

## Social Alienation in “The Foreigner” A Novel by Arun Joshi

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### Abstract

The alienation of men and women in society is conditionally contextualized according to past birth karma as a belief. Currently, men and women want to avoid being tortured, marginalized by society from a social point of view. Sometimes the situation is very critical and there are people who have suddenly lost everything. The belief is that costiveness will turn into an innovation. The crisis is that those who turned the progress of living it into an opportunity. Arun Joshi tried in his fiction novel “the Foreigner” with a character Sindi Oberoi who believed in the cyclical misfortune of losing his childhood family. The shelter collapsed from his head, and he was standing there thinking of a meaningless life and struggling to commit suicide. Everyone is alienated here from birth to death. Only our karma must live a segregated life that shines like gold.

Keywords: Alienation, Contemporary, Crisis, faith, Social-change

## Introduction

The novel revolves around the Pedigree and the young man Sindi Oberoi, who made his perfect “foreigner” as a kid and acted as an Indian foreigner. Sindi Oberoi is a Kenyan born from an Indian and English parent. His father was from India and his mother belongs to English. He became an orphan at a young age and has no memory of his parents. His uncle raises him and educated him in Africa, London, and the United States. But among them, he cannot track his roots, whether Kenyan, Indian, African, and American. He feels imperfect and lost, and his roots are hidden. He doesn't know where to put him in the darkness of alienation in anxiety that overwhelms him, *“Perhaps he felted a foreigner in America and finds no difference. Would it have no matter for that made if he lived in Kenya or India or any other place? He thought stills a foreigner. His foreignness lay within him and couldn't leave himself behind wherever went.”* The identity crisis for Sindi is a foreigner because of mixed culture and marriage between the parents, the elements of the nationality he belongs to the country. Now today is other overseas settlers married to preserve their citizenship according to the rules and regulations act of marriage. They forgot to root. The culture is the social crisis of inside and outside society that can not retain its identity. If we are overview in India, there are serious problems of their families who lose their right, alienation, and son and girl with the marriage review.

He feels like an alien wherever he goes. Even his words and actions betray a sense of alienation. June erroneously said at the beginning of acquaintances to Sindi, “I have a feeling you'd be a foreigner anywhere.”

Arun Joshi strives to solve the dilemma of the personality evolution of people in the outside world. He found that his alienation could affect individuals who were worse than social alienation, which was a major obstacle to the path of individual mental and mental

development. These numbers alienated in the face of internal crises, especially as well as how to portray the protagonist.

In the novel, Arun Joshi portrays the plight of modern people, the sense of helplessness, alienation, and human relationships. This novel revolves around a highly marginalized character. The author may notice his keen interest in the human dilemma of solitude, reflection, and the influence of existential authors Albert Camus and Jean-Paul Sartre. They emphasized that the developing nature of human existence as a “stranger” of an alienated world is inherent. Like ‘Albert Camus,’ Joshi’s statement describes the separation of human beings and the alienation of individuals, society, and culture, mainly in the foreign world. He dispels several stages of the crisis in modern human life.

Questions about his identity and roots haunted him greatly. Where was he really from? We follow the belief that there are human beings, such as Christians, Jews, Hindus, Muslims; Indians, Africans, Kenyans, Americans, etc. They treat the same as humans with names; from where, from whom, and how they were born. Patriarchy Parental Identity Proof in India; a woman’s identity has no roots, and she has a human identity. For example, Pinky was a child’s name, Pinky Kumari was a school name, and while Pinky Devi was when she got married. In the midst of self-estrangement in crisis, women born with foreigners go beyond the role of social domination and produce their collective identity and their communities to feel generations, in order not to alienate themselves. They personally organized themselves. But in order to feel over generations, the populated role of men’s dominance is in society to bind themselves to their own group identity and to the production of their own community. That alienation of Sindi forced him to gain power which he lost in this mutual skeptical cultural world.

### Social alienation in crisis of faith

Sindi Oberoi feels if any belonged to the world that roared beneath the apartment window. He was devoid of a sense of belonging and felt a sense of detachment wherever he goes. Whose misfortune did he do to God or the sympathetic society? Everyone feels such detachment. Yes! Other problems may be bigger than their own. Such the protagonist Sanad Shivpal, the son of a rich man, faces the problem of regaining his roots and belonging, which is vividly portrayed as he mourns his fate in the novel “A Time to Be Happy” by Nayantara Sehgal. Sindi’s case is a typical projection of alienation. He breaks away from the web of relationships that make up society in search of self and takes him to London, Boston, and America. In Kenya, he feels restless even contemplating suicide then shifts to London where he has an affair with a minor artist ‘Anna’ who is not really interested in him but longs for his lost youth and later becomes involved with an English woman ‘Kathy’ who abandons him for the sanctity of marriage. These incidents leave a mark on Sindi’s mind that disturbs greatly, thus learning to practice detachment and non-participation in human emotions. His open discussion was moralized by a Catholic priest in Scotland, which makes him realize that one can love without attachment, without desire.

In the novel “The Outsider” Meursault like Sindi’s emotional and mental plight allows no respect for society or religion, “There is no end to suffering, any end to the struggle between good and evil.” Sindi feels that his life is purposeless, “Somebody had begotten him without a purpose and so far he had lived without a purpose, unless it could call the search for peace a purpose existed only for dying and so far as he knew everybody else did the same thing. It was sad, nonetheless.”

Once talking to ‘Babu Khemka’, he emphasized “You had a God; you had roots in the soil you lived upon. Look at me. 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.” The writer’s sense; the man those who is happy to have live with no ambition, no reason, and live with contentment.

Here also ‘June’, who is pregnant with Babu’s child, also dies during the miscarriage. Thus, Sindi’s sense of detachment becomes a mental disaster for her and it intensifies with the deaths of June and Babu. He confesses all along had acted out of lust, greed, selfishness, and they had applauded his wisdom. When he sought only detachment and had driven a man to his death. The detachment from the desire and hope turned into the misery of life by losing a child even during an abortion. How can one live without some faith and crisis in this cruel world there is nothing in his hand, with meaningless life?

The big faith of life in today’s pattern is one has to name, fame, and moral values of the individual. We live upon the desire of the governing body, a society. No one can live without social alienation and goodwill for waiting for fortune to come by doing labor. Luck, labor, and chance make the root shine either turn to coal.

Almost all people live life like Sindi, who sits in search of employee identity in a big organization, in industry, in the government sector, in the private sector, semi-government sector, etc. He used the designation, but could not create opportunities because of the competing market. Somehow they are failing their love affair because of identity. Identity is not only their citizenship but the state of intelligence of maturity to serve the family. He has nothing to save other than what he saves.

## Conclusion

Social alienation in “the foreigner,” with a perspective of a contemporary period of crisis and faith is a regard to the dishonor of jobless youth, poverty, population burden, person’s harmony, women’s suppression, domination of politics, psychologically disturbed

people, etc. Alienation means the absurdity of man and woman in society. Someone naturally alienated a widow woman from herself as a societal curse believed it should not do remarriage and wear white saree and don't attend party function or bounded from some special type of food only to eat. This typical alienation is now somehow people don't want to follow. Likewise, Sindi had nobody to love him, and his identification is a burden. Naturally, those who come into contact with him had refused to attach with him. Because of personal unification and personal residence of whom to belongs in this alienated society. Social alienation is the suppression and totality of unbounded cultural traditions as a sin and burden over them. Sindi thought over alienation about marriage concern that, "Marriage was more often lust for possession than anything else; people get married just as they bought new cars. And then they gobbled each other up." He believed that in most marriages love ended and hatred took its place, "The hand that so lovingly held mine would perhaps someday ache to hit me."

What those things made him believe in marriage, that also die. He is afraid of possessing and being possessed by anybody, and marriage means both. Sindi's withdrawal from life, love, and marriage leads 'Sindi' a mix-culture man, who is dependent prone in his sense of sacrifice and love for the mystical. According to Hari Mohan Prasad; it is a symbol of 'the sensate culture' striving towards the ideational. The inner motive finds itself exposed in their desire; "I enjoy meeting people from different countries, especially people from Asia, they are so much gentler and deeper than others."

Sindi thought for the western culture alienated him, but his father belongs to India, so as he believed people of India are much gentler and deeper than others may overcome his pain.

That one cannot achieve one's goal permanently, they wandered in search of the quest, but permanently here is nothing, only loneliness. And very much torture than happiness, in every moment, is a moment that teaches people to live long.

The need for social change is the nature of society to create a structural form of alienation that has deviated from its path. The social means of moving the materialistic world into the optimistic character of men and women is the belief in the crisis's outcome. Ban them to form a segregated society family, which is alienation by any means.

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