



A Study of the Mythical Techniques and the Concept of Indianness in the Fictions of Raja Rao

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ABSTRACT

This research paper focused on the significant aspects of the mythical techniques and the concept of Indianness used in fiction, such as Kanthapura, The Cow and the Barricades, The Cat and Shakespeare, The Serpent and the Rope, and Comrade Kirillov of Raja Rao to represent and generalize the literary frameworks and activities. It explored the literary qualities of Raja Rao's fiction to demonstrate the account of the emotional intelligence related to the presentation of Indian sensibilities. It also focused on the artistic framework of fiction to generalize the concept of Indianness through physical knowledge and esoteric insights to interpret the myths and realities. The major objective of this research paper is to draw the literary frameworks of the mythical techniques and concept of Indianness through the fiction of Raja Rao. It reflected the realities of the artistic cult of Raja Rao to distinguish it from other Indian English writers in a specific environment of the literary phenomena. It is well noted that Raja Rao is one of the significant Indian English writers who enhanced the qualitative phenomena of India's culture, tradition, symbols, ideology, code of conduct, philosophy, etc. to designate a unique identity in the world of English language and literature. It is mentioned that this research paper revealed the facts of the fictional world to demonstrate the feelings and emotions of Indianness and explored the path of the true voice of sensibility and mythical technique. In the account of the research methodology, the researcher collected the secondary data through the fictions of Raja Rao, research papers, articles, theses, dissertations, etc. to represent the process and mechanism of the mythical techniques and the concept of Indianness.

Introduction

It is well noted that Raja Rao was born in an old and well-educated Brahmin family in Mysore (now Karnataka) a leading state of India. Initially, he went to Hyderabad to get his primary education completed the cycle of enrollment, and then proceeded to the University of Aligarh, Uttar Pradesh.

Here he became the influential figure of Professor Dickinson after the analysis of his intelligence and interest in the stage of English language and literature. It is represented that Professor Dickinson soon identified the class and classical writing of Raja Rao and encouraged him to study French and English literature. In addition, at the age of twenty, he went to France as a research student to explore and search for something unique in literature related to Western philosophy and mysticism at the University of Montpellier and Sorbonne. Here he studied and wrote many things related to the literature and finally 1930 published the collection of the short stories, 'Javni.'

It is also well noted that Raja Rao wrote a lot related to spirituality, nationalism, patriotism, socio-cultural issues, economic challenges, etc. but the major task evolved when he moved towards fiction as *Kanthapura* (1938), *The Serpent and the Rope* (1960), *The Cat and Shakespeare* (1965), and *The Chessmaster and His Moves* (1988) in the discipline of English literature. These publications developed the scenarios of Raja Rao to deal with the major proposals of the figurative task to explain the stages of the mythical approaches and the factors to become a follower of the Indianness possibilities. Through the reflective excuses of the fiction, it is demonstrated that each novel is based on its own experience and journey to deliver the effective parameters of self-realization and spiritual emotion to concern about it. In each piece of fiction, Raja Rao tried to show pictures of reality, factual, physical, and metaphysical levels to assign the state of the mythical techniques or approaches and the concept of Indianness. It is represented that he has used different kinds of protagonists and characters to move from one dimension to another only for spirituality.

In the first fiction of Raja Rao '*Kanthapura*,' there is a glimpse of contemporary Indian society to depict the actual image of the socio-cultural phenomena, economic condition, spiritual situation, etc. for the generalization of a mirror image of a small village called *Kanthapura* intentionally. He compared all the dignities of the ancient traditions and cultures to the present stage of affairs through the social milieu for the emergence of a thoughtful content of a small village. He strongly used various kinds of mythical techniques and approaches to deal with the root level of passion, nationalism, patriotism, and spiritual concerns over the frameworks of the concept of Indianness. He imagined and observed so many alternations in the habits and manners of the people to create constructive thought to build a building of nationalism and patriotism. It is believed that he has established the department of the disillusion and the path of knowledge to realize the creative constructions through the principles and parameters of the mythical techniques and the concept of Indianness. It is well known that Raja Rao is one of the leading figures of Indian English writers who widely focused and acclaimed the range of guidance and directions related to the intellectual, spiritual, national, international, social, cultural, economic, etc. to organize the emotions and thoughts of the content, principles, and parameters. He designated to enhance the parameters of the mythical techniques and the concept of Indianness to disclose the events and activities related to the extreme spiritual dimensions. He is concerned about the process and mechanism used by the distinguished people to delineate the phenomena of myth vs. reality to unveil the ideas and concepts of Indian traditions and sensibilities. In addition, it is determined that Raja Rao explored the sociocultural variation and change based on the principles and parameters of the mythical approaches and techniques that affected the emotions and feelings of the protagonists and other characters. In the fiction of Raja Rao, it is generalized that he had participated in various kinds of political, social, cultural, religious, and economic movements to draw the essential features of Indian scenarios. Being a highly educated and influential leader of the readers and learners, he also analyzed the socio-cultural phenomena of Indian traditions, spiritual conditions, socio-economic situations, and the religions of the nations to find out the patriotic zeal of the people through his fiction. He demonstrated the religious and spiritualistic phenomena microscopically to explore the novel events in the practical lives of the learners for bringing massive changes towards Indianness and mythical techniques. Through the fiction, it is represented that he was deeply affected by the prominent factors of the mythical techniques and approaches to withdraw the importance of the traditional, cultural, and metaphysical values only to fulfill the desire for happiness. It is noted that in the beginning of Raja Rao's fiction, there was the existence of the influential properties of patriotism and philosophies but later moved towards the spiritual outlook for the determination of the feelings and emotions related to the religions. In addition, he presented so many principles and

parameters related to the illusion and its problems and later tried to find out the spiritual solutions through the imaginative and emotional explorations of a particular or across the metaphysical systems. He delineated to explore and use the actual factors of the mythical techniques and approaches for the organization of a basic path of patriotism related to the significant aspects of Indianness.

2. Research Objectives

- 2.1 To organize the process of mythical techniques and approaches for the preservation of traditional values and facts through the fictional properties of Raja Rao.
- 2.1 To regularize the principles and parameters of the Gandhian movements for the classification and representation of the Indian philosophy and tradition.

3. Research Questions

- 3.1 Does the mythical technique and approach affect the mental factors of the people to believe in the myth and avoid the reality of the socio-cultural activities?
- 3.2 Does Gandhian principles and parameters improve the state of Indianness, spirituality, and path of knowledge?

4. Literature Review

E. M. Forster considered *Kanthapura* to be one of the best fictions in Indian English literature and indeed it affected the great literary strength of the world's literature. He said "Raja Rao describes the daily activities, the religious observances, and the social structure of the Indian community and he brings to life a dozen or more unforgettable individual villagers. The novel traces the origins of the revolt to an awakening of the long-dormant Indian soul (69)." Raja Rao disclosed the various activities related to religion and social issues for the formulation of the Indian communities to bring the reality of the societies and hold the command over the myth that existed in the minds of the readers. Srinivas Iyenger dominated the strength of the novel in different words to explain the base of the reality;

Kanthapura is thus remarkable in many ways: the theme is the impact of Gandhi's name and ideas on an obscure Indian village, anyway almost out of the seven lakhs of Indian villagers, the story-teller is a 'grandmother' (the most gifted of story-teller because the art of story-telling is second nature to the Indian grandmother!) who narrates for the identification of a newcomer the annuals of her village long after the actual events in which she had herself participated, and the manner of her telling too is characteristically Indian famine with a spontaneity that is coupled with swiftness, vivid with a raciness suffused with native a vigor, and exciting with a rich sense of drama. (390)

In terms of Raja Rao, it is considered that he has represented the facts of English as the base of the communicative factors of the literary pieces for the demonstration of the readers' views and opinions. It is designated that he has finalized the classical factors of the English language to define the roots of the Gandhian principles to know the reality of the upper-class people over the lower in a particular community. He also dominated the important issues of traditional philosophy to observe the critical behavior of the readers for the deliberation of the solution of the subtle problems. In the words of Sri Swami Krishnananda, one of the greatest philosophers of traditional India who exposed the vision and mission of the traditional philosophy to represent Rao's fiction for the exploration of a new way of the social parameters as;

Philosophy is the study of the ultimate nature of things. It is the investigation into the final cause or causes of all phenomena Philosophy is not a theory but a vision of life (darsana). A philosopher is not concerned with human beings alone: his concern is with all creation....

His thought has to reflect the 'total' import of existence in its togetherness. The function of philosophy is to go into the deeper roots of all human thought.

In terms of Gandhian principles, It's mentioned to apply for the understanding of the phenomena of the freedom movements and light the lamp of patriotism to explore the method of resistance through the fiction of Raja Rao. In this connection, A.R. Desai discussed the philosophical parameters of Gandhi and his principles to raise the basic issues of democratic principles through the fiction of Raja Rao;

Gandhi's 'non-cooperation' campaign after the First World War was not very successful and his rash promise of 'Swaraj within one year', which gave a kind of chiliastic tinge to the movement, was not in keeping with his rigorous self-discipline. But eh general emotional effect of the campaign was rather striking. For many who participated in it, the experience was something like a religious conversion, they changed their style of life, their mode of dress, and their ways of speech because Gandhi imparted to Indian nationalism a strong emphasis on individual commitment in action. (22)

5. Research Methodology

Under the umbrella of the research methodology, there is the phenomenon of the data collection to consider the values of the fact-finding for the classification and determination of the informative literary factors. The researcher has used some effective stages of the research methodology to collect the information from different participants through different perspectives as discussed below;

5.1 Method

It represented that the researcher focused on the significant aspects of Raja Rao's fiction to determine the principles and parameters of the mythical approaches and techniques for the generalization of Gandhian principles. It's denoted that the researcher surveyed many places to find out the proper values of the data to disclose the information related to the concept of Indianness and mythical approaches or techniques. The researcher signified the constructive values of the literary functions to enhance the status of the socio-cultural values through the conventional aspects of the readers and learners. In the account of the research, the researcher used the process of the investigation, exploration, examination, and analysis of the primary and secondary data that has been collected from different sources and resources.

5.1.1 Data Type

In the account of the data type, the researcher selected the stages of the primary and secondary modes to rectify the balance of the information collected from different participants through different ways. It is justified that the researcher formalized the categorical processes to represent the effective forms of data collection for selecting the various texts and participants. The researcher categorized the data based on the responses of the respondents, readers, and learners to find out the parameters of the myth and reality through the fiction of Raja Rao. It's noted the data is the prominent aspect of the research to justify the aims and objectives of the research in a specific area.

The researcher dignified the valuable issues of the data during the time of the collection from the selected texts and respondents. She compared the responses of the different readers and learners of the fiction belonging to Raja Rao for knowing the different arguments and criticism.

5.1.1 A Primary Mode of Data Collection

The researcher collected the primary data from the respondents through discussion, interviews, and

surveys of the institutes. The most effective task of the primary data collection is to discuss with the readers who have an interest in reading the novels and short stories of Indian English writers. It represented that the researcher reached different academic institutes and discussed with the teachers and research scholars the work of Raja Rao and collected the various views and opinions related to myth vs. reality. The researcher also interacted with the professors of different colleges and universities to collect information about the actual work of Raja Rao and his ideologies related to Gandhian principles for the judgment of the people who faced the socio-cultural issues in the societies. It's determined that the researcher also collected the data through the questionnaires distributed to the graduate, post-graduate, and research students for the generalization of the views and opinions about the fiction of Raja Rao. It's mentioned that the researcher faced so many challenges and problems in collecting the primary data through different sources and resources.

5.1.1 b Secondary Mode of Data Collection

In terms of the secondary mode of the data collection, the researcher collected the data from the different sources as discussed below as;

i. Data from Online Resources

It represented that the researcher collected the data from the online resources in different ways. It's mentioned that the researcher visited the different sites on Google to read the content related to Raja Rao. Online resource platforms like Wikipedia, LinkedIn, Telegram, etc. were used to collect the secondary data for the generalization and exploration of the fictional properties related to the work of Raja Rao and other Indian English writers. The researcher downloaded the different content and also read it online to understand and collect the data for the definite functions of the Indian English literature.

ii. National and International Journals and Theses

In terms of the data collection, it's dignified that the researcher proclaimed to collect the data from the research papers published in national and international journals. The researcher also read the theses related to the topic for the collection of secondary data. She has clarified the concepts of secondary data collection from the different resources of the national and international journals as well as the theses. The researcher read fifty (50) research papers related to the topic of the present work based on the mythical issues of Raja Rao's fiction to determine the actual parameters of the secondary data.

It's explained that the researcher collected the data from the online and offline national and international journals for the significant properties of the literary style of the writing related to the fiction of Raja Rao. The researcher also focused on the chapters of the national and international theses related to the work of Indian English writers especially Raja Rao to represent the importance of the fictional parameters of the English language and literature. It defined the classical conditions of the literary works to justify the explosive figures of the present work for the representation of the socio-cultural aspects of the specific communities in India. The researcher read two (02) theses and four (04) dissertations related to the present work for the creativity and productivity of fiction as novels and short stories. The researcher found the key properties of the literary functions in the theses, dissertations, and research papers to get a general idea about the works of Raja Rao and other Indian English writers for the collection of secondary data. It's finalized that the researcher got huge help from these texts to review the literary items for the justification of the secondary data as usual referred to the fictions of Raja Rao.

iii. Books on Rituals, Myths, and Cultural Practices

Apart from the conferences and workshops, the researcher collected secondary data through the reading of books on rituals, myths, and cultural practices. It represented that the researcher is so aware of the cultural practices to explain the socio-cultural activities based on the functions of the characters used in the works of Raja Rao. It's generally exhibited that the researcher got the knowledge from these texts to implement the principles and parameters for the enhancement of the visions and missions of the present work.

The researcher found that the rituals, myths, and cultural practices are the key features of Raja Rao's works to show the reality of Indian societies. In fact of the congressional factors of the cultural practices and ritual activities, the researcher evoked the traditional and ancient functions of the people who believed in the mythical compositions mentioned in the works of Raja Rao. It's clearly explained that the researcher got the awareness about the ritual and cultural practices to formulate the effective properties of the research in terms of the unique style or technique for the development of fiction in Indian societies.

6. Findings and Discussions

In the account of the findings and discussions, the researcher disclosed the principles and parameters of the mythical techniques and the concept of Indianness to explore and discover the roots of the mythical microwaves to facilitate the process of communication in the discipline of the realm and timelessness. It is found in the fiction of Raja Rao that there is a path of knowledge to dovetail the factors of communication and miscommunication to enhance the state of the experience for the representation of the immediate issues and challenges of the mythical approaches and techniques. In the parameters of the mythical approaches and techniques related to the conventional factors of the concept of Indianness, it is discussed that there is a difficult task to develop the attention of the readers and learners to avoid the paths of the myth and believe in the reality. In the words of Meenakshi Mukherjee, it is represented that Indian people are interested in developing the task of the myth very easily for the classification of the sense and sensibility related to the framework of the mythology as'

Indian people are still closer to their mythology than the modern Irish or British people are to Celtic folk-lore or Greek legends. Philosophy is the study of the ultimate nature of things. It is the investigation into the final cause or causes of all phenomena. Philosophy is not a theory but a vision of life (darsana). A philosopher is not concerned with human beings alone: his concern is with all creation.... His thought has to reflect the 'total' import of existence in its togetherness. The function of philosophy is to go into the deeper roots of all human thought.

In fact of the philosophy, tradition, and socio-cultural phenomena, it is found that the mythical approaches and techniques affected the mental phenomena of the readers and learners for the maintenance of the Vedantic and Upanisadic tone and temper. Through the importance of the Vedantic and Upanisadic lore, the researcher dignified the metabolic conditions of the mythical phenomena to treat the factors of emotional intelligence for the generalization of the path of the knowledge and purification of the soul. To revive the actual factors of the reality related to the philosophy, patriotism, Indianness, and path of the knowledge it is mandatory to pure the soul first to represent the chapters of the humanity and revive the values of the truth conditions. The readers and learners introduced the principles and parameters of the Gandhian philosophy to detect the core values of the actual events of the socio-religious and political aspects for the generalization of the mythical approaches.

In the fiction of Raja Rao, it is found that there is a deep phenomenon of the mythical approaches and techniques to introduce the major factors of the Upanisads, Advaita, and Vedas to deliver the receptions and perceptions of the people. The researchers analyzed the fiction of Raja Rao and found that there is a critical condition and situation to reflect the reality of the philosophy and the concept of Indianness in the minds of the learners and readers. Through the analysis of the fiction of Raja Rao, it is demonstrated that there is a process of the visible expression to believe immediately in anything for the representation of spiritual expressions. Through the effective factors of the mythical techniques and the concept of Indianness used in the fiction of Raja Rao, it is shown to generalize and recognize the deep understanding and thinking of the people for the endeavors of the traditional philosophy and quest with its entire rigor. The whole phenomena of the religious texts affected the emotional expressions of the readers and learners to defect the religious issues for the

revival of the concept of Indianness through the principles and parameters of the Upanisads. The primary fiction of Raja Rao named 'Kanthapura' represented how the path of knowledge and the emotional parameters determined the foundation and deep esoteric knowledge provided the way of the defense and protection from earthly knowledge and achieve the stage of paradise and liberation.

Kanthapura focuses on the intensity of Indian life, its physical immediacy, its traditional swaddling, and its religious murmurations. Gandhi is the god as well as a politician marching to the salt pans, Moorthy the God's manifestation as the non-violent frantic young leader, the policeman is the whole negation and evil of life. The novel is dense with the actualities of village existence and brilliant with an impassioned light of spirituality (153).

Through the fiction of Raja Rao, It is found that he is one of the prominent scholars and Indian English writers to express the skills of myth and mythology to represent the elements of the mythical approaches or techniques and the concept of Indianness, spirituality, and patriotism. He revealed the reality of the illusion and misunderstanding of the people related to the significant aspects of the Advaita, Upanisads, and Vedas. He reflected on the common events of the Hindus, Buddhists, and Jains to explore the mythological traditions for the generalizations of the complex themes, cultural nuances, and spiritual journeys. In prominent works like Kanthapura and The Serpent and the Rope, Raja Rao explored new visions and missions to develop the parameters of the real factors of the Indian philosophy and tradition for the provisions of ancient myths, folklore cultures, and narrative stories to infuse with the contemporary relevance of the literary criticism. It is disclosed that the myths related to the social, political, religious, and spiritual issues directly affected the mental health of the people for the assignment of a broader society.

In addition, it is found that Raja Rao focused on the significant issues of the mythical motifs to delve into the prominent principles and parameters of the mythical approaches and techniques for the determination of the existential questions and metaphysical entities. There is a serious excuse for the characters to rectify the principles and parameters of the physical and metaphysical explorations for the development of the path of knowledge and path of the emotional intelligence. The fiction of Raja Rao also delivers a basic concept of illusion and metaphysical entities to understand the symbolic patterns to refund the matters of philosophical and moral dilemmas. Through the analysis of Raja Rao's fiction, it is generalized that there is a process of gaining information about the significant factors of the mythological symbolic steps and dignified the demonstrative concepts related to moral and emotional dilemmas. It is found to discuss that there is an account of the rectification of the deep understanding to promote the range of the comprehension about the concepts of the mythical approaches or techniques and concept of Indianness. Through the concept of the mythical conventions, imaginations, and the symbolism of the myth, Raja Rao explored the visions and missions of the Gandhian principles to disclose the pattern of patriotism and the nature of the reality among the different parameters of the inner self and the quest of the spiritual enlightenment.

Kanthapura is thus remarkable in many ways: the theme is the impact of Gandhi's name and ideas on an obscure Indian village, anyway almost out of the seven lakhs of Indian villagers, the story-teller is a 'grandmother' (the most gifted of story-teller because the art of storytelling is second nature to the Indian grandmother!) who narrates for the identification of a newcomer the annuals of her village long after the actual events in which she had herself participated, and the manner of her telling too is characteristically Indian famine with a spontaneity that is coupled with swiftness, vivid with a raciness suffused with native a vigor, and exciting with a rich sense of drama. (390)

In the present study, the researcher analyzed the fiction of Raja Rao to find out the properties of the simplicity of the truth, devotion, emotion, and imagination of human lives to deliver the consequences of the higher powers of the socio-cultural aspects for earning the mysteries of the mythical concepts and issues. It is determined that Raja Rao unfolded the importance of the mythical principles and parameters for the generalization of the mysteries of life and death to reach the destination of salvation and liberation only through the path of the knowledge and nature of the Indian psyche. On behalf of the natural aspects of life and death, there is an account of the devotion and submission of the indivisible parts to represent the effective factors of Indianness for achieving the level of existence in the paths of knowledge and salvation. It is discussed only to revive the reality of the actual events related to the existence of patriotism and Indianness through the effective parameters of the Gandhian principles. Thus, it should be the reasonable aspects and properties to convey the information about the philosophical ideas for maintaining the significant ideas, concepts, and thoughts at the beginning of the creation.

The emotional upheaval that overtook Kanthapura could only find expression by breaking the formal English syntax to suit the sudden changes of mood and sharp contrasts in tone, by establishing a correspondence between perceptions and the images he could readily lay his hands on in the life around and by a fresh emphasis on old images and a completely different, in this case, Kannada, intonation to English sentences. In other words, it had to be a highly original style, a technical innovation indistinguishable from an essentially Indian sensibility. (133)

Through further analysis of the fiction of Raja Rao, it is determined that there is an account of the enhancement to emerge the base of the boundaries for the development of the global relationship. In addition, it is also focused on representing the critique factors of the concept of Indianness and patriotism for the measurement of the actual positions of the people to use properly. The researcher generalized the exclusive policies and principles of the mythological events to promote the level of the concept of Indianness and patriotism for the classification of literary aspects and criticism. In terms of the mythological aspects that promoted the roots of the metaphysical entities and the concept of the inner soul to reflect the identity of reality; Raja Rao focused on the socio-cultural divisions to expand the boundaries of the relationship for the development of the mythical events and techniques used in a particular context by the people of the same or different communities. Through the analysis of Raja Rao's fiction, it is represented that there is an account of the literary space to bridge the walls of the cultural divisions and impact the global relationship for the judgment of the mythical techniques and approaches in a particular context of the literary works.

7. Results

After the findings and discussions, the researcher focused on the parameters of the results to dignify the terms and conditions of the mythical approaches and techniques used very effectively for the rectification of the readers' and learners' mental phenomena. It is determined that Raja Rao merged the principles and parameters of the myths and mythological elements and events to enhance the state and stage of the socio-cultural, emotional, and spiritual fabrics of the concept of Indianness and societies. Through the mythological elements and events of the literary observation and representation, it is demonstrated that in the fiction of Raja Rao, there is a prominent base of love, affection, devotion, etc. to explore the themes of the mythical techniques and the concepts of Indianness.

In addition, in the fiction of Raja Rao, it is represented that there is an account of the purification of the soul through the principles of religious devotion to enhance the adherence of the ascetic properties. He symbolized the existential properties of the path of knowledge and devotion to promote the inner soul of human beings and demonstrated power and spiritual strength. In the figures of the mythical creatures, Raja Rao mentioned various types of mythical techniques to know the existence of reality between the physical and spiritual worlds. He added the elements of the

mysticism and supernatural aspects of the mythical techniques to represent the incorporation of the local and specific programs of the social, political, religious, etc. to highlight the interpretation of mythology used in Indian societies and communities.

8. Conclusion

In the account of the conclusion, it is represented that Raja Rao incorporated various myths to generalize the elements to explore the themes and backgrounds of the concept of Indianness, spirituality, patriotism, existentialism, and socio-cultural identities. The fiction of Raja Rao is focused on disclosing the concept of Indianness within the effective schedules of the mythical techniques used to interline the activities of the protagonists and other characters in the quest for self-realization. In addition, it reflects the mythological and metaphysical events to explore the themes of devotion, affection, emotion, longing, and the pursuit of the spiritual union for the enhancement of the connection between myth and reality. He tried to co-relate the effective factors of spiritual wisdom and the guides of the path of knowledge to survive the spiritual journey of the protagonists for the designation of mythical approaches and techniques. He also symbolized the effective passage of the concept of Indianness to emerge as the voice of patriotism towards the state and nation.

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