The Parsis, devoted to Zoroastrianism, are a small, yet united, religious community in India. Their ancestors fled Islamic persecution in Iran (ancient Persia) during the eighth century. Today only a small part of our massive population follows the faith originally propagated by the prophet Zoroaster between 1500 and 600 B.C. The largest part of the Parsi community lives in Bombay. A small number of Parsis live in Karachi (Pakistan) and Bangalore (Karnataka, India) also. The population of the Parsi community is diminishing fast, as conversions to the faith is not acceptable in Zoroastrianism. The community finds best expression in the writings of Bapsi Sidhwa and Rohinton Mistry, the novelists of post-colonial era. In fact, their novels authentically voice the ambivalence, the nostalgia and the dilemma of this endangered community of India.

Though Sidhwa and Mistry tightly focus on Parsi community in their works, ample space has been given to other social perspectives also. Their works display diasporic sensibility, uprootedness, displacement and exile, thus showing a concern for not only their own community but also the country, the sub-continent and the humanity in general. They deal with so many problems and harsh realities of life, which include expatriate experiences, communal riots and disharmony, partition, inter-community marriage, class and cultural conflicts, victimization of women, feeling of alienation, suffering resulting from betrayal and loss, the problems of middle class families of India, caste-system, political issues, corruption, oppression and suppression of the marginalised, and prevalent other social evils. These two novelists have been yoked together in the present investigation to explore the
significance and relevance of their works in the depiction of harsh realities of life at different levels and various social perspectives.

As Sidhwa and Mistry grew up around the period of Independence and the Partition, these two significant events of Indian history provide important background to their novels. The study traces how they engage themselves with history in different ways and are conscious of historic processes.

Whatever be the scope of their concern, they are ultimately concerned with humanity, its existential dilemmas, weaknesses and strength of human beings in the moment of crisis. The present study deals with grim realities of life and corresponding social perspectives, set-up and circumstances these novelists have exhibited in their writings particularly in the context of India. The study attempts at explaining their perception of a relationship between society and its art. It aims to record their efforts of preserving the fast disappearing Parsi community. Along with analysing in their novels the harsh realities of life in the light of various social perspectives, efforts have been made to trace possible solutions and suggestions to bring about positive changes in society.

Both Sidhwa and Mistry are ranked among the finest Anglophone novelists of South Asia. The brilliance and relevance of their writing deserve to be honoured by the widest possible readership. The present thesis is a modest tribute to their contribution to the vast ocean of literature in English and a humble attempt to acknowledge their endeavours to make the human society free of dominance and hierarchy, a society that rests on the principles of justice and equality and is truly human.