Preface

The outer world of the novelists of the post independence period is the manifestation of the inner turmoil to psyche. In my study of the novelist Arun Joshi, I have noted the pervasive sense of personal crisis that informs his alienated self in describing the protagonists of his various novels. Arun Joshi has been to the west for higher education and so is much under the influence of the western experience. The protagonists of his novels are the products of the modern world which has rightly been called loneliness and alienation is not geographical but psychological. The protagonists suffer the conflict of faith or belief leading to crisis of faith which results into their sense of alienation and desperately quest for peace and harmony. To seek ultimate solace. Sindi’s alienation is geographical as well as psychological. He becomes frustrated when his earlier love affairs fizzle out soon. His frustration causes him to develop the attitude of detachment. But this causes death to his Indian friend Babu Ram Khemka and American girl friend June. Their death "The Age Alienation" and "An age of lost values, lost man and lost- gods". The modern man is doomed to suffer the corrosive impact of alienation. His protagonists are men of the urban society enjoying all material comforts and yet they feel isolated and lonely. Their brings him to a realization and he begins to feel guilty. Later he learns that detachment lies in getting involved. Billy Biswas too feels isolated despite all material comforts and prosperity. He even finds himself isolated in the company of his wife and children .He feels the urge of a primitive force and in response to the urge he hears the call of Bilasia, a tribal girl and so in quest of peace, he disappears into the deep forest. Ratan Rathore becomes the apprentice of the corrupt civilization because he finds himself uprooted in the corrupted society. So out of a need for job and livelihood, he adopts the ways of the world and achieves material prosperity by means
fair and foul. Later he feels guilty and soon passes through the crisis of self and faith. The conscience in crisis makes him relies that things are not what they appear to be. He does all he can to restore his self to the rightful owner placed. He does penance by wiping the shoes of the congregation outside the temple gate. Som Bhaskar, a millionaire, too, suffers from loneliness and emptiness in spite of all that his wealth could acquire for him. He suffers from a void within and craves for something more than material prosperity. He wants to know the cause of the 'first cause' and to resolve the unresolved mysteries of Life, Birth, Death and God. He suffers from an intense sense of loss of faith in his own self.

Arun Joshi's protagonists suffer from loss of faith, loneliness and meaninglessness. These lead these characters to the crisis in conscience. They finally quest for peace and harmony. It has been observed that Arun Joshi's protagonists basically do suffer from rootlessness, loss of identity and purposelessness in life. And they finally quest for a meaning in life, for their own identity and for peace and harmony which they seek in their own culture, in their own soil of birth. Since the novelist suffers from deep sense of ontological insecurity, his novels address themselves to the basic problems concerning self-hood. As the fine product of the age, he reveals his novels a quest for authentic self which had been explored even in the sixteenth century when Shakespeare reveals through his protagonist the main Hamartia (tragic flaw) in Hamlet when he says "To be or not to be : that is the question". The novels are attempts to create and preserve the self. The novelist, as his main function is to reflect the society, he more he brings out the agonies of the modern world, the more will there be the interest of the readers and this accounts for the popularity of the novelist. The novels as the outcome of literature also embody the
lucid form of ideas which may affect the people like a **soothing balm** for the injured soul/self.

What the novelists of the post modern period endeavor to represent is the psychological experience of which the self is an integral part. Hence the psychological interpretation of the modern people by the writer provides a method of presenting character out of time and place, in the double sense that, first, it separates the presentation of consciousness from the chronological sequences of events, and second, it enables the quality of a given state of mind to be investigated so completely by means of remote mental associations and suggestions that we do not need to wait for time to make the potential actual before we can see the whole. The relevance of the delineation of the moments instead of presenting the complete part of the protagonist lies in the fact that the novelists of the present era have not only been able to re-interpret the historical significance of the past but also to interrogate the past culture with reference to the present life of the individual. This the significance of Lear within a chronological framework comprising one day in Lear's life before the tragedy occurred in extended in the modern world what John Milton would have called "justification of the ways of God to man." It has been the aim of the novel as a form to produce a human world charged with meaning. The impact of modern psychology on the novels explores the relationship between social world and models of individual personality of the relations between the artist's personality and the aspects of the world. The modern relevance of the revaluation of the novelists like Arun Joshi becomes more novels and demanding in a larger canvas because Joshi in his works of art stresses group dynamics than individual behaviour, the total force rather than the isolate. Joshi projects the individualistic competitive pattern in the
novels exploring the modern dilemma in materialistic society which has been observed in the words of T.S. Eliot:

"Let us go then,

you and I

when the evening is spread out

against the sky

Like a patient etherized up on a table."

In yet another respect the high degree of social and experimental awareness of the part of the modern novelist s like Arun Joshi under consideration enables us to correlate social and intellectual back ground to the nature of literary preoccupation of the twentieth century. Like D.H. Lawrence ,Arun Joshi indeed in the name of that ultimate spark of spontaneity , the essential uniqueness at the centre of all true human beings, rejected both the false individuality of the liberal tradition an the increasing socialization of his time. His triumph was to see his protagonists as joint manifestations of the same basis outlook. involving the elevation of the "ego or spurious self , the conscious entity with which every individual is saddled".

Words can not adequately express gratitude to all these writers, critics and scholars whose works I have consulted and whose views I have cited and commented upon in this study. I don't claim the present study a trend setter, but I do believe that this humble attempt to revaluate Arun Joshi and present him in proper perspective will find favor with the lovers of literature.

Alpana Awasthi