



# Billy Biswas: A Split Case in “The Strange Case of Billy Biswas”

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**ABSTRACT:** The contemporary era has been characterised as an identity crisis era by several philosophers and thinkers, which is one of the most agonising experiences that modern man may go through. The environment that exists within our consciousness and our own being is intrinsically tied to our identity. The novels written by Arun Joshi place the image of a labyrinth or maze within this particular setting, which identifies them as symbolic images. Joshi's primary areas of interest are the myriad aspects of both society and the human experience.

**KEYWORDS:** alienation, identity, instinctual, meaninglessness, split case, strange

## I. INTRODUCTION

People need to feel like they belong in order to have a sense of identity, and they can get this from their culture, which has a set of values that dictates how they should live their lives. Typically, the idea of identity is regarded as a problem that is confined to the realm of philosophy, or as a problem that is limited to our minds and mental processes. It is possible for a person to experience psychological discomfort when they have the impression that their sense of self is being threatened by an unknown force. As a result of changes in trade, market, commerce, and technologies as well as worldwide cultural collisions, there is currently taking place a paradigm shift in the manner in which self-hood and identity are regarded[1].

One will have the impression that their identity is in jeopardy when confronted with circumstances that are unfavourable to any of the core components that comprise their persona. When there is a connection between alienation and identification, psychological or social alienation is typically the outcome of a loss of identity. Many distressing aspects of modern life, such as the generational divide, the anti-war movement, the hippie phenomenon, the credibility gap, the compartmentalization of our lives, the frustrating lack of personal development, and the lingering sense that life has no purpose, have caused the modern man to lose his self-assurance.

The Indian-English novel has benefited from Arun Joshi's constructive efforts, which have given it a distinctive viability, vibrancy, and vitality that has drawn a remarkable number of readers and garnered global attention. Joshi's contributions have given the novel a special viability, vibrancy, and vitality that has given it a special viability, vibrancy, and vitality. Greater aspects of his character emerge as a result of introspection, reflection on the past, and engagement with challenging circumstances in the here and now. When a person lacks a sense of who they are, they are more likely to develop neuroses and even schizophrenia. This feeling of having two separate personalities is disconcerting and unnerving. After suffering the loss of his sense of personal identity, a man in this situation suffers from feelings of alienation and loneliness, and he struggles to locate, gather, and proclaim his identity[2].

This essay will analyse Arun Joshi's second novel, *The Strange Case of Billy Biswas*, in terms of the nature, relevance, and implications of identity in relation to one's personal, cultural, and national settings. The book in question is titled "The Strange Case of Billy Biswas." In addition to this, it raises significant questions regarding the characteristics of a meaningful identity and an existence that is meaningful. Either the modern man will make an attempt to conform his true personality in order to fit in with others, society, and the system, or he will make an effort to preserve and cultivate his individuality, even if it means isolating himself from society in the process.

### Negotiating Identity Crisis

Questions about one's identity that are as old as the hills include "Who am I?" "For what purpose am I here?" What are my responsibilities in this matter? The question "How did I become?" must now be answered in the context of the unavoidable conflicting and competing global forces that are leading to higher degrees of uncertainty, unpredictability, bewilderment, and dread. These global forces are leading to larger degrees of uncertainty, unpredictability, and bewilderment because they are leading to higher degrees of dread. The protagonist of the second book written by Arun Joshi, titled *The Strange Case of Billy Biswas*, is a man named Billy Biswas. Billy Biswas is described as an existentialist who is driven to live a meaningful life in spite of the consequences. The hero is disgusted by his isolation in a self-contained setting that circles endlessly, and his journeys outside of it are a metaphor for his yearning to realise



who he is as an individual. The stench of this dirty civilisation is brought to light by the narrative in the way that it rips away the masks that people wear and exposes their essential nature[3].

The main character, Billy Biswas, is acutely aware of the many tiers that make up his psyche, and he has a profound sense of disconnection from the surface-level facts of existence. Despite the fact that he comes from a traditional background, holds a respectable social standing, and has a secure employment, he has a disconnect with the upper class of Indian culture and has a yearning for the ancient. He has made the decision to reside in Harlem, a neighbourhood in the United States that is home to American Indians, rather than Manhattan, and he occasionally behaves in such weird ways that betray a strain of primitivism in him. At a music event taking place at Gorge's flat, Billy starts playing a drum at a frenetic pitch out of the blue, and it immediately captivates everyone in the room. Despite the fact that he deeply cares for his family, Billy does not feel like he belongs in that environment.

The protagonist is utterly disconnected from the surface-level realities of the world despite the fact that he is aware of the deeper layers of his own psyche. As time passes, Billy realises that the marriage he hastily consummated with Meena Chatterjee was a disaster rather than the solution to his recurring troubles, and he comes to terms with this realisation. The pair is compared to two banks of a river that are not designed to meet in an active existence due to the polar nature of their preferences and interests. This comparison is made since the pair does not complement each other well. On the one hand, the main character is non-materialistic and opposed to materialism and commercialization. Over in Meena, on the other side of the river, Billy's wife, Meena, is completely preoccupied with financial matters. While he abhors the pursuit of materialistic pleasures, she is obsessed with wealth, the stock market, and materialism — all of which are considered to be hallmarks of prosperous cultures. He rejects the luxurious way of life that he could have easily afforded and instead opts to live in the wilderness, which is a difficult decision for him to make. He believes that the modern civilization is a demon that destroys morals and reduces the amount of time people spend interacting with one another. As a direct consequence of this, he expresses his desire in a straightforward manner, saying, "All I want to do in life is to visit the places they describe, meet the people who live there, and learn about the indigenous peoples of the world[4]."

Billy has two choices: he may either give in to the allure of the primitive vision no matter what the consequences are, or he can allow himself to be doomed to complete degeneration. He makes the decision to pursue the initial available option. Meena has also come to the conclusion that Billy is behaving in a more peculiar manner as time goes on. She is concerned for Billy's safety but recognises that it is too late to save him. If she had been aware of Billy's intention sooner, she might have been able to prevent him from leaving. As a response to the terrible disillusionment he feels as a result of his debasement, Billy runs away from the meaningless civilised society in search of his identity.

The pride that contemporary man takes in his ordered, regulated, and civilised life makes the problem of the ego much more difficult to solve. Billy embraces an extreme form of primitivism and harbours a deep-seated antipathy for modern society. After travelling "from the marts of a Big city to the wilderness," he finds himself in India and has the distinct impression that he is a visitor in his own country. There is not a significant difference between the social milieu of India and that of the United States, according to Billy Biswas. It seems as though nothing has changed with the show; the only difference is in the theatre. He has the impression that the sounds of the hills, the native people, and the forest all seem to be beckoning him to the world of the prehistoric era, and as a result, he begins an introspective journey. As he ascends to more heavenly heights with the other members of the tribe, he experiences a sense of liberation[5].

### **Search for meaning of life**

Arun Joshi believes that in order to move forward, one must first accept certain things. Even while philosophy and psychology may try to offer explanations for exceptional sensations, ultimately, one must develop an intuitive knowledge of what these sensations mean to them. Because he is always trying to figure out what life is all about, he feels more at home in the wild, untamed forests than in the bustling metropolises where other people live their lives. Soon after, he would feel the urge to go back to a place where people are nice. The need to find out what gives life its significance is what sparked his interest in travelling to India. Since Billy's own true drumming has a resonant quality, he is under the impression that the drumbeats from the tribal culture arouse a sudden interest and offer some kind of insight into the meaning of life. His identity takes on new dimensions when he is with the apes. He takes on the appearance of an old sculpting king, gains the ability to perform magical feats, is selected by the members of the tribe, and employs plants to treat a wide range of maladies.

When he first saw the tribal beauty, Bilasia, when he arrived at Dhunia's hut, which served as the hub of the village, he fell in love at first sight. It is the first time that he has the impression that his true identity and the reason he has been living are about to be revealed to him. He also has the impression that his purpose in life is about to be revealed. A new perception of beingness is beginning to take form on both the interior and exterior of him at the same time. He was



confident that he could find out the real purpose behind life, which was something he had never done before. The decision to enter the world of the tribe is met with a reaction that is equal parts excitement and shock from the tribal community. He subsisted solely on roots, drank home-distilled liquor, and wrapped himself in a loincloth. Everything was clear and easy to understand[6].

When Billy puts forth the effort to advance himself, he connects his authentic self with the more evolved and developing side of himself. The quest to find oneself starts at this point, and he is well aware that the only way he will be able to look into the murky depths of his own psyche is to flee the constricting confines of modern civilised society. He finds a universe in which his relationship with it is founded on love as opposed to slavery or power, and he explores this new reality. The mental illness known as Bilasia's love is characterised by a person's identity being indistinguishable from their cosmic identity. It is generally accepted that Billy, in his role as Purusa, is going through an identity crisis up to the time that he joins forces with Bilasia, in her role as a representation of Prakrtti. As soon as he lays eyes on Bilasia, he is overcome by an overwhelming need, and he realises that she is the ideal lady to fulfil his requirements, reawaken his senses, and rescue him from his state of corruption. Billy was one of those extraordinary people who never stopped moving and had posture without ever appearing to pose for the camera.

Billy has a strong sense of belonging and security as a result of the love and support he receives from the members of the tribal community. His willingness to engage in even the most fundamental aspects of life is evidence of his maturation as a person, and it is only now that he is beginning to understand who he is. When he learns his true identity among the people of the tribe, he undergoes a transformation that makes him into an entirely different being and causes him to reject all contact with the modern world. By rejecting modern culture, he was able to recognise his own self and let go of all of the false pictures he had created of himself. It's possible that Billy Biswas' departure from the traditional tribal way of life is the most important thing that happens in the novel. Even his friends who understand him find it astonishing. In addition to this, it investigates the hero's profound sense of identity crisis as well as his search for the philosophical meaning behind existence. After a lengthy absence, Billy explains to his close buddy Romi Sahai who he is and adds that he has no hidden agenda behind leaving the developed world. Billy's statement comes after Billy has been absent for a significant amount of time.

### **Born again experience**

His time spent in the woods resulted in nothing less than a spiritual rebirth, one that is analogous to the experience described in the Bible as being "born again." Instead of going to a church and confessing his sins one at a time to a priest, Billy Biswas, a penitent, kneels down in front of Nature Incarnate, who appears to be inconsolable. As a direct consequence of this, Billy Biswas is absolved of all his transgressions and granted the opportunity to have a tranquil existence that is in complete congruence with the natural world. The search for one's identity takes on a more spiritual tone throughout the course of the novel. It is a direct consequence of the social and cultural pressures that he is subjected to in his environment. Even though he appreciates the simplicity of his lifestyle, he never stops looking for who he is or what his life's journey is all about. He finds that sensation to be irritating, and it prevents him from being able to relax. His search for higher moral values, which becomes the core of his life but is sadly cut short by his passing, becomes more than just a psychological process as he goes through an identity crisis. His search for higher moral values becomes the focus of his existence. sadly, his search is cut short. As a result of his premature demise, Billy will never be able to achieve the better and more noble goals he had set for himself, just as the sculptor king would never be able to successfully carve the face of God[7].

The technologically advanced man does not possess the characteristics of self-balancing, self-adjusting, or self-cleaning. It's possible that the protagonist solved the identification conundrum he was facing, but the rest of the civilised world thought he was an idiot for doing so. During the time that the government was searching for Billy at the behest of his ageing parents, an overzealous officer made mistakes that resulted to his death at the hands of the administration. The feeling of love is still at the heart of Arun Joshi's book. Rather than addressing the more fundamental issues that are at the root of tribal and other distant communities, it engages the reader by focusing on sensational details. The actual humanistic spirit of the author is missing from this book, and the ancient tribal life is just a pretty backdrop for the horrible events that befall Billy Biswas.

In the book, author Arun Joshi presents the two conflicting forces in ways that are both overt and covert to the reader. On the one side is the superficial, earthbound, and materialistic civilization that embodies, symbolises, and is dominated by sense. On the other side, Billy Biswas plays the part of a sensitive individual who is an outcast in society and is searching for redemption. Because he perceives society to be shallow, uninteresting, and greedy, he develops a strong hatred for civilization. Because of his natural inclination towards primitivism and the compassion he feels for other people, Billy behaves in a peculiar manner towards those who lack morality or humanity. In reality, he is a man with some really peculiar preoccupations, a high level of sensitivity, and a sharp mind. When Billy discovers that civilization and a sense of values in both India and the United States are largely superficial in both countries, he



experiences a sense of alienation from society. From an early age on, he exhibited characteristics that were consistent with his natural instincts. The expression on Billy's face is indicative of a wide range of emotions that are frequently experienced in response to stressful circumstances.

Communication has been and always will be one of the primary concerns regarding the various philosophies that are currently in existence. Because Billy is married to Meena, who came from a wealthy convent, he struggles with pangs of conscience on a regular basis. Because of the persistent nudges from his conscience, Billy begins to act in an unusual manner, and while there was previously minimal contact between the husband and wife, their marital connection becomes one of the most dangerous battlegrounds. Even if he puts in a lot of work to try to fit in with civilised society, it is clear that he will never be able to shake the feeling that he does not belong there, no matter how hard he tries[8].

His development into an independent being is aided by his exposure to a more primal existence. As Billy separates himself from his family and the commonplace world, he begins to have a better understanding of who he is. It is considered to be one of man's most significant efforts to learn more about himself. In addition, it is clear from the fact that he refuses to wear clothing that represents civilised civilization that he rejects having anything to do with civilised society after he discovers himself in the forest and among the primitive people and when the maturation process is over. His robust sense of self-identity compels him to search for a community that adheres to the fundamental constitutional ideals and to seek happiness beyond the confines of modern society. Even he was able to deal with the news of the demise of his mother and the terrible circumstances that his family was in with nearly complete equanimity. As a consequence of his search, he finds himself standing before the entrance to the afterlife. The hunt that Billy is conducting is shown by Arun Joshi in *Romi Sahai*. In a nutshell, I don't know of any other man who so doggedly pursued the fragile thread of life to its bitter end, regardless of what tests of glory or broken hearts he left behind in his turbulent wake.

The main character is one of those extraordinary persons who emanates composure without any air of pretence, and he does not have any pretensions about himself. He encourages living a life that is unpretentious and unostentatious, devoid of any monetary ambitions or wants. However, he is growing up in a corrupt culture that is intent on wiping out all of his innately good qualities as quickly as possible. Billy is envious of the uncomplicated and carefree lifestyle that his wife Bilasia leads in their tribe. In a manner analogous to that of Anita Desai's *Nanda Kaul*, Billy does not go through an interminable period of suffering before running away into the woods to fulfil his destiny. The movie "Fire on the Mountain" from 1977 features a main character named Nanda who is very responsible and obedient. She doesn't start living a life of alone and estrangement until she has finished taking care of all of her responsibilities in the outside world. The main character is a stand-in for the victims of the historical colonisation process, who suffered the misery of being estranged from their communities or losing their identities and endured arduous psychological challenges as a result. Even though Billy was able to find a solution to his identity conundrum, the rest of the civilised world continued to view him as an oaf, which was exactly what Billy's elderly parents wanted. The faults committed by the ardent society ultimately led to the conclusion of the search for Billy[9].

After seeing that his friend has been absent for a significant amount of time, the Collector is quick to voice his frustration by asking, "Where have you gone for God's sake? I had it in my head that you had passed away because of the drought" (TSCBB 143). Billy was held in such high esteem that some believed he was a deity and has extraordinary occult skills. He has the power to recover the health of Romi Sahai's ailing wife, who has been ill for a very long time. The search for Billy is reignited when Romi's wife reveals the truth about Billy's reappearance to Romi's father and wife. Billy had been missing for a while. Billy, on the other hand, is resolute in his efforts to preserve his spiritual calm. In the opinion of Srivastava, "Joshi's *The Strange Case of Billy Biswass* can be compared to John Updike's *Rabbit Run*." As was the case with Billy, it seems that Henry Angstrom, also known as Rabbit, was a victim of identity theft. In either case, the emptiness that develops within them as a result of the situation, which then has an effect on the connections they have with other people, is not the clear source of the problem. Both Billy and Rabbit make the decision to flee the terrible world in which they currently reside. They are not interested in taking advantage of other people and do not have any desire to do so. They have the appearance of children who are disoriented and frightened amid an unfamiliar crowd. It doesn't matter how hard he tries to fit in with civilised society, he can't shake the feeling that something is missing inside of him. He finds himself engulfed in nothingness and surrounded by lifeless shadows[10].

The most moving novel that Arun Joshi has written also tells a story that is fraught with struggle, tension, and conflict. Again, we see the author reasserting that men are capable of enduring loneliness and finding meaning in their lives by finding a solution to the troubling problem. We also gain an understanding of how tensions manifest themselves and the difficult choices that humans make in response to these challenges. Although estrangement is a recurrent topic in this book as well, the protagonist in this novel is in a different situation than the protagonists in Arun Joshi's other works. This is despite the fact that estrangement is a recurrent theme in this book. Because Billy is tormented by the revelation that his thirst for fame, fortune, and other tangible things is futile, he demonstrates the courage to reject a materialistic



society that tried to capture him. This is because the society wanted to trap him. Naturally, he decided to go from this so-called civilised world of men in search of a location where he would not be considered an outsider, where his culture would not be uprooted, where he would not be socially isolated, and where he would not be self-strange.

### **Exploration of real inner being**

Billy Biswas, like the majority of Arun Joshi's characters, was born with the proverbial "silver spoon," but his search for his own inner being transforms him into an existentialist being who is separated from and alienated by bourgeois society and who never feels at home in that setting. Billy Biswas has a high level of sensitivity; despite the fact that he comes from a family with deep roots, he often feels disconnected and out of place. In general, he possesses sharp eyes, an intuitive sense of the future, and a fondness for the uncomplicated pleasures that life has to offer. Billy asserts that as he searched for his identity, layer after layer of him was peeled away, and that the only part of him that remained was his animalistic nature. He was content when he was able to live among the indigenous people, who had a greater familiarity with the elements and the manner in which nature pervaded the entire cosmos.

Not civilisation in se, but rather a Westernised upper class Indian society that Billy finds repulsive due to its spiritual sterility and depravity. Accordingly, Tapan Kumar Ghosh thinks that it is a shift for him from his sense of alienation from civilised society to a sense of communion with simple existence. He says this because he believes that it is a transition for him from his experience of estrangement from civilised society. It is terrible that Billy himself has such a difficult time comprehending the circumstances that led to his social withdrawal[11].

It is important to note that in Arun Joshi, Billy Biswas undergoes a full change of character and behaviour as a result of his exposure to a primitive community, which also teaches him the need of humility. When the primitive people rebel against the collector, he steps in to help resolve the conflict on their behalf. His intervention is like a refreshing rain on a parched field and soothing balm on an open wound. Because people in his society were unable to fathom him, he was given the label of being strange and weird. Arun Joshi illustrates Billy's care for society, culture, and himself by focusing on his perspective. He describes his feelings of emptiness and lack of willpower in his own words, saying, "The moment I sat down, my thoughts went blank." My entire reservoir of self-control was depleted. I got the distinct feeling that Fate was keeping an eye on me. I was conscious of the fact that I would never be able to live anywhere else apart from these hills (TSCBB 132).

The story develops, and so does Mr. Biswas's determination to locate his son, but this time in a different way. Romi Sahai, the district collector, is in charge of leading the search for Billy. The pursuit becomes more intense and takes on the characteristics of a search for a wanted felon after one of the tribal members is responsible for the death of a havildar. An unsuccessful attempt was made by the police unit to take Billy into custody alive. As a direct consequence of this, he was compelled to pay the steep price of his own life in order to escape the developed civilization. The members of the tribe are under the impression that Romi is a betrayer, despite the fact that his participation in the hunt is designed to alert Billy to the impending threat.

When Billy Biswas considers what he said in his final moments, the horrific circumstances surrounding his passing become even more tragic. Before he spoke the words "You bastard" (TSCBB 167), he opened his swiftly drooping eyes momentarily to peer at Romi. It expresses disgust over the way friendships have been neglected. In addition to this, it is a blistering indictment of the stupid and fruitless attack that the civilised world has been waging against his birthright and freedom. The passing of Billy was unfortunate in many different ways. The pursuit of the truth has consistently been met with opposition. No one is going to question the motives of a person who was born into wealth and has the desire to learn the truth—the truth about who they are. As a result of Billy's demise, the endeavour to enlighten the civilised world and assist it in escaping the hypocrisy and deceit of a society in which people pass away every day for a wide variety of reasons has been rendered futile. During the course of his search for his identity, he was forced to make a significant sacrifice for the dead, which had reached a level that was not merely peripheral[12].

The civilised people have not only lost their emotions but also their wits; they are cut off from the rest of the world and bankrupt. In places like that, when there isn't much incentive to live anyway, they just exist and take pleasure in it. Even animals have their own lives to live. In the absence of a sense of one's own identity, there is no qualitative difference between an animal and a human being. The attempt made by Arun Joshi, the author of the novel, to find a feasible solution to the most futile cry of man is depicted in the novel's treatment of the alienation theme.

This book examines the suffering of a detached personality in the modern world, when alienation has become a way of life due to increased antagonism, discontent, urbanisation, shifting values, psychological difficulties, etc. The story takes place in the modern world. As a consequence of this, it is virtually inevitable to go through life experiencing a sense of alienation, both from oneself and from society. As a consequence of this, this book is a psychographic portrayal of a hero who feels alienated and who, among all Indo-English fictional characters, may be the best director. It is impossible



to overestimate the significance of identification in Arun Joshi's narrative because it serves as a vehicle for introducing his protagonist to the community [13].

Billy Biswas is the only person who can break free from the constraints of this fake civilization and put an end to his predicament. Billy heeds the voice of his true self and moves in with the tribe, where he eventually establishes his roots and begins to live the life that his spirit has been yearning for all along. As a direct consequence of this, Billy is able to realise his potential, and as a result, his innate and authentic identities join together to form a unified whole. In the words of Iyengar, the strange occurrence "proves that there is a little of Billy in all of us, a desire to get away from it all, do something reckless, or succumb to some extraordinary obsession."

The protagonist in Arun Joshi's novel makes unrelenting efforts to rid themselves of a restless sensation while simultaneously furiously navigating the confusing labyrinths of life in quest of a greater purpose. These efforts are depicted in the novel as the protagonist's "restless feeling." He gets himself lost in every conceivable form of maze, yet his wandering around in the dark eventually brings him to some kind of illumination. Both the issues and the affirmations are of the modern day, although the latter are more personal. The protagonist is portrayed as going through existential torment, including feelings of alienation and disconnection from oneself as well as a sense of not belonging anywhere. Nevertheless, the narrative appears to restate the age-old quest for self-realization, fulfilment, and a sense of spiritual and cultural identity in modern settings.

The main character of Arun Joshi's story is an awkward outsider who is searching for his place in the wider world. The underlying cause of identity crises is man's separation from both himself and the outside world. This is true on both an internal and external level. The rootlessness and sense of isolation cannot be accounted for by a loss of established order in philosophical thought or a shock to customary ways of thinking. Because of inappropriate behaviour, the circumstances have changed. The obese and spoiled are in no better shape than anyone else. They led a sad existence in spite of the abundance of luxury that surrounded them. Even if the protagonist isn't particularly religious and certainly isn't a saint, he has enough humility to learn from the challenges that life throws at him. By pushing himself beyond the confines of their troubled selves, he works towards the goal of overcoming the challenges presented by their aimless life, all the while contending with the standard claims of love and hatred, uncertainties, and ethical conundrums.

After rejecting the trappings of civilization and opting for a more uncomplicated way of life, Arun Joshi's protagonist was ultimately compelled to pay the ultimate price with his life. However, society has already paid its price, and as the weight of civilization continues to increase, individuals are beginning to grasp the worth of living in harmony with nature as a method to improve personally while also benefiting society as a whole. This is a trend that will continue as the burden of civilization continues to increase. As we grow spiritually and investigate the inner workings of who we are, we eventually come to the realisation that our ideas and emotions have an effect on the physical world around us. Feelings and thoughts that are positive have a ripple effect that benefits everyone around us and lasts for a long time. The amount of physical effort we put into something is in no way comparable to the power of the spiritual energy we generate with our thoughts and emotions. The potential for this development will be realised if and only if the surroundings that we cultivate around us are suitable. It has come to our attention that moving through life in concordance with the natural world is necessary if we are to achieve the goal of turning it into a pilgrimage [14].

## II. CONCLUSION

Because they do not have any sense of cultural attachment or because their dedication to a particular culture is rejected as real, people who lack roots or roles tend to develop personalities that are disordered, neurotic, and interminably miserable. However, they do not have the dignity that comes with a tragic situation. The environment that exists within our consciousness and our own being is intrinsically tied to our identity. The novels written by Arun Joshi place the image of a labyrinth or maze within this particular setting, which identifies them as symbolic images. As a consequence of this, we are able to arrive at the conclusion that in Joshi's work, the search for identity assumes a more intimate quality and is linked to the growth of an individual's sense of their own core identity. In this world, the life of a man is like a trip that ultimately leads to a destination. On the other hand, he needs to establish that he is willing to follow the right path in his investigation into the meaning of life and find out either what his purpose in life is or what his calling is.

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