. He belongs to the category of socialist writers and his stance is political. He raises voice against all political and social inequalities and injustices done in the realm of upper strata of society.

His first novel *Such A Long Journey*, unmask political ideologies and points out all socio-political irritants which break the spirit of the commoners in their struggle for survival. State uses all state apparatuses ideological and repressive state apparatuses to give the whole political scenario a normal look but the actual lived social experience of the common man who is not interested in political issues detaches the element of truth from that of the artificially constructed reality. Nothing is real, all is constructed, all fabricated, all veiled. An atmosphere of betrayal and fraud is prevailing in social, public and familial space. People are putting black papers on their window-pans to avoid glaring reality or the daylight outside. The text fights all isms while exposing all political ideologies behind all fundamentalism, essentialism, extremism, universalism and nationalism.

Mistry is a realist writer echoing Balzac, Zola and Dickens; writing with Brechtian zeal he aims at

social amelioration and voicing social issues and the muted voices. He is art for life sake writer and promotes the idea that literature should be a revolutionary tool in resolving social issues and problems. Such *A Long Journey* is a political text with Marxist commentary in each thread of the narrative. It is the desire of power and material pursuit which compels the power hungry sycophants to crush the spirit of the survival of the individual. Apparently the story revolves around Gustad Nobel the protagonist of the novel, who works in a bank with meagre income and modest dreams. The text investigates the monolithic constructed nature of political truths, questions the role of individual who thinks himself to be autonomous and free being, the owner of his or her will to decide but actual he is not. Individual in post-colonial, post-independent societies with minority identities are just the puppets in the hands of the upper class people who steer the nation towards their desired destination. Thematic structure of the story includes major known political events and wars from history. Mistry handles the dynamic nature of parse community with extreme dexterity that community becomes the protagonist in the text. Private life is so intricately and imperceptibly linked with public life that it blurs the boundaries of public, private and social lines. The journey is the journey of the community, the journey of the nation, the journey of the city and the journey towards an enlightenment a pleading to a humanistic liberal ideological reconstruction of the world. He has wielded the weapon of satire and irony which make him a ruthless Indian politics during 1971; his unprecedented attacks on Indira Gandhi and his lashing comments on Nehru, his humiliating exposure of political and money scandals left Mistry an everlasting appreciation. He strips all layers of veiled truths, unmasking politically and ideologically constructed truths, he goes on describing Nehru's frustration, ill temper, political intrigues that surrounded him. There are direct attacks on Indira Ghandi on her involvement in money embezzlement case with Raw agent Nagawala, his suspected death, her hand in the death of Lal Bhaader Shastari, her Maharashtra separation encouraging policies and her personal interest in the nationalization of the banks. She encouraged separate Maharashtra and gave air to bloodshed by dividing people on the bases of class, caste, creed, and color, "Wanting to make us into second class citizens," (1991,39)

2. Conceptual frame work:

This study is done through Marxist lens exhausting Marx's ideas of false consciousness and Althusser's concept of political ideologies. The paper will argue that state uses ideological and repressive state apparatus to suppress the opposite voices and creates a false consciousness among public to make them realize that the policies taken by the government and the strategies adopted by the hegemonic block are the indispensable steps for the solidarity and integrity of the country.

The study will investigate the matter as to how people are made fool by the people in power and are left with no other choice except to believe in the existing reality as the only existing truth. Theoretical paradigm also includes major Marxist concepts of class model society and the exercise of power for the sake of power. The study will be a valuable contribution in the existing body of knowledge and will fill the gap while making textual analysis will help unmasking and unveiling the ideological propaganda at the top level. Unmasking political ideologies in the text will make the issue clear as to how class less powerful economically, less resourceful and culturally backward willingly accept the relations of power in society and consequently become a willing participant in the process of their own exploitation. This theoretical paradigm will also explain the universal phenomena of power politics and the matrix of domination exploiting and erasing the minority culture in the name of nationalism and patriotism, and thus exposing the ideological interests of the majority culture. Marxism utilizes social concepts of public ownership; it divides human society into two classes proletariat or the labor class and bourgeois or the people who owns the means of production and thus reserves the right to decide and to dictate. Marxism explores the social and resultant economic status of the characters and the effects of that economic positions or how do they fare against economic and political odds.

3. Textual Analysis

Father son conflict a capitalistic tale

"All I wanted for him to have a chance at a good career" (1991, p.178).

Gustad Noble a humble, simple bank clerk has very modest dreams of securing his son's future. He wants him to get education in some good institute so that to get good job in future, but the son is so fed-up with the internal situation of the political crisis of the country on the one hand and the discriminatory treatment with the ethnic minorities on the other hand that he does not listen to this tale of secure prosperous future. At his refusal to join that institute of IIT Gustad feels broken and betrayed. He remembers all those hardships they both parents faced in pushing their son in this competitive world where only might is right and only fittest can hope to survive. Capitalism pushes people in rapacious competition where only the people having good education or having lots of capital can survive. Marxist implication behind Gustad's concerns is he wanted his son not to suffer like him. IIT, institute of information technology becomes a symbol of deliverance and prosperity for Gustad. He becomes obsessed with the idea of Sohrab his son to join this institute but Sohrab refuses. M. L. Pandit comments Gustad Noble's suffering in the following words, "Gustad Noble's dreams and expectations are modest indeed, but

circumstances prevailing in the India of his times conspire to deny him even these. It is very hard on him that he cannot make things happen in such a way as to fulfil his aspirations. Forces stranger than himself come in the way of his achieving his ambitions. His elder son doesn't join IIT; Roshan his favorite child suffers from a prolonged chronic illness, Dinsha ji his best friend dies of Cancer another friend Major Billimoria betrays his trust" The father son conflict holds Marxist story of money behind it. Money is thought to be the only security in this rapidly changing world of profit and gains, "What was left, he asked himself, after the very purpose he had struggled and worked for all these years---after that very purpose was callously shattered by his own son, and the shards kicked aside, dropped clattering in the rubbish-pail, like his application form" (1991,p.178). Gustad is always trapped in monetary crisis, Roshan's prolonged illness was a burden on family finance. He fails to make both ends meet. He sells his camera and his wife's gold bangles to meet the expanses of the family.

4. Politics a naked game of power—a conspiracy of silences:

Ideologies are inherently repressive, sanctioned belief systems that claims a monopoly of truth; these are even totalitarian, its purpose is to disguise exploitation and oppression and steer the situation according to the desired end. "Gustad it is beyond common man's imagination, the things being done by those in power" (Mistry,1991,p.280). The novel revolves round the incident of money embezzlement where a parsi character Nagarwala was found guilty of voice impersonation on behalf of the head of the state which jolted the whole of the nation generally and the parsi community particularly. "Our country will suffer if government destabilized. Very dangerous border situation.CIA Pakistanis agents" (1991,p.277).

Nagarwala the RAW agent was entrapped by the prime-minister Mrs. Gandhi, exciting his duties as a patriotic and a true official, she said that Mukti Bahni movement in Bangladesh needed money and for that purpose she hired Nagarwala but then later on the money did not reach to fighters instead that money was deposited in the bank account of Sunjay Gandhi to finance his car company. Major Billimoria, the fictional counterpart of that parse Raw agent, detecting the whole fraud took ten lakh rupees out of that total amount of sixty lakh rupees and sent that money with the good intention to be used for the welfare of the people living in khudabad building. "It was wrong, I know, two wrongs don't make a right. But I was disgusted, and I was absolutely sur.if fifty lakh.no one would bother about missing ten. Every pipeline has leak (1991,p.279). But the people in power detected the missing of rupees ten lakh and major was arrested at once with the charge of impersonating the voice of Mrs. Gandhi. "But.I was mistaken. They came for me.arrested.Made a case based on my confession. What they really wanted was the ten lakh you know what it is in jails when you refuse to (1991, p.279).

She exploited that simple man by exciting his love for the country and nation," She used Billimoria for her own personal interest and then didn't leave any evidence behind by forcing him write the confession that he did all because of his own enthusiasm for Makti- Bahni fighters and that no one dictated him for that act.

"I arranged for money..because Mukti Bahini must be helped,,,,, but. Having second thoughts. She said, I have enemieseverywhere. If they find out they will use the information against me" (1991,p.281).

Commenting and lamenting on the deterioration of moral values Major Billimoria tells Gustad that that remove each and every evidence of crime and that without a guilty consciousness and that they give the impression to the people that all this was necessary for the security and solidarity of the country. Not only this Killing people in police custody was a routine matter in the name of internal security of the country under the very law called MISA; maintenance of internal security act left no scope for any objection and proof to investigate this era of criminalization of politics and the politicization of the crime. Ghulam Muhammad was also killed in a road accident when he was being found guilty of helping Major Billimoria, " They tried to finish him off on his Lambretta. Their favorite way of killing people, a traffic accident (1991, p.278).

Inspector Bamji lamenting on the ruthless activities of the Shive Sena's extremism in Mumbai says the special thing is that they do it all without the least consideration of right or wrong as they are briefed and brain washed for these criminal acts; they do it all, "Without a guilty conscious". (1991,p.330).

State is being run by an absolute ruler and like absolute power corrupts absolutely so the people in power are guilt free to commit all atrocities and they leave no evidence in self- defense. Laws can be modified abd made into new according to the requirement.

"In this country laws don't apply to the one's at the top" (1991,p.279).

Mistry is not only exposing all malpractices in the political regime rather pleading some morality and ethical limits for the sake of humanity. "Everything is in their control.courts in their pockets. Only one way Quietly do my four years and then forget about it" (1991,p.280).Marx takes state to be a social sphere totally alien and detached rather opposed to civil society. The 'police', the 'judiciary,' and the 'administration' are not the representative of a civil society which administers its own personal interests in them and through them and their task is to administer the state against civil society (Marx, 1846).

Zizek assumes the issue of ideology as the process of production of practices and sense the function of

which is the production and legitimation of power relation; ideological analysis always refers to the extra-discursive, to practices that are mediated by, but not exhausted in language (2009).

Ideology doesn't exist in ideas alone rather it perpetuates itself in discursive practices in day today routine matters that ideas are embedded and made the part of thoughts process of the subject; human beings as the members of a society does not read ideas they live these ideas as the only existing truth. Through the actual lived experience the interpellated subject becomes aware of his subjectivity and the exploitation being done to him or her.

"She gave me a blank sheet and her own fountain pen. I wrote my confession like an idiot" (1991,p.277).The worst side of the whole issue is major had given a written confession to the prime-minister under certain conditions. He is imprisoned, and then slowly poisoned by the jail hospital authorities with the pretext of his cardiac treatment.

Ideological domination is not fixed, static and total rather it remains in the flow, in process of being and in a state of flux; this condition of contestation and confrontation is necessary for constituting hegemony and to give ideological unity a look of 'common sense'

"Very clever woman, Gustad. She said, if any enemies try to make trouble, all you have to say is.....you imitated my voice. I laughed.....who would believe this? But she said, under the proper conditions, people will believe anything". (Mistry,1991,p.277).

"Marx believed that the distortion implicit in ideology stems from the fact that it reflects the interest and perspectives on society of the ruling class. The ruling class is unwilling to recognize itself as an oppressor and equally is anxious to reconcile the oppressed to their oppression" (Heywood,2007,p.115). "Look at it Indira has visited every country in Europe, they all say that they sympathize. But nobody does a damn thing to make Pakistan behave decently. What is left but war? (1991, p.320). The power politics gives the situation a desired coloring for the simple, honest, ideologically interpellated subjects by creating an institutional discourse affecting and shaping the consciousness of the people accordingly. Institutional discourses help give the ideological truth a true coloring for these are often the people in power authorized enough to explain certain political and social events regardless of the thing how these are being experienced by the commoners. The public, the masses the out-groups are usually powerless to take the exploitation the only option left(Van Dijk, 1993,p.17).

5. Common man's concern---Death of the idealism

Such a Long Journey is the novel of common man's concern for bare survival, the theme of the journey revolves around history, politics, and common anxiety for individuality and peaceful living. In between the turmoil's of politics the novel tell the story of the corruption rampant in the realms of politics involving directly or indirectly common man in its traps and thus disturbing the smooth running of his or her life. So political propaganda turns out to be a common debate everywhere in the country. What a layman feels about the present political situation of the country is beautifully portrayed in the following words by Dr. Paymaster, "Our beloved country is a patient with gangrene at an advanced stage. Dressing the wound or sprinkling rose-water over it to hide the stink of rotting tissues is useless. Fine words and promises will not cure the patient. The decaying part must be excised. You see the municipal corruption is merely the bad smell, which will disappear as soon as the gangrenous government at the centre is removed" (1991,p.313).

Common man like Gustad Noble is busy in making both ends meet nicely which is an uphill task for the commoners with worsening political situation of the country and its war conditions on the borders. Leaders put whole of the burden of the war expenditures on the commoners without having a least idea of how these are already carrying the burden of the corpses of their dreams on their shoulders. Gustad is suffering on many fronts, country's worsening situation is dragging the commoners to the most abhorred situation, "and then the price of Odomos went up like the price of every necessity and luxury, from matchstick to sanitary napkins. This refugee's relief tax,' he said is going to make all of us into refugees.'" (1991,p.83). Gustad is already feeling overburdened by Roshan's prolonged illness and Sohrab's refusal to join IIT and above all Billimoria sudden disappearance was a bolt from the below for him, " This refugee tax is terrible, said Gustad. It's killing the middle class" (1991,p.230).

Governments use schools, colleges, universities and all the rest of the public institutes to make their desired ideology a 'common sense' or a common world view for the people, they teach their desired ideology to put certain ideas into the mind of the common public as the only existing truth and to justify their political decisions. Roshan and Darius start demanding newspapers as the part of the war fund-raising movement at school. Teachers force them to bring newspapers at schools to be sold to raise funds for the people fighting for the love of the country. "Teachers arranged fund-raising contests, and the newspapers were weighed every morning. The results were announced during assembly" (1991,p.83).

Common person is even unable to understand the reason as to why these wars are being fought and what good and benefit they bring for the nation, "Have you seen al, the pictures in the newspapers? Bloody

butchers, slaughtering left and right. And look at the whole of the world completely relaxed” (1991,p.76). These are all common individuals who just want to live peacefully with their loved ones and want to see them safe and secure flourishing but the racial and discriminatory atmosphere of the country is making everything impossible for them. Parsi have always been a very passive and peace loving community, positively contributing in the development of the country silently but these rising surging Shive Sena and its fundamental activities are not sparing them even. These were thought to be the king of the banks such a major contribution they had in Indian economy but now this land is becoming alien to them, “Every day fighting and some morcha or the other , , ’ In Banks we thought our innings were over when those goondas broke the windows, even the thick glass of the main entrance. There goes our bonus, I thought. They were shouting “ Parsi crow-eaters, we will show you who is the boss.” (1991,p.39). Same concern we observe in the conversation of Gustad and that of major Billimoria when he called him to Delhi to meet him and to explain the situation of his entrapment in most debated money scandal case, “Whole day and night sitting in my flat. Doing nothing but thinking what hope for the country? With such crooked leaders? Whole day and night.i sat thinking of all the people I had come across in my life.You and Dilnawaz , the children, the ambitions you have for them. And those bastards, those ministers and politicians getting fatter and fatter, sucking our blood? (Mistry,1991,p.279).

6. Patriotism a Political ideology----a -- delusion

Patriotism is also a political ideology which is often given voice whenever the power structure needs the consentment of the common individual to justify their atrocities’ they sloganize certain ideologies to make it a part of peoples thought perception. Such a Long Journey exposes same political propaganda on a large scale where certain political decisions of politicians effect a large-scale massacre in the name of self-defense. Mistry stance purely socialist, speaking on the side of humanity, the suffering individuals who don’t get any benefit from these wars, rather are directly burdened economically and consciously too. His lashing criticism is very loud and does not leave our consciousness as sensitive human being long after we close the book rather makes us think deep and look more critically as to what is happening all around us in the name of politics.

“My dear butcher, said the drunkard, I have a good job for you in the East Wing. The Bengalis are forgetting their place. Those dark skinned shorties are using big big words like justice and equality and self-determination, which makes them feel tall and fair and powerful like us. Go there and sort them out”(1991,p.307).

“Ideology obscures the real conditions of existence by presenting partial truths. It is a set of omissions, gaps rather than lies, smoothing over contradictions, appearing to provide answers to questions which in reality it evades, and masquerading as coherence in the interests of the social relations generated by the existing mode of production”(Belsey, C.p.1980,p.58).

This is how ideological apparatuses create and perpetuate relations of power or these make people believe in the distorted form of fabricated truth by suppressing actual reality. Indira Ghandi’s regime is thought to be the darkest period in Indian history for her corruption, nepotism, politically motivated schemes, wars and the period of censor on thought and speech. She used whole state machinery for her personal interest and made people believe in the ideas she believed right.

“Stories about the demonical occupation of Bangladesh were often balanced by accounts of the Indian Army’s gallantry. On the radio and in cinema newsreels, the jawans liberated towns and villages, routed the enemy, and took prisoners by the thousands. There was report after report of the citizenry’s support for the fighting men: about an eight years old peasant who travelled New Delhi, clutching her two gold wedding bangles, which she presented to mother-India for the war support” 9 1991,p.308). But ideological practice rests on suppression and mystification of actual truth so it remains in constant danger to be exposed; its fragile and remains in a constant confrontation and contestation as people can’t be made fool for long. “Looking too close is destructive, makes everything disintegrate”(1991,p.289). Looking closely people become aware of the drama of fraud and deceit that is being played with them and they fight back for their rights by establishing and constructing counter ideologies, “sites for contradiction” (Belsey, 2000, p.60).

Conflicts, philosophical and material in society, serve as the “ideological forms in which men become conscious of the conflict and fight it out” (Marx, 1858, p.183). As it is mentioned earlier ideologies are fragile in nature; for ideological truths deemphasize the actual truth and through suppression these become even more vulnerable for counter ideology. “Blotting out the idea of justice, equality and self-determination from the minds of the Bangalais was harder than they expected. No matter how many Bangalis skulls they shattered---one million, two, two --and a-half million ---there were more heads to consider” (1991,p.308).

7. Changing names -a totalitarian stance:

Derrida on the appropriating nature of names and their importance in one’s life writes in “ The battle of Naming” in *Of Grammatology* concludes that what’s in a name is nothing than the whole coercive network of relations bounding the subject. This is evident in Dinshaji’s lamenting on the renaming the names of the streets

as this process involves the demolition of one's identity and to reassert Marathi majority identity. Ideologies are repressive and totalitarian by nature; these tend to smooth contradiction by imposing a uniform totalitarian look on all contradiction with power and doing so it definitely crushes the individuality and heterogeneity of the situation. Such A Long Journey presents a struggle again staying genuine with one's origin identity and keeping alive one's cultural beliefs and values in an atmosphere of fundamentalism and extremism. State imposing certain political ideologies to give a homogenizing look to a heterogeneity by force, Different political and fundamentalist movements are working in this regard. Certain major incidents quoted in the novel expose the inherently repressive nature of the political ideologies; ideological systems work to integrate people in networks of oppression and subordination.

This concern for one's cultural roots and identity is epitomized through the residents of Khudada building; the people residing in this building represent the cross section of Indian society. Growing fundamentalism in the city in the name of nationalism and patriotism is threatening for the Parse community. Changing the names of streets also make them feel insecure for this increasing strangeness in names even creates sense of alienation in a familiar atmosphere. "Dinshaji the close parsi friend of Gustad Noble feels that these agitating tactics of Marathas will upset the social harmony in Mumbai and there will be chaos all around them.

"Names are important. I grew up on Lamington Road. But it has disappeared, in its place is dada Saheb Bhadkhamakar Marg. My school was on Carnac Road. Now suddenly it's on Lokmanya Tilak Marg, I live at Sleater road soon that will disappear also" (1991,p.73-74). Lose of the names symbolizes the loss of old security and affinity with the place; this renaming implies the exertion of power.

8. Media a tool to promote Political ideologies

Like all other parsi writer Mistry is a community writer summing up all fears and anxieties of a dwindling minority in face of a dominant culture, adopting political stance he unveils all hegemonic tactic which the dominant majority takes to mystify the atmosphere of political tension by giving it a desired color. In the novel Such a Long Journey a drama of deceit and fraud is being played with edgy peripherals in the name of political unity and stable government, but people are no more oblivious of all that betrayal that is done to them; they feel betrayed by the head of the state are no more ready to believe in the political rhetoric and the pathetic phraseology of the politicians. Actual lived social experience of the individual tears the veil of discursive power of ideologically created false truths and the nature of reality around them; so ideologies become a 'site for contestation' in Belsey's words.

"He sat staring at the paragraph, reading it over and over again, the small paragraph which stated that Major Bilimoria, a former officer with RAW, had died of heart attack while serving his four –years prison sentence in New Delhi"(1991,p.311).

Gustad Noble when reads the news of Major Billimoria death in the new paper, is not convinced by the details given there. He knows in his heart that even press is not free to tell the truth; in his mind he builds his own counter ideology. Gramsci while talking about the problem of the dominant groups to perpetuating their system of subordination analyses that to create "ideological unity" and to secure the consent of the governed a very intricate interplay of cultural and material practices goes on, " Press is the most dynamic part of the ideological structure, but not only one. Everything that directly and indirectly influences or could influence public opinion belongs to it: libraries, the layout of streets and their names (Gramsci,1996,p.53).

When Gustad left major Billimoria and was travelling back from Delhi to Mumbai he heard a new broadcast on radio pleading the nation to show unity at this time of crisis and join hands together against the opposing powers outside country, to become one to fight the enemies of the nation and that," Pakistani Air Force planes had just bombed Indian airfields in Agra. She said it was an act of naked aggression; and consequently India was now at war with Pakistan" (1991,p.281).

9. Conclusion

1: Revision Of Political Ideologies

"The aim now is to construct a politic which works with and through difference, a politics which does not suppress the real heterogeneity of interests and identities".(Raja,T.1996,p.61).

Mistry has touched almost all major issues of India of his time in his novel Such A Long Journey, like minority differences, political upheavals, wars, corruption in society and politicization of the crime. The concerns of the Parsi community as a dwindling minority and their cultural erosion, their nostalgia about a stable past also finds a considerable space in the novel. Their rich parsi culture and their identification with the rich imperial class, their positive contribution in the construction and building of Indian economy demands a reconsideration of all political decision and strategies being used by the pseudo- secular elite who are defining, designing and constructing India according to their own image in 1970s

The ideological function which Mistry notes here is that certain propaganda is always on the move to legitimize certain decision by the people in power and they damn care the after-effects of these decision on the

common public. The case is especially worse in Indian Context as the reality of India is not singular or unilateral; it's complex and plural, it's a place with jostling identities and these can't be defined by one single nation. This uncertainty we observe in parsi community residing in Khudadad building; parses have doubts about their cultural eclipse, these fears represent all the fears felt by all the minorities living in India. The rising fundamentalism in different big cities was a matter of tension for the peace loving people like Pases,

“ On racism and ethnicity, it is observed that ideology has created << the perceptions and beliefs in individuals deemed necessary to reproduce the political and economic structure of class and / or ethnic hegemony >> consequently << forms of discourse of power {.....} establish a pervasive framework of values, beliefs, ideals, and aspiration, as a result, the dominant class or 'race'comes to be accepted as self-evident 'common sense' by large sections of society “ (Donald & Ali, R. 1993, p.79).

It is the need of the hour, particularly the institution of bureaucracy needs lots of redefinition. Bureaucrats, politicians, officials and all hegemonic elite block who are running the power structure who are public servant and are expected to work in the best interest of the public must look beyond their careerism and personal benefits. The need of the hour is to replace fundament ideologies and give rise to a liberal humanism and give every human being a chance to live life according to his or her own desire.

Metaphor of painted wall the suggestions for unity in diversity:

“ The black wall had verily become a shrine for all races and religion” (1991,p.286).

Mistry's such a Long Journey is a political and economic tale, lamenting the unequal relations of power in society and ultimately his suggestion is a more close and human look at the humanity for its healing. Humanity healing demands a collective effort for ideology of unity in diversity; it pleads for tolerance, for acceptance, for reconciliation for accommodation and for adjustment. The world is becoming a global village, people living and residing in all parts of the world are coming together leveling all hierarchies of class, caste, creed and ethnic differences. We need to wield all patches of humanity together, we need to respect all diversity, all heterogamete all difference. Any artificial effort to give a homogenizing look to all heterogeneity either in the name of nationalism or patriotism is bound to fail as people can't be made more fool. The situation demands more clarity, more transparency and a ting of justice on behalf of the holders of the power or the balance which is required to run this world smoothly will never be achieved. People are more aware, more conscious, more alert and more critical than before.

“ But this wall is the kind of the miracle I like to see, useful and genuine, rather than tears from a photograph. A stinking filthy disgrace has become a beautiful, fragrant place which makes everyone happy”(1991,p.289).

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