

TRANSFORMATION OF FEMALE CHARACTERS IN SUDHA MURTHY'S FICTIONAL WORLD

SARIKA MOHITE

Research Scholar

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Abstract

This research paper examines the various ways that women are portrayed in Sudha Murthy's fictional universe, looking at issues of societal problems, empowerment, and transformation. The paper first provides background information on Sudha Murthy and an outline of Indian writing in English before exploring the historical background of women's empowerment and education in India. The paper provides a framework for examining how female characters are portrayed in Murthy's stories by talking about psychological realism and how it relates to her storytelling style. Using particular cases like "How I Taught My Grandmother to Read" and "The Real Jewels," the study looks at how Murthy's characters deal with family dynamics, cultural expectations, and personal challenges in order to claim their agency and achieve their goals. In addition, the study looks at topics like education, moral transmission, and reproduction, emphasizing how women in Murthy's made-up world undergo transformations. This study highlights the lasting significance of Sudha Murthy's contributions to the literary landscape and provides a thorough knowledge of the representation of women in Indian literature by combining insights from her life and literary works.

Keywords: *Sudha Murthy, Indian Writing in English, women's empowerment, transformation, female characters, psychological realism, education, societal challenges, family dynamics, values transmission, fertility, Indian literature.*

1. INTRODUCTION

The term "Indian writing in English" is used to describe a body of literature that includes works published in English by Indian or Indian-born authors residing outside of India. These writers may be fluent in one of the numerous Indian languages, which could be their first or second language.

British trading offices in India started popping up at the turn of the sixteenth century. British dominion over India followed, and on February 2, 1835, while under British administration, Thomas Babington Macaulay published his "Minute on Indian Education." The original intent of this text was to lay the groundwork for a Western-style curriculum that would use English as its medium of instruction. Many works of Indian literature published in English can be traced back to the establishment of English education in the cities of Bombay, Calcutta, and Madras in the late 18th and early 19th centuries.

Individuals from India who learned English in schools beyond India or who concentrated abroad began to involve it increasingly more for of self-articulation. This included both local English speakers and the people who concentrated abroad. Purpose It was Senior member Mahomed who wrote the principal book by an Indian writer to be distributed in English. It is broadly trusted that the Movements of Senior member Mahomed, distributed in 1793, was the principal book created by an Indian writer. The principal Indian artist to write in English was Kashiprasad Ghosh, who left a mark on the world with his shayaris and different works of verse. In 1830, his works were distributed. The principal Indian novel written in English was as far as anyone knows distributed in 1864 by Bankim Chandra Chattopadhyay's *The Rajmohan's Significant other*. Fiction author Sochee Chunder Dutt was an early pioneer. From the pre-autonomy period of India, which included illuminators like Michael Madhusudan Dutt and Rabindranath Tagore as well as Raja Slam Mohan Roy and Mulk Raj Anand, to the post-freedom time, which included Salman Rushdie, Vikram Seth, Arundhati Roy, and Jhumpa Lahiri, among numerous others. The quantity of Indian creators writing works in English is tremendous and just appears to continue to increment.

Since the pre-freedom period, Indian writers who wrote in English — artists, books, writers, and producers — have obviously made significant commitments to world writing. In

particular, Indian English writing has been seeing colossal development and imperativeness lately, with journalists handling a different cluster of subjects.

2. SUDHA MURTHY

On August 19, 1950, in the town of Shiggaon, Haveri, in the Indian territory of Karnataka, Sudha Murthy was brought into the world to Dr. R. H. Kulkarni and Vimala Kulkarni. She is from the Deshastha Madhwa station of Brahmins. She went to what is currently KLE Innovative College, previously the B.V.B. School of Designing and Innovation, where she procured a degree in electrical and gadgets designing. She completed her paper and postgraduate examinations in software engineering at the Indian Establishment of Science. She was given a gold honor for her achievements by the Central Priest of Karnataka at that point.

In a postcard she shipped off the then-Director of TELCO, Sudha Murthy voiced her disappointment with the orientation bias in the organization. Accordingly, she was immediately consulted and in the end employed, turning into the main female designer to work for Goodbye Designing and Train Organization (TELCO), India's driving vehicle creator. Her underlying task was to work out of Pune as an improvement engineer. Jamshedpur and Mumbai followed with propositions for employment for her. At the Pune office of the Walchand gathering of ventures, she was likewise a senior frameworks expert. Alongside her better half, she sent off the Infosys Establishment in 1996, and she is currently effectively engaged with the association as its administrator. Moreover, she has recently taken up the job of visiting teacher at Bangalore College. In addition, she was an assistant lecturer at Christ College. The Infosys establishment has opened two structures: one at the Indian Organization of Innovation Kanpur, the H.R. Kadim Diwan Building, and the Public Regulation Library at the Public Graduate school of India College, the Narayan Rao Melgiri Dedication Public Regulation Library.

While Sudha Murthy was working as an engineer for TELCO in Pune, she tied the knot with N.R. Narayana Murthy through marriage. The couple is the parents of two children: a daughter named Akshata and a son named Rohan. Akshata tied the knot with Rishi Sunak, a fellow Stanford student who had previously served as the Finance Minister of the United Kingdom. As a result of Liz Truss's resignation, which lasted for seven weeks and made her

the Prime Minister of the United Kingdom with the shortest reign, Rishi Sunak gained control of the government and made history by becoming the first Prime Minister of the United Kingdom to be of Indian descent. This occurred in October 2022.

Upon hearing that her son-in-law, Sunak, had been elected Prime Minister of the United Kingdom, Sudha Murthy expressed her satisfaction with Sunak's accomplishments and wished him the best of luck. To keep in mind that nobody was the owner of the money, J.R.D. Tata advised Sudha Murthy to keep this in mind. You are the lone trustee of the money, and it is not uncommon for it to change hands. When you achieve success, it is important to offer something back to the community that has shown you so much kindness.

The Public Charitable Trust was established by Sudha Murthy in the year 1996. To date, the organization has constructed 2,300 homes in the areas that were impacted by the flood. In addition to this, she has established 70,000 libraries so far, and she has a vision of having a library in every school. For the time being, her organization has constructed 16,000 public restrooms.

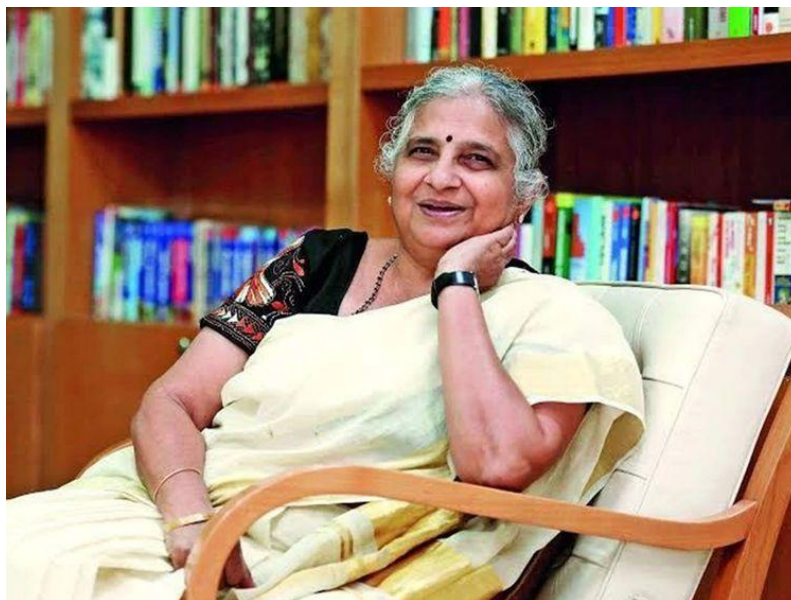


Figure 1: Sudha Murthy

3. PSYCHOLOGICAL REALISM AND HENRY JAMES

The subjects of realism are commonly seen in everyday life. In order to portray regular men and women in everyday situations, writers of realistic fiction typically choose straightforward and straightforward prose. They place a higher priority on the individual than the storyline, and they write stories that investigate the internal workings of the characters. It is generally agreed that Henry James is the person who pioneered the realistic psychological fiction. James' depiction of individuals and situations was a departure from the romantic fictions of the 18th and 19th centuries, which had focussed on protagonists whose difficult lives were improved by determination, hard effort, and love. James's representation of characters and situations contrasted with these romantic fictions.

What's the significance here to be "genuine"? The expression "genuine" alludes to the things that we see, feel, hear, or in any case insight somehow or another. Without getting into an extensive and complex powerful conversation, we can for the most part concur that this is what we experience. In any case, shouldn't something be said about the occasions that happen within that we can't see with our five detects? Mental authenticity is the dedicated and predictable portrayal in writing of inside human considerations, sentiments, and character characteristics. At the point when journalists try to acquire within scoop on the interior existence of their characters, they resort to mental authenticity. Henry James' compositions, first distributed in the last 50% of the nineteenth 100 years, are credited similar to the originators of this sort of honest portrayal of genuine human feelings. Books give the open door to James and different writers who followed his model in the twentieth 100 years to research the extraordinary and explicitly practical characters that are available in fiction. It was through the showing of the significant insights that might be found even in fiction and through the battle against obsolete convictions, for example, Heartfelt Optimism that Mental Authenticity acquired boundless prevalence among people who partook in Innovation developments. Toward the start of the twentieth hundred years, there was a scholarly development known as innovation. This development was fundamentally worried about testing the laid out standards of writing and researching the human condition.

There is a widespread prevalence of psychological realism in the literature of the 21st century, with a significant number of contemporary works of fiction at least partially

expressing the interior thoughts and emotions of characters in certain contents. The importance of character and characterization in this form of writing is greater than it is in other types of writing, and the novels in this genre frequently dive deeper into the mind of a character than novels in other types of writing. It is possible to refer to the psychological novel as a novel of the "inner man," to put it another way. In certain circumstances, the technique of stream of consciousness, in addition to interior monologues, may be utilized in order to more effectively portray the inner workings of the human mind at work. Also possible are flashbacks to be included. In spite of the fact that these three textual methods are also common in literary modernism, there is no conscious effort made to fragment the sentences or to force the reader to analyze the text.

4. THE ROLE OF WOMEN IN SHUDHA MURTHY'S STORIES, INCLUDING "HOW I TAUGHT MY GRANDMOTHER TO READ"

The creator lived in a country region in the Indian territory of Karnataka with her grandparents from the time she was a young kid, around twelve years of age. The morning paper didn't contact them until the evening due to the disappointing transportation foundation of the time. The week by week magazine used to be conveyed a day after the fact than anticipated. They would all enthusiastically anticipate the appearance of the transport, which would bring the mail, a week after week magazine, and papers.

During that period, Triveni enjoyed immense fame as a Kannada author. The inhabitants of the little town eagerly anticipated the release of the weekly magazine 'Karmaveera,' which was serializing one of her books, Kashi Yatre. In the story, an old woman longed to go to Kashi and worship Lord Vishweshwara for the greatest blessings. But the old woman ends up marrying a poor girl despite having spent all of her funds on her wedding. Because the young girl's wedding was postponed due to financial constraints, the old woman generously gave the girl all of her money after she fell in love with her.

After Krishtakka, the author's grandmother, became engrossed in the plot of Kashi Yatre, she would eagerly listen as the author's granddaughter read aloud the scenes. An intense wave of emotion washed over her as she identified with the protagonist. She can memorize the entire text and recite it word for word. She couldn't read it on her own as she never went to

school. She would then meet up with her friends at the temple park to discuss the day's episodes.

Subsequent to returning after a weeklong wedding with her family members, Sudha tracks down her grandmother in tears. The way that her incredible grandma was offered at such an early age implies that she couldn't seek after her fantasy about turning into an instructor. By inquisitive about the issue, she communicates her sorrow to her granddaughter. While the writer was out, Karma Veera came in not surprisingly, however she was unable to peruse a word. She felt awful responsibility, vulnerable, and dependent on the creator. After this, she chooses with full confidence that the next day, she will begin concentrating on the Kannada letter set, and she will set the day of Saraswati Puja as the end date for her learning. By that particular day, she will before long be equipped for perusing a book freely.

As a consequence of this, the author began her tutoring the following day, and she discovered that her grandmother was a student who was both particularly clever and very diligent. With hard study and dedication, she was able to gradually acquire the skills of reading, repeating, writing, and reciting.

Kashi Yatre had previously been distributed as a novel when the creator prudently procured it, as was normal at that point. Her grandmother bowed down and tenderly stroked her feet, as though on prompt. The creator found it unbelievably abnormal as senior individuals never contact the feet of more youthful individuals, accordingly she accepted her grandma had disrupted the norms of the custom thusly. At the point when inquired as to why she was contacting the feet of a Master (educator) rather than her 12-year-old granddaughter, her grandma made sense of that respecting instructors of any age and genders was standard. She made sense of that her granddaughter had a mindful and steady educator who had arranged her so completely that she felt certain perusing any book. Utilizing this procedure, the creator had assisted her grandmother with becoming independent.

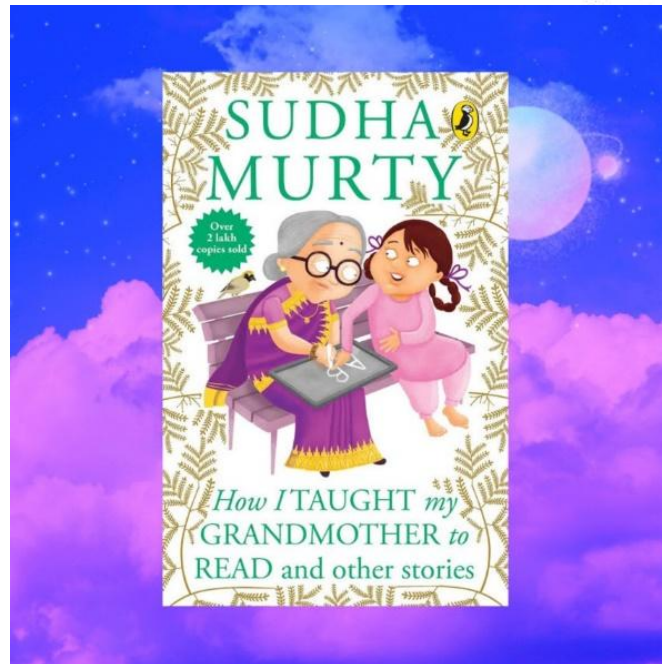


Figure 2: How I taught my grandmother to read and other stories

5. WOMEN AND TRANSMISSION OF VALUES

When it comes to determining if preferences or occurrences are good or terrible, right or wrong, values are a useful tool for individuals. When it comes to opinions, perceptions, and attitudes, values are the fundamental factors that matter. Learning about values can be influenced by a number of different circumstances, including, but not limited to, family, friends, and even personal experience. It is at home that a child initially acquires values; the members of the family have a significant influence in this area. It is commonly believed that a mother is a child's first teacher and that she plays a significant part in instilling morals and ethics in her offspring. The majority of Indians place a significant amount of importance on the institution of the family, which is a focal point in their life. Over the course of their lives, Indians maintain a strong connection to their parents; even grandparents hold a significant place in their hearts and have a significant influence. It is true that a mother plays a significant part in the transfer of values; nevertheless, in many instances, a grandmother plays a more significant function.

In her short stories "The Red Rice Granary," "The Rainy Day," and "A" for Honesty," Sudha Murty reflects on the invaluable lessons that were imparted to her by her grandmother

and mother. As she progressed through life, she came to realize that the words and acts she had taken served as vital lessons for her own son.

A profound lesson on the concept of "giving" was imparted to Sudha by her grandmother Krishtakka, which continues to inspire her to steadfastly assist and provide assistance to other people. According to her grandma,

Child, always give the best of yourself, never the second best, to anyone you wish to help. That's what life has taught me. There is no God in the church, mosque, or temple. He is in the midst of them. You have served God if you give them everything you have.

In India, marriage is viewed as a huge defining moment in a young lady's life, and it is normal for moms to give a useful tidbits to their little girls who are very nearly getting hitched. Along these lines, Sudha's mom's recommendation ended up being productive to the degree that it filled in as a seed for the foundation of Infosys. She commented,

We can never predict when bad weather will strike and we may run out of money. You should constantly save aside some money from your pay, or if you don't have any, from your husband's pay, to be ready for situations like this.

That is something that Sudha acknowledges, saying, "At the point when I think back now, I understand that our lives changed totally in light of the fact that I had paid attention to the significant example that my mom had educated me."

Sudha's kid was taken aback when he received a grade of "A" in a subject in which he had performed poorly because he was aware that he had provided an incorrect response to a question. bit he was having a conversation with his mother, he acknowledged the fact that his friends had begged him to remain silent because "good grades matter." He said, "I thought for a while, then I realized, grades are important, but honesty is even more important." When I was a young lad, you were the one who taught me that.

5.1.WOMEN IN SCHOOLS

"How I Taught My Grandmother to Read" and "The Real Jewels" are two short stories that show how education has changed over the years, how important it is for women to realize that it's not just for themselves, but for society at large.

The grandmother of Sudha comes up about the unfortunate circumstance of her lack of education and how it causes her to feel reliant. However, it is evident from the talk that she took measures to ensure that her children would not experience the same hardship as she once did. She remarked,

I never attended school back then because nobody thought girls needed an education. I was young when I got married and had kids. I used to occasionally regret not attending school, so I made sure my kids and grandkids did their homework. I had a terribly helpless and dependant feeling. We're wealthy, but money is nothing if I can't be self-sufficient?

Old dear Krishtakka demonstrated that she was right when she said, "If you are determined to do something for a good cause, you can overcome any obstacle." I am going to put in more effort than everybody else, but I will succeed. It is not necessary to be a certain age to study. (Murty, 2004, page 2) (2) Indeed, she was able to acquire knowledge of the Kannada alphabets even at the age of sixty-two.

On the other hand, Kuttamma, who was not educated, made it a point to instill in her son the importance of receiving an education.

In my conversation with my son, I explained that the true jewel in life is education. When I was younger, I worked for a school teacher who instilled in me the belief that everything, including flowers, beauty, and food, will eventually be destroyed by the passage of time. There is no such thing as indestructible beauty. However, knowledge instills a sense of self-assurance in one's face, which is the true essence of beauty.

The perseverance and efforts that she put in to ensure that her son had a quality education were not in vain, as he went on to achieve success through his own hard work. Although

Aithappa owned a number of hotels in Bombay, he was able to grant his mother's dream and construct free schools in the villages of South Canara, which is located in the state of Karnataka.

In spite of the fact that Kuttamma's activities emphatically affected her child's life, they were likewise gainful to individuals of the South Canara region on account of her caring craving to give them what she personally needed: information. This is when Sudha had the revelation: "It is positively a fact that assuming that one man investigations, just a single individual is instructed, while in the event that one woman studies, the whole family is taught."

- **Women and Fertility**

The act of producing children is widely regarded as the most important mission of a woman. In most cases, it is considered to be the conventional method for determining the value of a woman. As a result of the great pressure that she is under from both her family and society, infertility can have a negative impact on a woman's mental and emotional health.

Even a few decades ago, women without children were despised in India, especially in the rural. These women were mocked for being infertile and were not invited to naming ceremonies.

The agony of an infertile woman and how her own husband and society rejected her are glimpsed in the short story "Gowramma's Letter." Infertility is primarily attributed to women, whereas men resort to polygyny in order to become parents. Gowramma uses her letter to express her suffering to Sudha.

"I believe you are aware that my spouse left me a long time ago, and people used to tease me and refer to me as a "barren woman"," the statement read. Because I was childless, I was often made fun of. As you are aware, my spouse got married again and had kids of his own.

It isn't just through this story that the peruser is made mindful of the misery and pain that a lady has when she can't bear a kid, however it likewise passes on the message that a lady's worth did not depend on her fruitfulness but instead on the unselfish activities, standards, and difficult work that she has achieved.

6. CONCLUSION

Sudha Murty deftly captures the metamorphosis of female protagonists in her literary works, tracing their path to self-awareness, empowerment, and independence. In tales like "How I Taught My Grandmother to Read" and "The Real Jewels," Murty emphasizes the value of knowledge in empowering women and giving them the freedom to reject conventional gender norms. These stories highlight the importance of lifelong learning and self-improvement in promoting personal development and agency. Moreover, Sudha Murty's depiction of women tackles more significant social concerns including gender inequity, family relationships, and cultural standards in addition to individual empowerment. Narratives such as "Gowramma's Letter" challenge the stereotype that a woman's value is exclusively dependent on her capacity to procreate by illuminating the social pressures and stigmas encountered by infertile women. In the imaginative universe created by Sudha Murty, women are shown as resourceful, kind, and resilient people who face life's challenges head-on with bravery and elegance. Through their struggles and victories, these characters exemplify the spirit of resiliency and willpower, encouraging readers to go against the grain, follow their passions, and question social norms. To sum up, the literary creations of Sudha Murty offer a moving portrayal of the varied perspectives and experiences of women within Indian society. Murty not only enthralls readers with her perceptive storytelling and empathetic treatment of female characters, but she also educates and empowers them, changing the literary landscape and motivating future generations in the process.

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