

RESEARCH ARTICLE

ALIENATION IN ARUN JOSHI'S *THE FOREIGNER*

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ABSTRACT

The present study will Centre around the theme of alienation in Joshi's novel mainly "The Foreigner." His novels are structured in the socio-cultural situations and are centered with moral and spiritual problems of contemporary Indians. In this paper, an attempt has been made to portray the strong faith in the age-old cultural and spiritual heritage of India as the only saving spirit for solving various problems of confronting modern man. Joshi's "The Foreigner" stands the test of time and proves to be relevant. The novel touches reader's heart with the pathetic experience of the character and with a positive message to humanity.

Key words: Indo-English fiction, Alienation, isolation loss of identity, etc.

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Arun Joshi stands out as a highly significant novelist on the contemporary scene of the Indian English novel. He is diametrically different from his Indian or Western counterpart. He is a remarkable and thought provoking novelist with an uncompromising propensity towards the moral and traditional values of India. The novelist was a globe trotter. Due to various factors he could not shake all his oriental roots or the accidental influences. In various fictions these predicaments have been reflected which can be summarized as influences of the East and West.

Alienation is one of the recurring theme delineating different aspects in Joshi's novel "The Foreigner". R.S Pathak has expressed this in the following lines

"Alienation is one of the greatest problems confronting modern man. Its corrosive impact can

be seen in the form of generation gap, the anti war movement, the hippie phenomenon, the credibility gap.....and so on. " (1)

' "The Foreigner" is the study of Sindi Oberoi's character which is not a study of individual but it is a representation of the suffering of whole modern mankind. It reveals the self and social isolation of the modern man in order to find peace. He moves from person to person, place to place and country to country, hoping to get solution of his problems. He is neither in a position to cultivate and imitate the value existing in America nor became a part of it thus he suffers mental and physical agony feeling himself uprooted catching the principles of religion half-heartedly and carrying the vanity of his thinking. Up to the end of his life he takes refuge from his pain, suffering and malaise in various philosophies

and ultimately expects the philosophy of Bhagawat Gita which Shri Krishna told to Arjuna.

In "The Foreigner" many characteristics of alienation have been woven by the novelist and its colorful sheds are visible in the entire novel. The predicaments of the modern man have been delineated by philosophers and psychologists not only in "The Foreigner" but other novels of various novelists. These characteristics will be discussed one by one in regard to "The Foreigner" which is the subject matter of this study

Rootlessness is the primary form of alienation which is the life and breath of this novel. This theme has become very common in Indo-English novel. R.S. Pathak narrates in this context:- "Indo-English novelist's reiterative treatment of alienation, his persistent delineation of rootless characters and awareness of his predicament seems to be symptomatic of his own uprootedness"(2)

In the novel "The Foreigner" the hero Sindi Oberoi is a uprooted young man of Kenyan –Indian origin. He is born and brought up by his uncle in Kenya. His early education was in Kenya and later in England and at last in America. Like Camus's "Outsider" Meursault, he too rejects his professor's offer of a placement in the college faculty. Instead he takes up a job in New York from where he comes to New Delhi. His rootlessness takes him from Kenya to London and thereafter to Boston and finally to New Delhi. His quest carries him to London but his tiredness and exhaustion don't spare him there also and he remarks

"I joined London University, but soon I got tired of the classroom lecture. I didn't have any trouble with my courses and I passed the exams creditably enough when they came, but the question that bothered me was very different. I wanted to know the meaning of my life. And my classrooms didn't tell a thing about it" (3)

His uncle also died early. Thus he was not an African because neither of his parents belong to Africa. He was not an English man because his father was Indian. Due to this he was not attached to America. Up to the age of twenty six he had not seen India. Thus we may say that he had no roots anywhere in the world. To quote his own words:

"I wondered in what way, if any, did I belong to the world that roared beneath my apartment window.

Somebody had begotten me without a purpose -----
-----My foreignness lay within me and I couldn't leave myself behind wherever I went."(4)

Sindi Oberoi was disgruntled and disturbed from his life which compelled him to work as dishwasher, a barman, and a Library assistant leads him nowhere. Due to his rootless behavior, the impression gathered by other characters that came in contact with him in which June remarked:

"There is something strange about you Something distant. I guess that when people are with you they don't feel like they are with a human being. May be it is an Indian characteristic but I have a feeling you'd be foreigner anywhere"(5)

And Sheila told him sometime after he came to India:

"You are still a foreigner, you don't belong here"(6)

Sindi Oberoi leaves an impression on any of the characters with whom he is coming in contact that he is alien. He has been trapped in the situations mostly of loneliness which compel him sometimes to withdraw from the society around him. Once Khemka asked him about his parents and he become furious to repeat the death of his parents. Sometimes we find him emotionless and did not involve him with the social milieu.

In "The Foreigner" the sense of insecurity pervades everywhere. The hero Sindi could not get the parental love from the very childhood. Secured hand of his uncle destined to shower on him for a very short duration. This has displaced him from place to another. If someone was asking about his parentage he hated to answer their questions. This has been aptly discussed in his own words

"I hated to talk about my parents. I hated the pity I got from people. (7)

This loss and insecurity has culminated and can be noticed in different facets of his life. In this context Saxena comments

"His view of life and responses were coloured by his childhood deprivation of love from his parents. He therefore entertained a deep sense of insecurity unreality and impermanence about things"(8)

The another important character June also feels insecurity in America. So she takes the hands of intelligent and wise Sindi to get the security in life. Sindi by posing himself in deep love with June, aptly befooled her i.e. June by propagating the

principles of detachment by way of marrying with June. Sindi wanted to get away from in secured life of marriage. By enjoying love he did not like to suffer for pain but love and pain are correlatory factor and when Sindi tries to discard her. she also developed secondary ties with Babu. Ultimately when she adopts Babu with a desperate heart the paradise is lost forever from Sindi. Disgusted with all these affairs and situations he leaves America and moves towards India. The feeling of insecurity though different ways affects the life of June Babu and other characters in the novel.

A man without parents and without a close relative became a vagabond and sometimes he was behaving like a cynic and totally detached. The different facets of his life also reveal that he grew without family ties and alien everywhere. It was also an outcome of his rootlessness where he opined:

"Somebody has begotten me without a purpose and so far I had lived without a purpose.....I had not felt that when my uncle was living..... the thought that he moved about in that small house on the outskirts of Nairobi gave me a feeling of having an anchor. After his death the security was destroyed. Now I suppose I existed only for dying close.(9)

His friend Karl says to him" I did not know you could laugh too" to which Sindi replies "I can if I am drunk enough"(10) This statement reveals that laughing is a normal phenomena which was never appearing on his face which is the characteristic of cynical people. In the novel Shiela goes him telling "you are the saddest man I have ever known"(11) His thoughts about love and marriage are also example of his cynicism. In one way he did not believe in marriage and on the way he is lusting for June and under in the spur of cynicism he opines that wife can be changed as new cars.

Radha aptly comments

"Sindi the cynical exponent of non-involvement became overnight as it was a warm hearted and purposeful man of action"(12)

The another character Babu Khemka once wrote to his sister Sheila that Sindi was leaving as bad as dead and also was "terribly cynical" Sindi himself accepted this fact:

"I was cynical and exhausted, grown old before my time, weary with my own loneliness"(13)

In fact this cynical attitude was an outcome of his rootlessness. Due to this rootlessness he was disgusted with his own life and he uttered in a sad tone: western countries, while discussing June's virginity with Sheila he uttered:

"Twenty five years largely wasted in search of wrong things in wrong places"(14)

Once June's mother told to Sindi:

"You are just a cynic my boy."(15)

Another way of cynicism can be seen in his profession. He studied in technical line i.e. acquired doctorate degree in mechanical Engineering but never cared for that degree. His professor rated his ability very high and offered him a place in the college faculty. But he joined at first in New York and where from he came to New Delhi. He accepted a job in Khemka's factory only because it will keep him away from himself. Even once he accepted a job of dish washer and bar-room waiter in fact that was below his dignity which is a proof of his cynicism.

The other character "Karl" is also a cynic and a disillusioned man totally fed up with the pettiness of life around him. He did not possess strong will power and his promises are false Every time he is having an affair and he promises that affair will be the last one but whenever he sees the presence of a naked body the promises are kept aside and owes are broken. He gives importance to the pleasure and that leads to another affair. His promises and resolutions are changed at the spur movement and so breaking of promises and to become lusty at a spur of movement shows the cynical attitude of Karl.

The 21stc is a century of chaos of cultural confusion and this is being experienced by all. The main reason is mass migration. The adaptation of people migrated in their country is based on the need and scale of survival, and also based on nature and qualification required in other country. To feel uprooted is against man's nature because as a physical being a man needs to be located in space. Man's imagination establishes a short of relationship between him and a particular place. The uprooted people are found in large scale particularly in America. American people are treated as a precursor of modern life. The American life gives a feeling of hanging between something which is ending and something which is yet to begin. Anyone

leaving his country is uprooted from his country and tries to establish his identity with the other conditions wherever he lives. This fact has been aptly described in "The Foreigner" by Arun Joshi through the characters like Sindi Oberoi, June and Babu. Here Sindi Oberoi is a confused man. This characteristic is an offshoot of an uprootedness which is the result of diverse cultures. Devoid of a spiritual and cultural heritage and being brought up in a loveless world he feels himself in a deep sense of insecurity and unreality. Due to this cultural background, Sindi Oberoi tries to overpower the sad experience of his life by deceiving himself from the social and wordly cultural life.

In another sense Sindi is also confused as to what rules are to be adopted in life and how by adopting those rules life should be passed on. He was in confusion and thus jumps from one set of rules to another and feeling nothing real. Sometimes he talks about inevitability. He believes that the whole world is illusion that haunts him. Ultimately he feels to lead his practical life in right direction. The meaning of word detachment, morality, love dedication, is misunderstood by him. In fact he appears to be over intelligent and wise

Thus Sindi is an anomic man and as a pessimistic narrator tells the story of other characters like June, Babu etc. He relates his experience as in a stream of consciousness because of his pessimistic attitude, death of his parents and the loneliness of his life makes him totally lost which is an outcome of up rootedness.

The different characters in The Foreigner feels that he is an alien because of his strange behavior. June in the first encounter with Sindi said that when the people are with him they feel that they are not with human being. It can be an Indian characteristic but he is a foreigner everywhere and his foreignness goes deeper than any caused by geography or nationality or culture. In fact his rootlessness is from soul.

Sindi is alienated from the whole apparatus of the society. His predicament can be clearly judged from the dialogue with Mr Khemka regarding morality of the world. He says "But you at least knew that you had a clear cut system of morality, a caste system that laid down all you had to do you had a God; you had roots in the

soil you lived upon. Look at me, I have no roots, I have no system of morality. What does it mean to me if you call me an immoral man. I have no reason to be one thing rather than another You ask me why I am not ambitious well, I have no reason to be. Come to think of it. I don't even have a reason to live" (16)

Sindi Oberoi had no belief in the morality of the world as he acquired academic qualification from Western countries, while discussing June's virginity with Sheila he uttered:

"So you think one of these Marwari girls is really superior merely because of a silly membrane between her legs?"(17)

Really speaking Sindi meet June at a party hosted for foreign students. June is an American girl, beautiful, sensual, affectionate, free, frank and generous. In Hindu culture, Sita, Ahilya, Mandodari, Draupadi and Tara are treated as symbol of chastity. Sindi and June have intimate love affairs. While engaged in an amorous affairs with June, Sindi came across an incident of a spider falling from the ceiling. This negligible incident becomes a symbol and in it he finds man's mysterious position in this universe. According to Sindi life is short lived, unreal and painful so he feels that affairs may also be short lived. She intends to marry him and requested him time and again but he was emotionally sterile. He replied that:-

"Marriage would not help, June. We are also both You and I That is the problem. And our aloneness must be resolved from within you can't send two persons through a ceremony and expect that their aloneness will disappear.".(18)

This statement of Sindi clearly indicates that he was shirking from responsibility towards June.

About marriage his opinion was also absurd. He was thinking that wife can be changed or brought like new cars. He did not believe in the institution of marriage. With June he marked.

"Marriage was more often a lust for possession than anything else. People get married just as they brought new cars."(19)

From the novel "The Foreigner" it is evident that he was having affair with Anna, Cathy and others but having no real love of heart. In fact he wanted to remain "fancy free." In fact, his actions

were different from his beliefs and this is also a predicament of modern man.

Arun Joshi in his novel depicted the meaninglessness of the modern man. The problem of the meaninglessness is so pervasive that it threatens to corrode every sphere of human life. The feeling of aloneness and aloofness scattered in the novel "provides the necessary texture and structure to the novel" Sindi believes that man is just a toy in the hands of time and life is full of agony and pain. He can compare his way of life only to walking "around the huge circle like a sleep walker in an amphitheatre"(20) of his condition after Babu's death he remarks" it suddenly struck me that something had been knocked out of me. I was just not the same person any more.....I felt as if there was nothing left that I could depend upon....I felt like a desert or like a vast field of naked oaks in winter time. I felt more alone and naked in the world than I had ever felt before (21)

The symptoms of loneliness affect the entire generation. Sindi is trapped in his own loneliness which is accentuated by his withdrawal from society around him. The other characters like Karl (room mate of Sindi) Arun, Babu and June are also alone and they have been fed up with their life. Sindi is also groping and fumbling their ways while they are caught up in the endless flux of life, irrespective of the country they belong to, East or West. The Foreigner suggests them one way of solving the dilemma of modern man which is the essence of Indian ethics and scriptures.

Sindi Oberoi is depressed by the absence of his parents. This factor creates an emotional wideness in his life. Naturally he is not getting any values as properly from his parents where as the character of Babu in the novel is immature and innocent and his memories are constantly hunting him. He is not feeling insecure like Sindi Oberoi who is lacking of confidence in himself. On the other hand the character of Babu is firmly rooted in tradition and social background. But the ignorance of Babu and his desire to fulfill the wishes could not make good adjustment to American life having different value system. The character of Babu lives in a strange world of dreams and it was a product of his upper class standard. In fact he was governed by his father's domineering and possessive qualities.

Thus he was not in a possession to take final decision to marry June as his father wanted to settle the marriage of Babu to a fat Marawari girl whose dowry might bring him half a dozen new factories. Thus the character of Babu had no individual independent characteristics as he did not have good educational background and strong will power to oppose his father's wishes. In fact June was also realizing that Babu will not come out of his father's fixation which affects in attaching in emotional maturity in him. Thus the traditional values are playing dominating role. The lack of definite frame of principle and a system of values that is responsible for the downfall of Sindi, June and Babu Khemka. Sindi is stranger in India to both rich and poor. June is stranger to the Indian ethos and Babu is stranger to the American fabulous life. But this problem is not being faced by the common people living in the same country. Alienated characters try to adjust different types of rules and values and never get adjusted to anyone. This is purposelessness of life which is shown by Joshi.

The pathlessness of the road to New York reminds Sindi of his own pathlessness. He remembers the lines from a popular song which runs

Who knows, who knows
Where the road will lead?
Only a fool can say (22)

Ultimately the decision taken by him leads to confusion and without any solution. He escapes from his responsibilities and ultimately facing pain and agony. His decision of not marrying June ends in tragedy from both. In one way he is responsible for the death of June and Babu both. Once Sindi feels guilty and remarks

"All along I had acted out of lust and greed and selfishness, and they had applauded my wisdom when I had sought only detachment I had driven a man to his death. It all seemed very logical now that it happened."(23)

The death of June and Babu shatters him completely "All that I had thought was pleasurable had ended in pain and after all this I was as far from finding the purpose of my life as I had been to start with. It all puzzled me. And I spent a whole year wandering through the maze of my existence looking for answer. It was not until the next summer that the

answer came, not wholly but in a good enough measure, good enough to start with”(24)

At a deeper level, “The Foreigner” can be viewed as an attempt to plumb man’s perennial dilemmas. It is about things that Sindi wants (and who don’t!)- the courage to be and the capacity to love. R.S. Pathak observes “His alienation is of the soul and not of geography”²⁵

For Sindi life is an absurd phenomenon which is akin to Eliot’s view that life is a “panorama of futility.” It is this feeling of meaninglessness of life which frustrates him from the world. Earlier when he was college student he attempted to commit suicide. The death of Babu and June also shattered him which was the result of his indifferent irresponsible attitude. Sometimes his asthmatic illnesses leaves a taste of death in his mouth. Thus he utters

“Twenty five years gone in search of peace, and what did I have to show for achievement; a ten-stone body that had to be fed four times a day, twenty-eight times a week. This was the sum of a life-time striving.”(26)

Sindi Oberoi believed in the policy of detachment but he misconstrued the term “detachment.” He was having a selfish idea of detachment. In fact he was shirking the needed responsibility towards June who was anxious to get married

After declining to marry June it was natural that June should avoid to meet Sindi but one day Sindi telephoned June with a request to dine with him. This request was turned down by June by stating that it will not be possible for her. She is going to marry soon with Babu. Once again Sindi tried to see her but she expressed her inability and put the receiver down. This incident had shattered his carefully cultivated detachment and he said:

“The edge of pain was so intense that it left him completely numb.”(27)

Later, June went to her mother’s house and expired while terminating pregnancy which she was having from Babu. Sindi also hides his involvement with Anna, Cathy and Christine and later with June. Sindi did not believe in God but to June he shows his leaning towards the negative side. The same type of emotions have been expressed in Bhagawat-Gita in chapter VI11 which follows as under

duhkam ity eva yat karma

kaya-klesa-bhayat tyajet
sa krtva rajas am tyagam
naiva tyaga phalam labhet

Chapter III, verse 8 28

It means anyone who gives up prescribed duties as troublesome or out of fear of bodily discomfort is said to have remained in the mode of passion. Such action never leads to the elevation of renunciation.

One of the characteristic of the modern man is hypocrisy and artificiality which is the result of rapid industrialization. The mechanized modern civilization completely raised the inner self of the modern man. Arun Joshi very beautifully highlighted the class consciousness and class conflict in his novel “The Foreigner” In the novel the class conflict has been highlighted by giving the contrast in the living standards of Mr Khemka the employer and Muthu the employ. Sindi could not believe himself that Mr khemka is possessing such a gigantic building. Sindi is awestruck by seeing khemka’s mansion “I looked..... At the richness of Mr Khemkas drawing room. This was no doubt India’s affluent society, plush carpets, low streamlined divans, invisible lightening, bell buttons in every corner, and sculpture”(29)

In contrast to the mansions of wealthy people are slums of the poor section of the society “The slum across the street, bundles of soggy humanity shuffled out of their huts and spread their miserable rags to dry.quarrelling over small bits of tin naked children rolled in the fifthly pools, squealing with delight(30)

In reality the character of Sindi Oberoi who is hypocrite and makes a show of meditation, but actually he is acting for only sense of enjoyment. Such type of pretenders may speak on dry philosophy in order to bluff sophisticated followers. Such is the character of Sindi Oberoi. This fact have been enumerated in chapter III verse 6 which is given as under

karmendriyani samyamya
ya aste manasa smaran
indriyarthan vimu dhatma
mithyacara sa ucyate

Chapter III, verse 6 31

It means one who restrains the senses of action but whose mind dwells on sense objects deludes him and is called a pretender.

Another example of pretense is that once International Students Association arranged the ball with the purpose to bring about the better understanding between the American students and those of other countries. In fact, the foreign students did not feel that they had been welcomed there at all. They felt that it was a charity show and they had to purchase ticket from the counter and after entering the hall they had to search for a girl to whom they had to dance with. After the completion of the war they were pretending of being courteous to total strangers and promising to meet again when they knew very well that they had no change to meet again

The other important character Babu Rao khemka was a son of industrialist. He forgets his roots and is charmed by the promiscuity of the American life. He was arrested during income tax raid and was swindling the government money and he had to suffer for his own actions. Thus it can be said that Sindi and Khemka both suffered for their actions. This is the principle of Bhagawat-Gita that no action of our goes unrewarded or un-punished. The principle is "We reap what we sow" Babu khemka represents typical Indian fantasies and illusions about a glamorized foreign dreamland, where they go "to play around with[foreign} girls."

Khemka did not compromise with the fact that June was in love with Sindi Oberoi. This tension was the cause of the losing balance in driving which resulted into his death

The next character June Blyth believed in the institution of marriage. Physical love is predominant for her than the spiritual one but she proposes to get married with Sindi Oberoi. When Sindi Oberoi avoids to marry her she slowly distracts to meet him. Afterwards she decided to marry Babu because he was having love with Sindi earlier, .she could not marry Babu as he died due to accident. She also expires during abortion. In her character the western immorality is being noticed.

Lastly Mutha becomes an example of ideal man of steady wisdom, for Sindi Oberoi. Sindi visits Muthu's one-roomed house in the slum where his wife was suffering from tuberculosis and he realized

the "accumulated despair of their weary lives. Though they were fully happy and the couple was having very cordial relation ." The above mentioned ideas have been beautifully narrated in Bhagavadgita, where Lord

Krishna tells Arjuna:

dukhesu anudvigamanah
sukhesu vigatasprah
vitaragabhaya krodhah
sttitadhir munir ucyate

Chapter II, verse 56 32

It means one who is not disturbed in mind even amidst the threefold miseries or elated when there is happiness, and who is free from attachment, fear and anger is called a sage of steady mind.

Sindi was devoid of any faith in religion. Thus in the novel "The Foreigner" we find a deep influence of the Bhagavadgita for the resolution of the problem according to the Karmic principle propounded by Lord Krishna. As H.M Prasad aptly observes:

"The central message of the novel comes from the Geeta"

Some of the authors are of the opinion that the influence of Camus and Satre is visible in the novels of Arun Joshi which he admits to have read them. Like the hero's of Camus, Sindi Oberoi in 'The Foreigner' passes through the crisis of the present. Camus's L'etranger literally means a foreigner or an outsider. Like the hero of the novel, Meursault, Sindi is also anti-ambitious and detached which seems to cultivate as virtue. Meursault continues to be an outsider and indifferent to whatever he experiences. In the case of Sindi, cynicism and attachment seem to be a pose while these are built up into the texture of Meursault.

The acute sense of frustration, dismal loneliness and seriousness in character, he drifts from Kenya, London, Boston and finally to New Delhi. He was totally tired and exhausted moves place to place. He further remarks "I joined London University, but soon I got tired of a classroom lectures. I didn't have my trouble with my courses and I passed the exams creditably enough when they came, but the question that bothered me was very different. I wanted to know the meaning of my life. And my classrooms didn't tell me a thing about it."(33)

There are some critics who find the influence of T.S.Eliot from the beginning to the very end of "The Foreigner" as A.S. Rangachari remarked:

"The themes of alienation, of rootlessness of individuals, of inanity and purposelessness of human existence, of moral vacuity, spiritual bankruptcy and apathy the themes which are associated with Eliot's early poetry figures prominent in "The Foreigner." 34

The hero Sindi Oberoi comments upon time and recites the lines of J. Alfred Prufrock:

And indeed there will be time

To wonder. "Do I dare?" "Do I dare?"

Time to turn back and descend the stair.

Sindi realizes his folly of his perception about "detachment" and he was really the cause for the death of June and Babu both. The same type of teaching is given by Buddha, as Usha Pathania writes--- The Buddha teaches that in order to arrive at the highest stage of human development we must not crave possessions and selfish individualism." Infact Sindi is lucky enough to find that ultimate condition of life did not rest in absurdity and estrangement. Sindi came out out of the impasse after intense suffering and he confesses after June's death—That God had set a heavy price to teach him.

At last Sindi takes up a change of factory and earned the workers respect. Erich Fromm writes— "He is the only creature who is able to say not only 'no' to life that is human. In this decision lie his burden and his greatness." (35)

There are many similarities between T.S. Eliot and Arun Joshi.. Arun Joshi borrowed number of thoughts from T.S. Eliot though Joshi could not aptly paint picture like T.S.Eliot because he was short of words. In such conditions he directly borrows the ideas from Eliot's "Love Song": "....there will be time/ To prepare a face to meet the faces that you meet." For Joshi the modern man is degenerated and spiritually dead which may be from Boston or London or India. For Sindi the show remains unchanged and for T.S.Eliot all cities are one, all men are one. It appears to be an echo of Eliot's description of people in the The Waste Land: A crowd flowed over London Bridge so many, I had not thought death had undone so many.

The character of June in "The Foreigner" is similar to the lady typist in "The Waste Land" and Sindi's love with Anna is akin to the love of Eliot's "A Portrait Of A Lady" The rain brings freshness and coolness in the factory of Khemka and changing the humid atmosphere of the previous day. Similarly the shower in T.S. Eliot's "The Waste Land" is a symbol of fertility. The clear sky in the afternoon when Sindi visits Muthus wretched house symbolizes the light of knowledge upon Sindi that will dawn upon Sindi

There are some characteristic which have been taken by Joshi from other writers but some of the characteristics of alienation are somewhat different in "The Foreigner" from that of the other writers from where he has imitated /influenced or borrowed the identical ideas or artistically in agreement or result of reactive action or a kind of catalytic factor or partly in agreement or disagreement.

Thus we have seen that the influence of many writers and thinkers have shaped the thematic structure and narrative skills of Joshi. It is the skill of Joshi which has pierced the scattered flowers very consciously and renders the novel an organic whole like a beautiful garland. Arun Joshi has possessed a charismatic genius. He has woven the eloquent theme through his colorful characters into the texture of his novel "The Foreigner." His clear vision, intellectual sophistication and knowledge of the contemporary situations made him an outstanding novelist. His novel will have universal importance for their positive message to the humanity and therein lies his talent and outstanding originality

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