CHAPTER : III
MULTICULTURALISM IN ROHINTON MISTRY’S FAMILY MATTERS

“The novel seeks to show us what it means to find one’s world through the home” \(^1\)

Writing is a most powerful weapon in the hands of creative writers to renovate and modify the social framework, so Rohinton Mistry tremendously presents his fascinating and exciting work seeks to contribute to the development of change that has already started the world of minorities, rights, and position, and a drastic reconstruction of social thought. He wishes to build a world, which is free of dominance, a world that rests on the ethics of justice and equality and is truly human soul. Because today’s world, celebrating the concept of globalization, which has become very popular and famous in the age of multiculturalism, hybridization and transformation.

*Family Matters* is Rohinton Mistry’s third *novel*, which owns several prestigious literary awards internationally. The novel has been selected for Man Booker Prize for fiction in 2002 and International IMPAC Dublin Literary Award in 2004. It was first published by *McClelland and Stewart* in 2002. Being a postcolonial and multicultural writer Rohinton Mistry attempts trace multicultural perspectives in his novel. His focus of point is to reflect Parsi community with their social, cultural, religious, traditional, economic, political, and educational sufferings. *Family Matters* has been distinguished by Mistry’s suppressed thirst to return home and reunite into the Parsi community in Bombay.

The Parsi migration to Indian land has caused great upheavals in their personal, cultural, and communal lives. Consequently, the present study focus lights on the current issues of multicultural world, optimistic as well as pessimistic: homelessness, family problem, memory, nostalgia, exile, alienation, identity crisis, discrimination, survival, life style, cultural conflict etc.

The canvas story of the novel revolves around Nariman Vakeel’s family. Nariman Vakeel, the protagonist, an aged Parsi, is a retired Professor of English. *Family Matters* associates with Mistry to exemplify his own suppressed yearnings into reality through Nariman
Vakeel. Sense of alienation, marginalization, pain, and sickness of the character provides focus in the novel. Death of his beloved Lucy and his wife, his disregard from his home by his stepchildren Coomy and Jal represents tragic life of Nariman. Ignorance forces him to take the shelter of his own daughter Roxana and son-in-law Yezad’s home. One of the solemn focuses of the novel is the sufferings of a man in his old age. Nariman is suffering from severe Parkinson’s disease. He also suffers from osteoporosis and hypertension.

Rohinton Mistry’s *Family Matters*, sheds light upon the troubles of connecting and disconnecting of family ethics. The novel reveals around family members and family politics in the postmodern society, particularly Parsi community. He describes importance of belongingness and conservation of family ethics through the psychological tendency of the family members towards their aging and dying elders. *Family Matters* highlighting the Parsi life in Bombay cosmopolitan city, the core of the concentration is indeed the routine life of Parsi families. Canvas of the novel is the story of four generations of Parsi family. First generation involves the father of Nariman Vakeel, second generation involves Nariman Vakeel and Yasmin Contractor and Lucy, third generation contains Jal, Coomy, Roxana, and Yezad, and last generation presented through Murad and Jehangir, children of Yezad and Roxana.

Roxana a typical Parsi woman character focused in the novel, lives in Pleasant Villa with her husband Yezad and two children Murad and Jehangir. She is typical housewife, caring for husband and children. Yezad works in Bombay Sporting Emporium under Mr. Kapur. Yezad is already suffering from economical vicissitudes in his life. He has been more disturbed by the responsibility of his father-in-law Nariman. Patience is the main quality of the Roxana, which is focus in the novel.

Therefore, the protagonists presented by Rohinton Mistry in *Family Matters* are fictional realities. He is the writer who belongs to a minority ethnic community living on the edge, obviously his fictional world of imaginary also occupied with the sufferings and troubles that his community faces. His writing deals with the anxieties of Parsi community and certainly, he tries to effort the need for the continuation of the race of that community. Subsequently the world in the novel sheds light on Parsi community, it deals with the diverse anxieties like social, mental, and cultural suffers. He tries to focus on future but not on the past of Parsi community.
Because past is the history and imperfect memory of the time so it has no place in the present and future.

Suffering is one of the remarkable multicultural perspectives presented in *Family Matters* by Rohinton Misty. The novel is a study of terrible events of life from beginning to an end has been observed minutely in the novel. Nariman is the character from Parsi Community. His mental, social, cultural, regional, and physical sufferings are the manifestation of the novel. He suffered mental misery in his youth, and then his parents did not permit him to marry with Lucy, a non-Parsi girl. She is his beloved and decided to marry with her. Nevertheless, because of religious restrictions he never marries her. Moreover, his parents find out a widow from Parsi community for him as a wife. He is being forced by his parents and elders to get marry with the lady they have selected. In fact, he leads a depressed life until his death and he was unable to forget his love for Lucy at the end of life. Yezad’s suffering for migration to Canada. Once he decided, migrate to Canada for the purpose of money and luxurious life style. However, he was unable to migrate because of official difficulties. Yezad also suffered from economic difficulties, which are caused by his father-in-law Nariman’s coming. Thus because of all reasons he undergo through religious, cultural and superstitious sufferings. The novel is representation of sufferings in the lives of all characters, little or more everyone suffered on their way of life. Even Bombay lover Mr. Kapur becomes the victim of politics and lost his beautiful life. His sufferings from Punjab to Bombay and Bombay to death are very drastically depicted by Rohinton Mistry. Women characters are also become victim of sufferings during their lifetime. One of the supreme woman character Roxana, who becomes victim of sufferings due to her father’s illness and unable express her feelings to anyone, which reflects mental suffering of Roxana. Lucy and Yasmin being a contrast characters becomes victim of death during their quarrel. Being a non-Parsi girl, Lucy lost everything in her life. She lost love of Nariman and life into death also. Yasim Contractor, become widow and marry with a person who does not love her.

Love for Bombay shows outstanding theme of the novel. Rohinton Mistry has portrayed Bombay city as a protagonist in *Family Matters*. He tries to express his unconditional and uncountable love for Bombay through Mr. Kapur. The presence of Mr. Kapur in the novel is very marvelous and significant one. The theme of Bombay totally revolves around Mr. Kapur and his feeling for Bombay. He is representative of the Bombay city that he who depicts the
realistic picture of the Bombay. Bombay is the heart of Parsi community as well as the heart for Mistry’s novels. Heart is precious for human body as that Bombay is precious for Rohinton Misty’s writing. In fact, Bombay is Parsi’s home and their darling place. Parsi feels very protective, secure, and free in the city so they always choose Bombay as a living place. He tries to attempt positive as well as negative features of Bombay in his writing but in here, he describes positive things more concerning city ‘Bombay’ through Mr. Kapur. Mr.Kapur and his family had to escape from Punjab in 1947 to Mumbai and has been welcomed broad mindedly by the city. Mr. Kapur says to Yezad:

“we had to run and we came here. But Bombay treated us well. My father started over, with zero, and became prosperous. Only city in the world where this is possible.”²

Mistry admires and respects Bombay for offering protection to everyone. Kapur says further:

“You see how we two are sitting here, sharing? That’s how people have lived in Bombay. That is why Bombay has survived floods, disease, plague, water shortage, bursting drains and sewers, all the population pressures. In her heart there is room for everyone who wants to make a home here.”³

Sharing and sitting together exists multicultural stance of human kind represents in *Family Matters*. Parsis also migrated to India before one thousand years ago, which is known as most minority community in the nation. Bombay accepted Mr. Kapur’s family and offered place in her heart like that before one thousand years ago India welcomed Parsi community and offered place in her great heart for them. It shows that Rohinton Mistry expressed his community emotions through the emotions of Mr. Kapur.

The anxiety of Parsi community is a serious subject matter of the novel, which is the focus of the presentation. Rohinton Mistry attempts to show that how Parsi community is declining from the nation and society. Manifestation of anxiety attempts cautiousness of Rohinton Mistry concerning his community. Therefore, that Parsi community is the significant
aspect of writing which is the main focus in *Family Matters*. He articulates his apprehension about the collapse of the community. His nervousness of the future of the Parsi community has been revealed through the discussion of Inspector Masalavala, Jal, and Dr. Fitters. They argue that how some communal factors are responsible for downfall “The more crucial point is our dwindling birth rate, our men and women marrying non-Parsis, and the heavy migration to the West.”

Masalavala argues, “The experts in demographics are confident those fifty years hence, there will be no Parsis left.”

Dr. Fitter also argues his opinions as to how Parsi population could be improved. He also describes that Parsi Panchayat must generate some restrictions for Parsi youth for getting degrees after graduation. If they desire to do post-graduation, they have to sign a contract to have many kids. He considers that Parsi boys and girls are responsible for the falling of birth rate. According to Dr. Fitter:

“Take the falling birth rate. Our Parsi boys and girls don’t want to get married unless they have their own flat. Which is next to impossible in Bombay, right? They don’t want to sleep under the same roof as their mummy and daddy. Meanwhile, the other communities are doing it in the same room, never mind the same roof, separated by a plywood partition or a torn curtain. Our little lord and ladies want soundproofing and privacy. These Western ideas are harmful.”

Inter-community marriage is an authentic subject matter of Rohinton Mistry’s novel, which is center of attention in the novel. Rohinton Mistry illustrates his community’s annoyance of inter-community marriage through the disastrous relationship between Nariman and Lucy. He is being forced by his family to marry a Parsi widow Yasmin, Nariman still loves Lucy. His bond with Lucy destroys his completely martial life. Quarrel between Yasmin and Lucy ends their life in death. Relationship with non-Parsi girl is one more incident focused in the novel. Yezad catches his son Murad kissing a non-Parsi girl. He advises “Nothing of the sort. My best friend was a Maharashtrian, Vilas Rane, the letter writer. Remember, he used to give me picture books for you when you were little? You can have any friends you like, any race or
religion, but for a serious relationship, for marriage, the rules are different. Because we are a pure Persian race, a unique contribution to this planet, and mixed marriages will destroy that.”

Parsis have a fear in their mind regarding their population. Because of migration and inter-caste marriages of Parsis, the Parsi population is vanishing. Therefore, the fear that there will be no one to tell what Parsis are what their culture is, disturbs them. Many Parsi girls are marrying with non-Parsi boys and shifting to foreign lands. These worries forces Rohinton Mistry into writing Parsi history. So he focused all plus as well as minus point of his community in his writing. His writing is World Wide Web for the Parsi community; they can get every aspect of their community through his books.

Issues of marriage and love as well as inter-caste marriage system in Parsi community are highlighted through protagonist of the novel Nariman Vakeel. He suffers in his life and can not fulfill his desires. His community, cultural factors and family tendencies are responsible for his destiny and he is unable to forget his love and Lucy at the last breath of his life. Rohinton Mistry presents his view regarding Parsi marriage system through the character Nariman, who considered that “he had let himself in for by marrying Yasmin Contractor. Neither had come together for love – it was an arranged marriage. She had taken the step for security, for her son and daughter.”

Nariman wanted to marry Lucy, a non-Parsi girl, but communal and family refusal forces him to marry Parsi girl Yasmin. His elders told him “No happiness is more lasting than the happiness that you get from fulfilling your parent’s wishes. Remember that, Nari.” Consequently it was too difficult to break the chains of customs and family, so he decided to agree with his elders and become ready to marry with Yasmin Contractor, a widow of two children Coomy and Jal. All these circumstances attempts Parsi tendency towards marriage. This presents condition of the second-generation marriage of the Parsi but this continues for the fourth generation also, while Murad developing his friendship with non-Parsi girl Anjali, Yezad becomes very annoyed with their relations and he advised Murad: “A girl you kiss in that way cannot be just a friend. Either she’s your girlfriend, who is unacceptable, or you’re having your fun with her, which is even more unacceptable.”

The performance of Murad, a Parsi boy from fourth generation, is also not accepted by Yezad who is from third generation and once decided migrate to multicultural nation Canada. All the matters referred in Family Matters explores that Parsi community is stubborn who does not accept non-Parsi relations for marriage. They make
friends from other community but never arrange marriage with non-Parsi, because they are very anxious about declining the birth rate of Parsi and they have fear in their mind about their decreasing population in the nation. Yezad warned Murad for “no compromise. The rules, the laws of religion are absolute; this Maharashtrain cannot be your girlfriend.” Parsis are strong believer of purity, which is a virtue worth preserving for them. The relationship between Nariman and his parents and between Yezad and Murad attempted generation gap, is the focus of the novel. Love marriages are accepted in the community but that should be from own community not from different community. During the life journey Nariman Vakeel, feels very disappoint for not marrying with Lucy; because she is love and life for him. He was unable to forget his love forever. He thought that his first mistake was marrying with Parsi widow Yasmin. The love for Lucy is immemorial for him because she is his death and life. Therefore, “Lucy’s image was beyond burning” and he was unable to erase her image from his mind.

The minor character of Family Matters, Husain, a peon in Bombay Sporting Emporium Shop, is a tragic victim of Babri Masjim occurrence. His wife and kids murdered brutally in the riot. From other point of view, Shiv Sena, supported by local, native people is representative of opposition of natives against over multicultural scene of Bombay possession of main assets of land and infrastructure, business by non-native people of alien cultures. Their domination of money, power, language, and progress. As an opposition, they became violent in some ways and tried to reestablish their native rule for getting the ways to do it, whether legal or illegal changing names of streets, which were named after foreign leaders is one way of opposition. Rohinton Mistry views these happenings from non-native point of view. He also stated horrible conditions of the society in the novel.

“In those riots the police were behaving like gangsters. In Muslims Mohallas, they were shooting their guns at innocent people. Houses were burning, neighbours came out to throw water. And the police? Firing bullets like target practice. These guardians of the law were murdering everyday! And my poor wife and children … I couldn’t even recognize them.”
Rohinton Mistry’s novels are the core of Parsi religion, customs, rituals, etc. In *Family Matters*, he provides center on Parsi religion. At the beginning of the novel Yezad presented as a very practical person who dislike visiting Fire Temple and he who does not believe on orthodox things. By the changing circumstances, he decided to visit Fire Temple regularly for the sake of peace of mind and not for praying. The representation of Yezad at the opening of the novel is completely different from Yezad presented at the end of the novel; the novelist presents the controversy. Representation of Yezad at the end of the novel seems to be very true man of religion as well as orthodox person. Most important religious activity of Parsis is kusti prayer, which is reflected through Yezad, a religious, orthodox, and superstitious person. Rohinton Mistry has given complete details of his community from beginning to an end for making novel more Parsi than the other.

Religious holy books are an essential part of our cultural and social life. The references of such books have been depicted in the novel. The reference of *Bhagwad Gita* manifests in the novel; it is religious holy book of Hindu community. The book contains seven hundred shlokas, which Lord Krishna told Arjuna on the battlefield of Kurukshetra. *Bhagwad Gita* is the heart of Hindu religion; every Hindu keeps this holy book in his home for the purpose of sacredness. Every Hindu person reads this holy book during his life, which gives peace and satisfaction. In *Family Matters* Yezad tries to remember his boss Mr. Kapur about his duty by giving reference of *Bhagwad Gita*, a religious book.

After Nariman’s physical damage while crossing road he rushed to the Parsi Hospital and treated by Dr. Tarapore a fellow from Parsi community. His fractured leg is X-rayed and plastered by Mr. Rangarajan, a non-Parsi technician who gives Nariman an advice on immigrating to the USA or Canada. The narrative explores on the dream of immigration of middle class educated Indians. This is not only the dream of any Indians but also the dream of Parsis to migrate foreign nations. Yezad also yearns to immigrate to Canada and settle there with his family.

Rohinton Mistry also depicts the subaltern and marginal position of Parsi community under Hindu majority community in India. Yezad’s dream to migrate Canada and unsuccessful efforts also mentioned at length highlighting the various facets and troubles
concerning the migration. Mistry depicts the religious tolerance and troubles of the Parsi community. He portrays Bombay city and Hindu religion in their tolerant approach towards all religions. Parsi community also gone through sever economical troubles. Yezad plays matka to deserve more money. Jahangir is corrupted due to financial worries of his parents who accept it to mark homework. Disappointment with emigration is important factor has been focused in *Family Matters* apart from Rohinton Mistry’s other Novels. Yezad has an enormous yearning to migrate to Canada. He decided to go for Canada and he did all the official procedures for that but unfortunately, he changes his mind and destroys all papers, letters, forms, and all related official documents to the emigration procedure. Rohinton Mistry illustrates the truth that the Parsis, who have left India and settled in foreign nation, are not satisfied or happy the Parsis not known as Westerns but clubbed with other Asians. Nariman who understands Yezad’s overriding ambition to migrate to the West, and suggests him: “…emigration is an enormous mistake. The biggest any one can make in their life. The loss of home leaves a hole that never fills.”

Rohinton Mistry point up on non-Zarathusti images of God, how these images are responsible for the disturbance of Yezad’s life has been focused at the end of the novel. Yezad feels that non-Zarathusti images of Gods are accountable for the quarrel and fighting in the home. So that he decided to remove all these images from home and destroys it into the sea. Rohinton Mistry tries to portrayed Yezad as a religious person, he doesn’t want to keep non-Parsi God’s images in his home, and he is described as unlike from other Parsees. Mostly true Parsi should be broadminded about the faiths and beliefs of others. Consequently, that in most Parsi’s home, one can see both Parsi and non-Parsi images of Gods.

*Family Matters* is the platform of ethnocentric and minority discourse aspects. Rohinton Mistry tries to focus perspectives of multiculturalism through Yezad’s life sufferings, anxieties, alienation, and insecurity in the novel. In *Family Matters* too, Rohinton Mistry Portrays father-son relationship of Yezad and Murad. Their relationship represents how generation gap affects on the relations. They always fight with each other with reason or without reason. Through this one can realize that novelist has presented delicate issues of the generation gap and has portrays the problem faced by Parsi community in terms of the clash of traditional values with modern ways of life. By presenting characters from different communities like Parsi,
Muslim and Hindu, Rohinton Mistry has gives multicultural focus through Yezad, Mr. Kapur, Nariman, Murad, Jehangir, Vilas and Husain.

Bombay is the universe for all citizens; the main story of the novel rotates completely around Bombay, which has been attempted as mirror of the *Family Matters*. Rohinton Mistry in *Family Matters* has realistically praised the greatness, sufferings, and broad mindedness of the city. Even though Rohinton Mistry settled in Canada, he never forgot the greatness, acceptance, and love of Bombay. So that Mr. Kapur, one of the best source for him to offer his feelings and love for Bombay which is fantastically expressed by him.

Family conflict in Nariman and Yezad’s family due to old age problems and Parkinson of Nariman creates tensions between both families, which have central focus of novel. Coomy and Jal very deliberately take out Nariman from his own home to his daughter Roxana’s home. Nariman’s arrival in Pleasant Villa arouses the conflict between Yezad and Roxana. All these circumstances are responsible for mental and economic condition of Yezad’s family. Yezad suffering from economic poverty so that he adopted different paths to make strong economic condition, which forces him to play matka and also he becomes very religious like other Parsis to visit Fire temple regularly. Rohinton Mistry highlights tension and sufferings are not limited to one family but to all other existing in this world while everyone endure by making compromises at every step. Consequently, *Family Matters* is not a presentation of single-family matters but matters of whole world has been illustrated through the world of Bombay and all matters are very consciously depicted.

“The attraction of a fiction is the personal element: it is a story about people, they have adventures or something happens to them, we become interested in their fate. For some reasons, their actions and expectations have a moral or normative value, their behavior in some way makes manifest the values of society.”¹⁵

Mr. Vikram Kapur, a fantastic character attempts, and respects various communities in society especially celebrating all different festivals in his Bombay Sporting
Goods Emporium shop. Mr. Kapur’s affection for Bombay and his love for Bombay is another perspective described in the novel by Rohinton Mistry.

One of the best multicultural examples depicted through the occasion of train travel, while Mr. Kapur travelling by train he helped by the people who were unknown to him has been focused as communal harmony in the novel. Mr. Kapur’s assumption offers a deliberate reminder that fine human values still exist, if one is not misguided by self centered politicians and hard-core religious revolutionary. Subsequently, the metropolitan cities have inculcated mistrust due to unhealthy completion. Nevertheless, he could see hope in the cosmopolitan city where people of different communities and religions lived happily, which was more remarkable which seems unity in diversity. Mr. Kapur expresses his opinion, “Whose hands were they, and whose hands were they grasping? Hindu, Muslim, Dalist, Parsi, Christian? No one knew and no one cared. Fellow passengers that is all they were. In addition, I stood there on the platform for a long time, Yezad, my eyes filled with tears of joy, because what I saw told me there was still hope for this great city. ”

Thus there is always ray of hope in the mind of Mr. Kapur about his beloved city Bombay.

Multiculturalism of education illustrates by depicting a school in the novel by Rohinton Mistry. School teacher Miss. Helen Alvarez, who taught to different students from different community in classroom, becomes model of multicultural society where students ought to be inculcated with the characteristics of respect, honesty, integrity and equality which helps them to become good citizens of the nation. Similarly, Vilas Rane an ordinary salesperson in a bookshop plays enormous role in keeping families jointly. He tries to transcripts letters for illiterate persons in Bomaby and even reads out ones that come from their homes. Rohinton Mistry writes:

“And Vilas, writing and reading the ongoing drama of family matters, realized that collectively, the letters formed a pattern only he was privileged to see. He let the mail flow through his consciousness, allowing the episodes to fall into place of their own accord, like bits of coloured glass in a Kaleidoscope. He felt that chance events, random cruelty, unexplorable kindness,
meaningless disaster, unexpected generosity could, together, form a design that was otherwise invisible. If it were possible to read letters from all humanity, compose an infinity of response on their behalf, he would have a God’s-eye view of the world, and be able to understand it.” 17

Roxana, a female character, the image of balanced personality presented in the novel. She never complains about anything to anyone even husband Yezad or her father Nariman. She deliberately tolerates her father’s illness without any complain to Coomy or Jaal. She adjusts herself in very small flat and takes care of her father very properly. Roxana is pleasant and cooperative personality who pleasures by Rangarajan, the plasterer who considered her an excellent example of womanhood. Rohinton Mistry has given importance to housewife and how she maintains harmony in the home that is in the words of Mr. Rangarajan:

“What are you saying, dear lady? Housewifery is the most important calling, requiring umpteen talents. Without housewife there is no home; without home, no family. And without family, nothing else matters, everything from top to bottom falls apart or descends into chaos. Which is basically the malady of the West…” 18

Migration is a modern phenomenon has used for different intentions in the lives of a people. People are migrating from one place to another, therefore better placed as displaced communities. Migration acts very significant role in the age of multiculturalism and globalization, so issues of migration in the life of Yezad becomes realistic, focused in *Family Matters* by Rohinton Mistry. How immigration is a wrong and painful decision has been attempted through the protagonist Nariman Vakeel’s conversation with his son-in-law Yezad. At the beginning, Yezad was very eager for migrating to Canada but later on by the official processes of migration, he comes to know how it has been wrong decision to migrate Canada so he decided not to going. By his pronouncement, Nariman feels very happy and he says:
“I’m glad you did not,” repeated Nariman, “because I think emigration is an enormous mistake. The biggest anyone can make in their life. The loss of home leaves a hole that never fills.” His father in law’s words brought a lump to his throat, reminding him of Mr. Kapur’s photographs of Jehangir Mansion and Hughes Road. His lost home. That feeling returned, of grief and emptiness, and a strange calm.”

If Yezad’s character is autobiographical, Rohinton Mistry also occurrences alienation like all emigrant Indians. It comes to know that through the character of Yezad, Mistry articulates his hope to come back to his homeland India. It also reflects that Yezads’ craving for emigrating shows his quest for wealth, which also specifies the hunger of Parsis to get economic prosperity for life security. Yezad’s dream presents immigration to clean cities, clean air, enough water, trains, and respect. Rohinton Mistry expresses his own thoughts of mind through the mind of Yezad by saying that Canada the land of milk and honey the land of deodorant and toiletry. However, his dreams left dream and after rejecting his application of migration he changes his opinion regarding Canada and he says, “Why migrate from the frying pan into the fire?”

V.L.V.N. Narendra Kumar inscribes in his Parsees Novels:

“The Parsees prefer the West since it offers unlimited scope for growth and prosperity. Dislocation is part of the Parsee psyche. Exiled twelve hundred years ago, they came to India. Now they are migrating to west in search of greener pasture. Thus there is “double migration” in the case of Parsees.”

Mr. Rangarajan, display as a multicultural character, he who yearning for migrating foreign countries so he is asking Narmin for any friend in foreign country for finding a job. Mr. Rangarajan is trying to emigrate “several countries including U.S.A., Canada, Australia, England, New Zealand. Even Russia.” On the contrary he also offers his love for motherland India and he “come back to our motherland and got a job.”
In the age of globalization, multiculturalism, information technology, and network, it is impossible to avoid trend of hybridization. The issues of hybridity are one of the significant enthusiastically expressed issues. A country whose social structure has been related to a quilt of patchwork is seen as passing through effect, almost tidal effect of cultural hybridity in the context of various ethnic minority groups now curved into second or third generation hyphenated nations. When someone migrate from one nation to another, the subject matter of writing diasporic writer also change and in this process of changing of thoughts and ideas, social, cultural and self identities also change accordingly. Diasporic person like Rohinton Mistry lives in two world simultaneously; he who also lives in two cultures at the same time. The psychological mind also affects predicaments, nostalgia, sense of dislocation and failure. Thus, cultural dealings have led to development and renovation and given birth to multicultural nations and societies. “We need a new kind of approach to cultural diversity, a new kind of inclusive universalism, if we are to survive peacefully as a world community.”

The study gets information about new technology from novel while Yezad and his friends Vilas and Bhaskar discussing so matters. “They say our nation has made so much progress – satellite, TV … internet, email, best software designers in the world.” The communication among them negative or positive it does not matter but it is true reality mentioned in Family Matters. The nation or world knows that number of software engineers in foreign countries like U.S.A., from India. Indian is the world’s most famous nation for software. At present, many Indians are using internet, e-mail, mobiles, facebook and whatsapp for their office use and personal also. India is developed nation in the field of technology. Therefore, we can say that “Hamara Bharat Mahan” hai. Thus India is also one of the ‘unity in diversity’ nations on the worlds map which brings “the miracle of modern technology has turned to” India.

By the process of globalization, people are immensely becoming interdependent. Through such familiarity, people have to clear new things of unity and must broaden horizons of thought; fear of differences should be removing from the mind of society. These fears of differences should be transform into respect, appreciation and celebrate pleasure of togetherness, because life is plurality but death is uniformity. Even so, in Family Matters Parsis are not ready to accept multiculturalism, like Mr. Kapur. Here he accepted it with broadmindedly by respecting and celebrating other culture and festivals. However, Rohinton Mistry tries to focus
his multicultural view authentically in the novel by describing Parsi community and its customs, lifestyle myths and beliefs followed by elderly people. He also sheds light on attitude and behavior of changing generations such as Murad and Jhangir. Mistry pointed out desire for migration in the mind of Yezad presents current trend of the world.

The imagination power of Rohinton is deep insight into human psyche, even all political ups and down and social circumstances have been portrayed with realism. He is fantastic artist who paints his emotions and feelings on paper with the colours of reality, so he painted all political matters of India in his writing. From all things it comes out that, he has not forgotten anything about his homeland, politics and history of India. Rohinton Mistry represents his political experiences in *Family Matters* by focusing on political virus ‘corruption’. He expresses his nervousness regarding political parties like Shiv Sena and other.

“Corruption is in the air we breathe. This nation specializes in turning honest people into crookes. Right, chief?” “The answer, unfortunately, is yes.” “The country has gone to the dogs. And not well-bred dogs either, but pariahs.” “Maybe the BJP and Shiv Sena coalition will improve things,” said Jal. “We should give them a chance… If a poisonous snake was in front of you, would you give it a chance? Those two parties encouraged the Hindutva extremists to destroy the Babri Mosque.”

However, it is not totally correct to blame on any one of political parties because not all parties are corrupted or bad. It is depend on individuals view regarding politics and political parties.

Rohinton Mistry does not forget to mention how some of the political parties like Shiv Sena spread hatred towards minorities in the society are highlighted in the novel. Rohinton Mistry’s mind is full of hatred to Shiv Sena, he thinks that Shiv Sena is responsible for the miserable condition of the minorities in society so that he describes his emotions of hatred through his writing by saying, “And what about all the hatred of minorities that Shiv Sena has spread for the last thirty years.” The novel is an exploration of political struggle of Parsi
community in India. “… *Family Matters*, brings out the expostulations of the minority communities vis-à-vis ‘secular’ multicultural image of the Indian polity.”  

Rohinton Mistry has an art of knitting nostalgic memories of his past, which he has focused through his characters in the novel very perfectly. This is one of the multicultural perspectives, which attempted through his nostalgic memories; he has taken the help of his protagonist to express his emotions and feeling about India as well as his community. It is a frequent theme in *Family Matters*; it is generally past way of life. It is normally noticeable in the worship of religious rituals, which are seen as a way to protect the past and prevent the disintegration of the family and the community. The memories, presented in the lives of various characters have been linked with the changing circumstances of the Parsi community following independence. The reality is that Rohinton Mistry himself a nostalgic writer who writes about his past but not presents. Nariman is unable to remove his memories for Lucy, his beloved. His life becomes Lucy and Lucy is life for him. He never wants to forget his past from his memory. Mr. Kapur is also nostalgic regarding his past in Punjab so he recites it with Yezad while sharing his emotions for Bombay. Therefore, no one can forget his past memories from his brain because past helps present and present makes future is the tenet of nature.

Rohinton Mistry has painted an authentic manifestation of the Parsi world in *Family Matters*. An outline of Parsi community and their problems have been portrayed realistically through protagonist Nariman and Yezad. All characters from novel are the representative of Rohinton Mistry’s expression and emotions. The Parsi community suffers from a real human tragedy and this is focused with great sensitivity in the novel. Today Parsis have zero birth rate, aged peoples from community do not have any physical as well as mental support from their children, and such treatment is treated by Nariman’s children to him. Future of Parsi community is also remarked by Inspector Masalavala, “The experts in demographics are confident that fifty years hence, there will be no Parsi left.”

Demonstration of Bombay in the novel shows very busy roads and crowded markets, are the memories of Rohinton Mistry, which he still remembers clearly. The remembrance of Sabjivallas, phool wallas, smell of Bhel Puris and flowers from the market
represents Rohinton Mistry’s realistic memories, which are still with him. All these memories have been described in the emotions of Nariman Vakeel:

“… went to the lane where the vegetable vendors congregated. Their baskets and boxes, overflowing with green chillies, cabbages, cauliflowers bloomed under the street lights, hallowing the dusk with their colour and fragrance. From time to time, he bent down to touch. Voluptuous onions and glistening tomatoes enticed his fingers; the purple brinjals and earthy carrots were irresistible. The subjivalas knew he wasn’t going to buy anything, but they did not mind, and he liked to think they understood why he came.”

The recent ethno-religious politics of the dominant religious majority community in secular India leaves the ethnic minorities. Freedom of religion is fundamental to a secular state. That is to say, everybody can profess any religion. No imposition of any kind of religious ground has entirely forbidden. Allcitizen irrespective of their religious faith will enjoy equality of rights. Indian constitution speaks about the freedom of religion. In the words of Dr. Rajendra Prasad, the first president of Indian Republic says,

“There are some who thinks that because we are a secular state, we do not believe in religious or spiritual values. It really means that in this country all are free to profess or preach the faith of their liking and that we wish well of all religions and want to develop in their own way without any hindrance. India being a land of multi-religions, secularism is the best arrangement ever made by any democratic country.”

Stubbornness of Parsi community is seen in the narrative when Nariman Vakeel’s love for Lucy Braganza, a Goan Catholic girl. He and Lucy take efforts to create new world for themselves but his family and community rejected all the matters and there was no any chance
for him except surrender himself. All these things shows that Parsi community does not like to accept anything from other community. They are famous for their racial purity and cultural superiority. Even Lucy’s family too is seen against her decision to marry Nariman. At last, Nariman decided to marry a girl from his own community and he got married with Yasmin. Inter-religious marriages which has been a great problem to different communities also seem to be a problem to the Parsi community. It comes to notice that Parsis are very orthodox in their custom and thinking. The study come across a similar struggle of the Parsis to preserve their cultural purity in an event when Nariman’s grandson Murad who develops relations with Anjali, a non-Parsi girl. Yezad, Murand’s father gets very angry and upset when he catches Murand kissing Anjali in the stair well. Disillusioned by this situation, Yezad shouted, “I’m warning you, in this there can be no compromise. The rules, the laws of our religion are absolute, this Maharashtrian cannot be your girlfriend.” He further says “…for marriage the rules are different.”

Parsis enjoyed important place during British rule. By giving much importance to education, and being highly educated, they have been seen living a prestigious position as far as it is concerned with English education. This prestigious position, which once enjoyed has been reduced to a depressed condition. There are number of social systems, political sectors and communal clashes etc. factors are responsible for their miserable condition. Pathetic condition of the Parsi community has been depicted in the novel by Rohinton Mistry. In the words of Dr. Fitter:

“Parsi men of today were useless, dithering idiots, the race had deteriorated. When you think of our forefathers, the industrialists and shipbuilders who established the foundation of modern India, the Philanthropists who gave us our hospitals and schools and libraries and bags, what luster they brought to our community and the nation. And this incompetent fellow cannot look after his father.”

It has been rightly pointed out that the present Parsis are not able to do any prestigious things for maintaining good position in the society, which their ancestors once enjoyed in India.
Indianness reflects in the characters of Rohinton Mistry in *Family Matters*, every character of the novel has his own identity and personality, his all characters are being explored from different strata of the society, and all are the representative of their own cultural community. The novel deals with all kinds of problems which common person faces during his life. The observation of *Family Matters* shows the shadow of Indianness in his various characters, through his writing Rohinton Mistry expresses his love and attachment with his homeland after living in Canada also.

Yezad is a strong believer of Parsi customs and purity of his race: “…because we are a pure Persian race, a unique contribution to this planet and mixed marriages will destroy that,”36 His passion with religion is reinforced with his religious activities and behavior, the power of religion over him is so forceful that he doesn’t do any work. He spent his whole day in the service of his religious craze. He is a strong believer of religion, faith, and customs of the Parsi community. The effect of religious fundamentalism affects on Yezad’s personal life, continuously prayer becomes part of his life, which is attempts that Yezad is a religious person. Jaydipsinh Dodiya narrates in his book *Perspective on The Novels of Rohinton Mistry*:

“The jobless, disappointed Yezad turns into a Parsi fanatic, pouring over sacred texts round the clock and praying at the fire remple, cursing his sons as they become more secular, Westernized and eager to cuddle with non-Parsi girl.”37

The focus of Bombay city has been portrayed as a protagonist in *Family Matters*, which plays significant role in the novel; Rohinton Mistry expresses his emotions of mind through his pen, which has an ink of love, praise, and beauty for the city Bombay. Nilufer Bharucha, in her article “The City as Hero,” writes about place of Bombay in the Parsi novels. She explores,

“…the city is first portrayed as a placid one, given over to the generation of wealth, but by the time the stories have run their course, the hero’s fair countenance is much ravaged by violence and corruption.” 38

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Mr. Vikram Kapur’s love for Bombay shows multicultural attitude of the modern people towards society and culture. Kapur’s emotions and feelings for other community have been presented realistically. Mr. Kapur and his family depart from Punjab to Bombay. He describes his feelings with Yezad by saying that, how his father started with zero and becomes prosperous; it is only because of Bombay city. He always praises his thanks for Bombay during his conversation, which is the focus of the novel. Now this city has been renamed as Mumbai. Bombay has been significant place in all Rohinton Mistry’s novels and his heart. Bombay has been portrayed vividly as its optimistic as well as pessimistic views with all social effects. It means that Mr. Kapur seeks to preserve his dream of the possibilities of multicultural harmony in Bombay, which is challenge of living in a multicultural community. Mr. Kapur’s shop becomes a mini Bombay, because he keeps workers from different community.

Love for Bombay, innermost theme of the novel in which Rohinton Mistry tries to express his own feelings regarding Bombay through Mr. Kapur. The study shows that Mr. Kapur’s character illustrates as representative of multiculturalism, tells the feelings and emotions of author. Mr. Kapur’s love for Bombay is very special which is “like the pure love for a beautiful woman.” Bombay is nothing but beloved for him so he expresses his pure love for her. His love is like a love of a man to a beautiful woman, he can do anything for her. Photocopies of Bombay are very valuable for him so he preserve them very carefully for that sake of memory. He shows those beautiful baby pictures to Yezad very curiously and happily, his affection towards city presents multicultural view of Mr. Kapur, he who wants to do anything for his beloved “because Bombay is everything” to him. Thus, the love of Mr. Kapur can be compare with the love of a lover to his beloved. He plays the role of lover who falls very deeply in love with his beloved city Bombay. Like a lover, he always praises her beauty and positive qualities of her. Mr. Kapur’s affections are like endless water in the ocean having no end there. Whatever will be there in the minds of the people but he never says negative things regarding city and he never likes to listen also, so he always seems good and best in his mind about her. His mind is full of passionate love and only love forever. Such people always help the nation for maintaining ‘unity in diversity.’

Mistry also practiced with linguistic hybridity and rejoices the use of the Parsi language as well as other Indian languages have been reflected in the novel. In Rohinton
Mistry’s novel, the language differences shows with various languages. Such factors shed light on multicultural perspective of language. Use of different languages like English, Hindi, Parsi, as well as Marathi in the novel maintains harmony in the society. Rohinton Mistry tries to use mixture of Hindi and English popularly known as Hinglish in the age of globalization, so all these variety of different languages represents the multicultural view of the writer. Number of times Mr. Kapur speaks with his worker Husain, a Muslim, in Hindi for better understanding of language, for example, “Hanh, Husain, who to sutch baat hai.”  

One more example of Hindi language used while other community people carried Nariman when his leg was fractured, those people says, “Darvaja kholo! Jaldi kholo! Koi gharmay hai kya?”

He also used some Marathi words for expressing his feeling. Use of different languages in the novel seems that Rohinton Mistry had not forgotten his love for nation, city and language of India.

Yezad distinguishes ruthlessly with his employer Mr. Kapur. However, Mr. Kapur offers Husain, the troubled victim of intercommunal violence of religion, with a work in his shop. The acceptance of Husain as an employee in his shop also shows Mr. Kapur’s broad-mindedness and tolerance. People like Mr. Kapur makes multiculturalism within India. Consequently, Mr. Kapur is the representative of multiculturalism who tries to celebrate all festivals from different community.

Yezad as a main protagonist of the novel play with the boundaries of the personal and the communal life. The communal world is the world of the common citizen, consisting of friends, associations and the professional space of work where these grown relationship are fictitious. The personal world is the space of the home, occupied mostly by women and children.

Cultural conflict shows its effects on the minds of characters, Rohinton Mistry’s attempt is on the religious conflict of the characters, which has been the result of cultural, spiritual, and mental crisis undergone by the characters. Family Matters contains race, class and gender and the chief themes are the social problems such as poverty, violence, and family disintegration. He also points out that human loneliness, alienation and personal pain that arises out of male-female relationship and person conflicts with social organizations. Mistry’s anxieties here are the vast amount of declining Parsi population, late marriages, inter-caste marriages,
urbanization, and alienation, and migration, modernist as well as traditional and orthodox attitude towards their religion. All these circumstances are responsible for cultural conflict, which is endeavored in the novel. Cultural conflict caused by differences in cultural values and beliefs that place people at odds with one another.

Rohinton Mistry endeavored his focus on identity crisis in *Family Matters* has been faced by Parsi characters as they feel threatened in the land to which they have emigrated. The residents of Chateau Felicity building and Yezad’s flat are mostly Parsis and they constitute a tiny minority in a multicultural nation like India. He explores identity crisis and struggle for self-identity of his protagonists in his writing. Yezad decided immigrate to Canada for yearning money as well as for the sake of self-identity. Because he feels insecure in India particularly in Bombay but later on he comes to how it has been taken wrong decision, so he tears down all official letters and documents of immigration, terminate not to migrate Canada and decided to live happily in India.

Rohinton Mistry highlights on number of Parsi religious aspects in his works as he uses in his earlier works *Such a Long Journey* and *A Fine Balance*, even he used those aspects in *Family Matters* also. All aspects refer to Parsi culture, customs, beliefs, superstitions, and religious rituals etc. In the opinion of Uma Parameswaran,

> “Mistry has bolstered the India-in-Canada reality by confidently using Parsi words without either glossary or textual explanations such as resorted to by earlier writers of Commonwealth Literature”

Rohinton Mistry’s *Family Matters* has a writing ruled by the experience of being a Parsi, a diasporic minority community in India, and the dilemma of being an immigrant in Canada. In this novel, also Mistry painted the picture of religious place, which is holy known as Fire Temple. This temple is the icon of Parsi community, the place for religious prayer. Parsis visit this temple regularly or occasionally. In this novel Yezad presented as crazy for visiting Fire Temple regularly for reciting holy and religious prayer. Through this character, Rohinton Mistry
presented over religious activity who has given more and more importance for religion and superstitions not for life and work.

Mistry tries to builds a fictional world of Parsi community in *Family Matters*, Chateau Felicity and Yezad’s flat in metropolitan presents multicultural Bombay. He coloured his Parsi world with different paints – its customs and ethnicity, gatherings and food habits. Rohinton Mistry tries to sheds light on his feeling of alienation through his writing and his characters like Yezad. His emigrant experience makes him think of his own native land from different angle. Mistry immigrated to Canada for the purpose of money and lead a luxurious life and his real attachment to the homeland often come in conflict with each other. As he mentioned his alienation experiences which reflects his wishes to come back to Indian and reunion with his Parsi community. Nariman also feels very isolated by breaking down his love with Lucy. Later the death of both Lucy and Yasim makes him very alienated. After his illness when he was on bed in a room and after that his shifting from his home to Roxana and Yezad’s home, all these circumstances makes him feel isolated so he always see dreams of his Lucy and only Lucy.

Rohinton Mistry endeavors city’s renovation from Bombay to Mumbai, he mentions it with the demand of renaming of the Bombay Sporting Goods Emporium. Mr. Kapur refuses to change the name of his Bombay Sporting shop into another because he loves this name as well as city. Political pressures tried to force him to change name of his shop but do not desire to change the name because the name is his identity so he do not want to erase it.

Yezad’s disturbance in the family is due to Nariman’s coming, which compared with disturbance of Bombay by increasing communal violence. His association towards orthodoxy begins as an effect of the disruption to his family home, and to his logic of that space, by the disruption of his family home. To escape the anxieties he perceives as arising from Nariman’s stay, that Yezad starts visiting the Fire-temple, finding for a cover to clean out the world’s problems. While he is initially unwilling to enter, and his return to practicing Parsi rituals is gradual, the temple eventually replaces his family home as his shelter, in this worthless world. Yezad’s wants for a cover to clean out the contemporary socio-political disorders describes Mistry’s view placing of his orthodoxy as offering a mode of opposition to his cultural marginalization, but also an avoidance of escaping from his responsibilities within the family.
The novel is consists of twenty chapters with an epilogue, narrating the story of five years forward. The print of novel *Family Matters* classified into two categories. The simple printed episode and the italics printed episode, which re-generates Nariman’s past memories, which makes him nostalgic, and guilty they are in the form of sleeping and waking reveries. *Family Matters* highlights family drama as well as realistic image of present state of Bombay in all corners of life with its prominent features of multicultural city. Nailufer Bharucha expresses his thought:

“Mistry has transcended both the self and the others. The self begins the persona of the writer and also his Parsi life; the being the wider world. Here all three have come together in an epiphanic moment that speaks across the national, ethnic and gender boundaries with a voice that cannot be denied.”

As a minute observer of human manners, Rohinton Mistry mentioned some significant issues in the novel such as old age, family knots, human relationships, death, and subject matter of belongingness. Rohinton Mistry’s main intention of writing and presenting Parsi culture and Parsi rituals is that he has observed everything about Parsis minutely in his childhood, so he has given preference to write about Parsi community. However, in *Family Matters*, he goes beyond all boundaries of these matters and he has sketched his mini-world through Bombay, a multicultural, cosmopolitan, and metropolitan city. He is known as true literary mapmaker of this age, because he is very expert in mapping all the aspects of life very clearly and realistically.

One of the worldwide issue is highlighted in *Family Matters* is the matter of taking care of aging and dying elders, the observation of this family daily life is particularly India. Rohinton Mistry expresses his feeling regarding useless Parsi men of today through the conversation of Dr. Fitter, by saying that;

“When you think of our forefathers, the industrialists and shipbuilders who established the foundation of modern India, the philanthropists who gave us our hospitals and schoold and libraries
and bags, what lustre they brought to our community and the nation. And this incompetent fellow cannot look after his father.”

The disturbance of Mistry’s mind has been described in *Family Matters*. He expresses his feelings regarding Parsi community of the present time by giving focus on past Parsi people whose contribution for community and nation is enormous. He becomes upset regarding the behavior of Parsi people, for not looking after aging people. For preserving their diverse identity, they have flourished themselves and have contributed to the economy, politics, and civic society of India. Over many centuries, they have showed themselves as a model community contributing enormously to the rich socio-cultural, religious diversity of India. The world is developing rapidly as a multicultural.

Hyphenated relations, the recent trend which is becoming very popular in multicultural societies, it is focused by Rohinton Mistry in *Family Matters*. The relationship between Coomy, Jal and Roxana is presented as hyphenated relationship which is generally known as “step” or “half” relations. Coomy says Nariman that, Roxana is the daughter of “your own flesh and blood, not like Jal and me, second class.” Consequently Coomy and Jal always criticize her, as these accordingly hyphenated relations are meaningless for them because hyphens have no value. Now a day’s people are not bothering about such relations, they are accepting and respecting these relations in the personal lives. So people are not giving more importance to community, religion, caste, or culture, they are only thinking about their likes and dislikes. Because of education, migration and economy people are changing according to their status and adjustment.

Sharing, mixing, respecting, and accepting food with one another reflects unity in the society. Rohinton Mistry gives attention to an imagined previous period of Hindu-Muslim harmony by showing respect of one another’s foods and customs. Food is a significant device that presents a sense of social as well as national belonging and cultural identity, which focuses optimistic sense of Indianness. The existence of food in multicultural writing is very important because hunger is same as that all people of the world experience. Food may be present in
different varieties like vegetarian and non-vegetarian, but now a day’s people from different corner of the world are sharing, tasting and appreciating variety of food for the sake of change and requirement, so this kind of behavior presents multicultural view in the mind of people. Diversity of food is depicted throughout the novel, when Jehangir and Murad fantasize about the food they read about in their Enid Blyton books, by the means Yezad informs them that:

“If they ever tasted this insipid foreign stuff instead of merely reading about it in those blighted Blyton books, they would realize how amazing was their mother’s curry-rice and khichri-saas and pumpkin buryani and dhansak. What they needed was an Indian Blyton, to fascinate them with their own reality.”

Indian food is available in different varieties is known as North Indian, South Indian, Punjabi Dishes, Maharshtrian Dishes etc. so the variety in Indian food itself presents multiculturalism in food. Anyone can get any food anywhere any time is the quality of Indian food. Consequently, food has been often mentioned casually, as an unremarkable and normalized aspect of daily life. Specifically foods have often connected with communal and family celebrations. Food plays very vital role in the lives of people, in Family Matters also Rohinton Mistry has given significant attempt to food. These celebrations have related to festivals and ceremonies like navroz festival, navjote ceremony, and birthday celebration in Parsi community. In other community, food plays important role and it connects with festivals and ceremonies like Diwali, Dashra, Birthday celebration, Marriage celebration etc. Thus, food represents theme of multiculturalism in Rohinton Mistry’s Family Matters. If one says that all Indian food is good and tasty, then all Indians have something good to contribute to the nation. Unity and harmony of the family is more depend on food, which brings all people of the family together. In Family Matters some celebrations celebrated with “rum and Thums,” which represents multicultural perspective through Roxana’s attitude of drinking rum with more Thums-up.

Major issues of multiculturalism, multi-ethnic and pluralistic nations are Ethnicity, and cultural identity, which is very realistic, pointed out in the novel. Rohinton Mistry has strong capacity to mix universal themes in his writing. Family Matters is a description of Parsi community and its ethnicity. Parsis are most colonized community as they migrate to
different parts of the world. Postcoloniality becomes a major theme in the works of Mistry, his efforts to mention that how Parsis interact with the rest of the community around them.

In the age of space when man has landed on the moon and mars, but humanity has refused into the darkness. When person exploring the endless possibility of psychological, physical, intellectual, religious and emotional, it’s high time to investigate the divine being in the man who is lost amid the buzz of power, greed, hatred and violence as well fanaticism, racism, religious zealotry and terrorism.

Rohinton Mistry wishes to create new world of humanity, he thought that the essential requirement of the age is to follow the inner voice of that ultimate power existing in each individual. It is the time and need to come to terms with the diversity as a significant aspect of human existence by containing tolerance towards other that is religious, cultural ethnic, linguistic and national. He has reflected his own imaginative genius in *Family Matters*. Rohinton Mistry, as an artist depicts religious, communal, cultural, political, economical, and environmental perspectives in his writing, because all these aspects of his writing are the source of developing his creating world of fiction.

Place for non-Parsi images in Parsis home shows multicultural perspective in *Family Matters*, in the home of Nariman Vakeel, one can see variety of holy pictures of different God’s. Jal shows all these holy images to Murand and Jahengir which he found in the cupboard: “Sai Baba, Virgin Mary, a Crucifixion, Haji Malang, several Zarathustras, Our Lady of Fatima, Buddha.” The existence of all these holy pictures reflects Nariman’s and his ancestor’s multicultural view to the society. One can find that generally all Parsis keep all kinds of holy photos of different community.

Rohinton Mistry creates the image of Yezad as a representative of the Parsi Orthodoxy and Superstitions in *Family Matters*. At the beginning of the novel Yezad presented as modern person who does not believe on religious rituals, customs but family matters, and family circumstances made him to walk on religious path has been strongly accepted by Yezad, he becomes very crazy towards religious behavior. One cannot believe that once he decided
migrate to Canada and settle with family. He is practicing religion like weapon in his life. At the end of the novel, he has gone through all religious horizons, not ready to accept anything of other community. Therefore, he ordered to throw all non-Parsi images of holy Gods in to the sea by offering flowers to them while throwing in the water. Even though Nariman from second generation he does not believe on religion and customs. He wants to break all religious walls and create new world with Lucy. Nariman, a modern English Professor, whose thoughts are also modern. He is ready to exchange cultural ethos. Mistry explores that how orthodox is dangerous to cure because he compares it with flu. Therefore, it is dangerous for community also. It is a big disease of community, which never provides a chance for progress. Rohinton Mistry has been tried to reflect changes in the Parsi community through characters from fourth generation like Jehangir and Murad. They “have studied the religion, attended the lectures of learned men.”

The changing religious and orthodox attitude of Parsis is focused in the present novel. Therefore, Rohinton Mistry illustrates Parsi community under a variety of political segments in India suffering from the marginal reality. Mistry pointed out different anxieties of the Parsi Zoroastrian community. His focus of middle class Parsi community is a mixture of post-colonial dilemma of Parsi-Zoroastrians who are margined as a minority and other. At the same time, he sheds light on various fear of this small ethnic group related with insecurity, prayers, conflicts of national identity, recitation of prayers, vulture controversies etc.

Unity in diversity, core theme of *Family Matters*, broadens different issues of intermingle through the attitude and feelings of Mr. Kapur for Bombay. When Mr. Kapur appreciates Bombay, one can automatically finds out that appreciation by Mr. Kapur is nothing but it is Mistry’s appreciation for his beloved city. Words are very less for Mr. Kapur to express his love, feelings, respect, and beauty for Bombay. According to Kapur:

“This beautiful city of seven islands, this jewel by the Arabian Sea, this reclaimed lands, this ocean gift transformed into ground beneath our feet, this enigma of cosmopolitanism where races and religions live side by side and check by jowl in peace and harmony, this diamond of diversity, this generous goddess who embraces the poor and the hungry and the huddled masses, this Urbs Prima in Indis, this dear city…”
In this beautiful reference, Rohinton Mistry has decorated all aspects and respects of multicultural perspectives by using number of ornaments for her. This is the best and Everest example of cosmopolitanism by showing peaceful harmony in the city. Rohinton Mistry also states greatness of city, she has given place for different communities in her heart is lighten through the image of Mr. Kapur. He says to his workers that how we are sitting in one room and sharing our ideas, like that people are living in the heart of Bombay. He also expresses that “Bombay has survived floods, disease, plague, water shortage, bursting drains and sewers, all the population pressures. In her heart there is room for everyone who wants to make a home here.”

Bombay is multicultural, metropolitan city, endures because she gives and receives respect and love to each other by not bearing in mind anyone’s community, caste, culture and gender, all these aspects and qualities represents attitude of multiculturalism in the mind of city. Another very important characteristic of Mr. Kapur, associates with multiculturalism in his approach by deciding celebration of festivals.

“in [his] shop we will celebrate all festivals: Divali, Christmas, Id, your Parsi Navroze, Baisakhi, Buddha Jayanti, Ganesh Chaturthi, everything. We’ll decorate the … greetings with lights… a mini-Bombay, an example to our neighbourhood.”

The study discusses life of the people in the city and their harmony in living together. Mr. Kapur’ shop looks like family where all family members live together by sharing their ideas to each other and tolerating. His all workers are from different community but they all work very happily and live harmoniously. Rohinton Mistry attempts to show the image of Indian democracy by gathering different characters from different Indian community, it’s the multicultural perspective focused by Rohinton Mistry in Family Matters.

“Bombay is the representative of India’s multicultural society microcosm of life in India. In Family Matters we find the owner Mr. Kapur is a Sikh, Yezad is a Parsi and Husain the peon is a Muslim. They work in harmony and tolerance like members of one family at 'Bombay Sporting Goods Emporium'.”
The Bombay city is the pillar of uniqueness has seen in its citizens and living peacefully together. The depiction of Sharukh family in the novel focuses multicultural approach, because this family from Muslim community locates in the same flat where Parsi, Hindu community people lives. His father was a taxi driver, sometimes he carries different student from different community in his taxi for school. Is the real example of ‘unity in diversity’, which spreads different sheds of colours in the city by reflecting different peoples from different community, caste, religion, and customs. The pain and sufferings of the immigrants have been expressed in the novel. Rohinton Mistry feels alone in Canada so that he expresses his feelings for his motherland through the source of his writing. As well as he paints the canvas of his community devotionally and skillfully, so that he can generate knowledge of his community and its culture to the next generation. He thinks that it is his responsibility to produce community background before the world. Bombay Sporting shop of Mr. Kapur represents mini-city of unity in diversity. He tells his policy “in our cosmopolitan shop, we honour all festivals; they all celebrate our human and divine natural.”

Focusing on these various communal anxieties, internal and external, Rohinton Mistry has given the universal truth that human love, compassion, brotherhood are the core and requirement of life and if the citizen of the universe shedding off the cultural, religious, racial and geographical differences harmonious life on his earth.

Thus, this chapter reflects the perspectives of multiculturalism in *Family Matters*. Rohinton Mistry sheds light on optimistic as well as pessimistic views of multiculturalism. Mr. Kapur’s presence in the novel shows optimistic views of multiculturalism. He is realistic character has always provided positive surface of Bombay city. His keeping workers from different community and sharing his thoughts with them presents ‘unity in diversity.’ Another important thing is that he is ready to do anything for the sake of his beloved Bombay. Once he said Yezad that he is ready to give his last ‘drop of blood’ of his body for his city of Island. Mr. Kapur was against renaming the name of his Bombay Sporting Emporium Shop and some politicians murdered him. A person like Mr. Kapur always supports multiculturalism and diversity. On the contrary, person like Yezad makes pessimistic attitude towards multiculturalism. By going through *Family Matters*, we can find out that Rohinton Mistry himself unsatisfied with his Parsi community, because they are becoming more religious and
orthodox. Yezad’s behavior becomes very religious and orthodox during his life journey. Parsi community is responsible for the sufferings of Nariman, Lucy and Yasmin rather than others aspects of the society. It is true that Parsis have contributed to the diverse nation India in economy and polity but it is also true that only India offer them place to live in the nation happily and peacefully. Therefore, it shows greatness of India to accept others. By the rule of nature ‘nothing is same in the universe,’ similarly multiculturalism also differs from nation to nation and person to person. Therefore, we should adjust according to place and time for maintaining ‘unity in diversity’ in society, nation, or world. They study points out that migration, identity crisis, language, food, cloths/dress, discrimination, nostalgia, sufferings, globalization, God and Godesses, festivals, religion and religious books etc. All these aspects shed light on multicultural perspective.
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