

## POSTCOLONIAL AND DIASPORIC PRAXIS IN ROHINTON MISTRY'S NOVELS

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### ABSTRACT

*Postcolonialism focuses on literature by the colonised people. It attempts to articulate their identity and reclaim their past in the face of that past's inevitable otherness. Postcolonial writings are attempts at reviving the ethnic cultures, traditions, beliefs and languages. It also aims at developing the national identity in the wake of colonial rule. Rohinton Mistry as a postcolonial diasporic writer has liberated Indian English Literature from the colonial yoke. Mistry tries to overcome the stigma of marginality. Mistry's writings project the Parsis as 'Other' by foregrounding the race as the believer in the traditional values, being conservative and ardent follower of religious rituals and customs amid the secular industrialization and modernization process. Mistry foregrounds the alternative history that challenges the official version of history and illustrates how the powerless have the potential to narrativise the nation. For Mistry language seems to be an important factor as it is tied up with issues of identity. Mistry's narratives are essentially a mode of postcolonial resistance which celebrates the Indian English by capturing the rhythms of the Parsi-Gujarati idiomatic expressions with the most distinctive phonetic and syntactic features. Mistry has also experimented with linguistic hybridity and celebrated the unique Parsi idiom in his writing. He has also experimented with linguistic hybridity and celebrated the unique Parsi idiom in his three novels. Mistry's writings are the history of displacement. This article analyses these postcolonial aspects of Mistry's novels in details.*

**KEYWORDS:** *Postcolonialism, Identity, Diaspora, Marginality & Resistance*

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