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## Ethnocentric and Marginalized Discourse in Parsi writings

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The idea of ethnocentrism was initially utilized by sociologists and anthropologists, however after some time different orders have embraced and utilized it generally. All things considered, regardless of the wide utilization (or maybe as a result of it), ethnocentrism has been a dangerous idea, with changed, free, and conflicting uses. Ethnocentrism is frequently assembled, or even utilized reciprocally, with ideas, for example, bigotry, patriotism, separation, partiality, and xenophobia. Like these related ideas, ethnocentrism is viewed as a bothersome marvel. As needs be, a significant capacity of most utilizations of ethnocentrism is to censure it as negative, wrong, and hurtful, and the basic is to stay away from, lessen, and kill it. Albeit different creators have regularly addressed whether it is conceivable to kill ethnocentrism, it is uncommon to utilize the idea with positive undertones, despite the fact that now and again ethnocentrism has been seen as important. All in all, two calculated errors have influenced the investigation of ethnocentrism. The principal false notion alludes to the inclination to utilize the idea of ethnocentrism to indicate various and irrelevant wonders. The subsequent false notion relates to the inclination to contemplate the wonder of ethnocentrism utilizing various ideas. For instance, the anthropologist Franz Boas, one of the most vocal rivals and pundits of ethnocentrism, regularly expounded on marvels that others marked ethnocentrism, however didn't utilize the idea itself in his significant compositions. It is no uncertainty because of the early expansive, uncertain, and free uses that ethnocentrism has implied various things to various controls and people. Likewise, notwithstanding authentic intrigue, it is essential to comprehend the first utilizations of ethnocentrism as these have influenced most future uses. The most continuous use of ethnocentrism indicates a demeanor of solid, regularly uncritical, predominance of one's own ethnic or social gathering. There are, nonetheless, various forms of this utilization. Certain utilizations have concentrated on express glorification of one's own gathering, for example, proclaiming that one's own way of life is better than others in all or most applicable regards. Others have concentrated on understood glorification of the in gathering. For instance, when anthropologists talk about the need to rise above ethnocentrism, they for the most part consider ethnocentrism to be where one's own way of life fills in as a

kind of perspective point from which different societies are judged (Kroeber 1948), and this suggests one sees one's own way of life to be at any rate fairly better (and increasingly right) than others. Also, the savant Tzvetan Todorov sees ethnocentrism as an uncritical conviction that one's social qualities are the main legitimate ones and that these ought to be applicable all over (1993). This use has been generally noticeable in human sciences and culturally diverse research. Being ethnocentric is viewed as a central hindrance to rehearsing human sciences and directing culturally diverse research. Given that an analyst in these fields endeavors to comprehend other social gatherings, their own ethnocentrism is a hindrance to fruitful research. Appropriately, it is frequently accepted that to comprehend a culture, one must investigate it without forcing one's own social foundation on the practices and attributes of different societies. Assuming, be that as it may, one neglects to rise above ethnocentrism, one may see different societies as less great, right, or important, and may misconstrue the exploration subject. The conceptualization of ethnocentrism as inclination is firmly identified with the conceptualization of ethnocentrism as prevalence. For instance, the anthropologist Melville J. Herskovits composes that ethnocentrism is-

“the point of view that one's own way of life's to be preferred to all others. Flowing logically from the process of early enculturation, most individuals have this feeling about their own culture, whether they verbalize it or not”<sup>1</sup>

Though ethnocentrism as predominance has target meanings (i.e., one's own way of life is unbiasedly superior to other people), ethnocentrism as inclination has emotional undertones (i.e., one's own way of life is abstractly more essential to the individual than different societies are). Herskovits didn't unequivocally recognize the two implications right now, one may plainly show inclination for one's own way of life, without essentially accepting that one's own way of life is the best. So also, ethnocentrism now and again has been utilized to mean gathering narrow-mindedness — with the goal that the interests of one's own gathering exceed interests of others. For instance, the sociologist Pie re Van den Berghe described ethnocentrism as a “rudimentary ideology”<sup>2</sup> that protects the interests of the ethnic in group. As needs be, certain uses mirror a feeling of solid ethno-social character — so solid that it may encroach on the interests of the others. Another intently related use is considering ethnocentrism to be express dismissal of the not at all like, that is, different gatherings. For instance, the tyrant character inquire about custom in brain science, drove by Theodor W. Adorno and his partners (1950), considered ethnocentrism to be a general mood that is worried about dismissal of each one of those outside one's own gathering. Moreover, others have seen ethnocentrism as a sort of mental shielded island, which bars every other gathering. These utilizations regularly expect that ethnocentrism likewise includes disdain and threatening vibe towards those outside the gathering, however these exceptionally negative notions, albeit present in numerous uses, are not the slightest bit important, and dismissal can be because of progressively big-hearted reasons, for example, troubles in communications or distress with the new. It is, all things considered, critical to bring up that specific uses of ethnocentrism allude to antagonistic vibe, scorn, hatred, and scorn towards different gatherings. Different utilizations of ethnocentrism have essentially centered around a lot of positive intra bunch perspectives, which change in their degrees of solidarity. Once in a while, ethnocentrism has been utilized to allude to amass confidence or a

summed up positive assessment of one's own gathering Similarly, the humanist Oliver C. Cox contended that sociologists regularly consider ethnocentrism

“a social attitude which expresses a community of feeling in any group”<sup>3</sup>

In spite of the fact that utilizations of ethnocentrism have infrequently involved simply intra bunch marvels, certain uses consider a faith in enthusiastic commitment and connection to the in gathering and a feeling of gathering attachment and in bunch solidarity to be crucial parts of ethnocentrism. As of late, clinicians Boris Bizumic, John Duckitt, and partners have directed an inside and out theoretical and observational examination concerning ethnocentrism. They contended that ethnocentrism is a multidimensional build, which includes explicit intra gathering and intergroup mentalities, which give a solid feeling of significance to one's own ethnic gathering over others and furthermore over individual gathering individuals. The creators drew on different utilizations of ethnocentrism and distinguished various subjects inside them. They contended on calculated, hypothetical, and observational grounds that ethnocentrism includes six features, which all express one's very own focal thought ethnic and social gathering significance. This conceptualization dismissed insignificant ingroup love, connection, or distinguishing proof just as outgroup scorn, antagonistic vibe, and hatred as parts of ethnocentrism, as none of these fundamentally includes a solid feeling of gathering significance. Therefore, as indicated by this conceptualization, ethnocentrism comprises of two intragroup features (solid commitment to the ethnic ingroup and intragroup attachment) and four intergroup aspects (inclination for the ethnic gathering over others, faith in bunch predominance, availability to misuse different gatherings for the ingroup, and interest for ethnic immaculateness). This calculated investigation was gone with a development of a fifty-eight-thing scale to gauge ethnocentrism across various societies. Consequent culturally diverse exact examinations, to be sure, indicated that there are the six particular features of ethnocentrism, which are portions of two higher-request articulations of intragroup and intergroup ethnocentrism, which thus are portions of a unitary and general idea of ethnocentrism. This methodology, along these lines, gives a conceptualization of ethnocentrism that is moderately expansive, yet unitary and sound. Different orders have connected, both unequivocally and verifiably, ethnocentrism and religion. There are four primary connections between the two. To start with, religion is frequently an exceptionally huge trait of ethnic gatherings, and similar to the case with different qualities, giving solid significance to the religion of one's own ethnic gathering is a part of ethnocentrism. Early authors on ethnocentrism regularly connected religion and ethnocentrism right now. For example, Sumner wrote that a characteristic of ethnocentrism is that each groups “exalts its own divinities”<sup>4</sup>. Now, looking into the dynamics of Diaspora we find that in almost all the writers of Diaspora is memory of a happy past. Apart from this memory there is also a search for identity in the present life. Thus, nostalgia and identity is the major issue that can be figured out in any literary work of the Diaspora. The present topic deals with alienation and repression in Rohinton Mistry’s novels like *Family Matters* and *Such a Long Journey* also raises such issue related to nostalgia and identity. Karl Marx theory of alienation must not be overlooked while talking about alienation and repression in general. It is rooted in the understanding of Marxian theory of human nature which can be seen as-

“Some Marxists posit what they deem to be Karl Marx's theory of human nature, which they accord an important place in his critique of [capitalism](#), his conception of [communism](#), and his '[materialist conception of history](#)'. [Marx](#), however, does not refer to [human nature](#) as such, but to *Gattungswesen*, which is generally translated as 'species-being' or 'species-essence'. According to a note from Marx in the [Manuscripts of 1844](#), the term is derived from [Ludwig Feuerbach](#)'s philosophy, in which it refers both to the nature of each human and of humanity as a whole.”<sup>5</sup>

We can co-relate this form of species-being with a search or struggle to find one's identity on a national and international platform. This is actually the quest for identity which is seen everywhere in the literature of the Diaspora. In the works of Rohinton Mistry this form of alienation becomes visible as it is deep rooted into the strata of the society. A magical spell is casted upon the mind of the readers through novels like *Such a Long Journey* and *Family Matters*. The title of the novel *Such a Long Journey* has been taken from a poem *journey of the Magi* written by T.S. Eliot. Third person narrative technique has been implied by the author while writing this novel. This narrative technique is used especially because the author wants to project the current situation which is prevalent in the society. It seems that through the art of characterization the author wants to show us atypical political atmosphere of the society as well the country. Civil war conditions in India, freedom of Bangladesh, struggle between India and Pakistan, bloodshed and violence and many more has been written in such a way that a sense of realism can be felt easily. The insecurity and rootlessness of the Parsi community can also be found in the novels of Rohinton Mistry. This particular community has suffered a lot and it has been mentioned in the pages of history. It seems that they have been engraved with their bones and blood in the pages of history. Their agony and sufferings cannot be expressed in words because words can hardly cover the tears which came out of the cracks in form of blood. The character Gustad Noble who works in the bank faces many trials in his whole life. His dream regarding his son is shattered as he refuses to join the prestigious institution like Indian Institute of Technology. This novel shows that common men are affected by the decision of the government. In all the three novels written by Rohinton Mistry we can find the subtext of politics. In the novel *Such a Long Journey* the war between Pakistan and Bangladesh, the declaration of Emergency by Indira Gandhi and its impact on public can be found. In *Family Matters* agitation and protest of Hindu Fundamentalists and post- Babri Masjid riots can be found. Loss and despair is the central theme in almost all the novels of Rohinton Mistry. This loss is not merely the loss of material but lives. Despair emerges out from this sense of loss. In *Such a Long Journey* life of Gustad keeps on turning all the times. The real agony and despair emerges out from material loss and Gustad's life turns out to be a hell. From material's loss to family's misery and his father's bankruptcy the journey of his life can be traced but it can never be understood. Loss of Jimmy, his friend can also not be compensated. It is interesting to note that the insulated life of Gustad is destroyed by his own friend Major Jimmi Bilimoria who was also like a surrogated brother for him. It becomes evident if we closely go through the embezzlement scam. Later we find that Jimmy was not responsible for any fraud but he was

entrapped by his misfortunes. He was arrested by police and it is needless to say that through the character sketch of Jimmy the isolation of Parsi people can be understood. Amarjit singh has rightly said that-

“*Such a Long Journey* is the story of Gustad Noble, the little man who holds on to his dignity, strength, and humanity in a sweltering tide of disappointment, confusion, betrayal and corruption”<sup>6</sup>

Life and worries of the middle class Parsi people has been reflected in this novel. After the death of Jimmy, Gustad becomes very much disappointed by his own life. Things always fell apart for him and one episode was linked with another. It seems that there was no end of agony for him. The whole community of Parsi was ill treated by the rise of Shiv Sena in Bombay. South Indian immigrants are not seen trustworthy by this political party. Gustad remarks that-

“No future for minorities, with all these fascist Shiv Sena politics and Marathi language nonsense. It was going to be like the black people in America-twice as good as the white man to get half as much”<sup>7</sup>

Later we can also find that the ambitions of Gustad are like hallucinations which are ambiguous in nature. One of the most disturbing episodes happens in the life of all the Parsi people when the external wall of Khodadad building is demolished. Gustad thought that it was not just a wall but it always stood like a security guard for them. The demolition of this wall symbolically represents that in India now there was no any secure place left for them to dwell upon. Nilufer Bharucha has commented that-

“the wall both includes and excludes. It is protective as well as reductive. It protects the Parsee community from the ingress of the engulfing Indian world. However, it also makes this world isolationist”<sup>8</sup>

Rohinton Mistry was noticed by the contemporary writers after the publication of his *Tales from Firozsha Baag*. He is seen parallel to writers like James Joyce and Leo Tolstoy by scholars and critics. In *Family Matters* almost all the characters are taken from a single extended family.

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