



## Sudha Murthy's Contribution to Contemporary Indian Feminist Literature

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### Abstract

One of the most recent novelists, Sudha Murthy, is dedicated to using her novels to support and appeal to moral principles. The research project will examine how critical readings and reflections of books by Sudha Murthy indicate how such altruistic, honest, socially responsible, caring, sharing people display Indian values of hardworking, appreciative, respectful attitudes toward, money, marriage and relationships. Values is another term that is defined in the same way as values that are called ethics, they consist of principles that define good or bad, and they are identical to moral philosophy. Value of education towards peace has been incorporated into the current curriculum to help in instilling respectfulness towards others, humanity and tolerance in a country of diverse people like India.

**Keywords:** The Rainy Day, Honesty, Enlightenment, Indian, Rice, Values, Krishtakka, Ethics

### Introduction

The Kulkarni twins, Sudha and Vimala, were born on August 19, 1950, in the Indian state of Karnataka, in the town of Shiggaon, Haveri. Her lineage is that of the Deshastha Madhwa caste of Brahmins. A graduate of the B.V.B. School of Designing and Innovation (now known as KLE Innovative College), she specialized in electrical and gadget design. At the Indian Establishment of Science, she finished her software engineering coursework and advanced exams. At that moment, the Central Priest of Karnataka presented her with a golden medal in recognition of her accomplishments.

When the inventor was a little girl-about twelve years old-she lived with her grandparents in a rural area of the Indian state of Karnataka. Unfortunately, the dismal transportation infrastructure of the period meant that they didn't hear from the morning paper until nightfall. Previously, the weekly magazine would be sent out one day after the event had already occurred. They would all eagerly await the arrival of the transport, since it would carry the mail, a magazine, and papers each week.

At that time, Triveni's reputation as a Kannada writer was at its height. As one of her novels, Kashi Yatre, was being serialized in the monthly magazine "Karmaveera," the residents of the little village excitedly awaited its publication. An elderly lady wished for the biggest benefits in the narrative by going to Kashi to worship Lord

Vishweshwara. Despite spending all of her money on the wedding, the elderly lady marries a poor girl. After falling madly in love with the young girl, the elderly lady handed her all of her money as she couldn't afford to delay the wedding.

Once Krishtakka, the author's grandma, was hooked in Kashi Yatre's storyline, she would listen attentively while the author's granddaughter narrated the scenes. She felt an overwhelming surge of emotion as she connected with the main character. She is so good at memorization that she can repeat the whole thing word for word. She was never able to read it on her own since she never attended school. Afterwards, she would gather with her pals in the temple park to go over what happened that day.

Sudha finds her grandma sobbing after returning from a weeklong wedding with her family. Her remarkable grandmother was given up at a young age, which meant she couldn't pursue her dream of becoming a teacher. She expresses her grief to her granddaughter via her curiosity in the matter. No one was surprised when Karma Veera showed up when the writer was away, but she couldn't read a word. Along with dreadful duty came a sense of vulnerability and reliance on the creator. She then decides, with absolute certainty, that the following day she would start studying the Kannada letter set with the goal of finishing her education by the day of Saraswati Puja. When that day comes, she will be ready to read independently in

no time.

A woman is widely regarded as the primary person who teaches children their moral and ethical values; thus, mothers are deemed to be primary figures in the lives of their children, both in India and elsewhere. A central part of Indian culture is family; the vast bulk of Indians have an extremely high regard for their families. Parents continue to have a deep bond with their children throughout their lives and also regard their grandparents as extremely important people to them and value their influence. Although mothers are important in teaching children the values they will use throughout their lives, grandmothers play an even larger role in that process. Sudha Murty has written several short stories that illustrate how her mother and grandmother have passed down to her the wisdom they have obtained from their mother/grandmother, including, but not limited to, "The Red Rice Granary," "The Rainy Day," and "A" for Honesty. As she grew older, Murty realized that much of what her son learned about the world was directly attributed to the words she said and the example she set for him through her actions. One of Sudha's grandmothers, Krishtakka, taught Sudha the importance of "giving", which has inspired her to continue giving to others, regardless of the circumstances.

### Literature Review

Kousadikar, Girish. (2024) <sup>[1]</sup> The term "globalization" is no longer limited to trade, economics, or business policies. Globalization provided numerous opportunities for first world countries to advance. The liberal economy's effects go beyond family customs, traditions, and society's sociocultural fabric. Novelists like Sudha Murty, who are both sensible and creative, have meticulously studied and analyzed these effects in their works. In her fictional series "House of Cards," Sudha Murty shows how the power of money erodes family relations. This article delves into the hidden meanings of the novel.

Balasubramanian, Vaishnavi & Selvi, V. (2024) <sup>[2]</sup> Leukoderma, also known as vitiligo, is a skin disease that causes white patches on the skin and often causes it to lose its natural color. It affects 1% of the world's population and 2 to 3% of the Indian populace. Although not life-threatening, it has a profound impact on the lives of those affected, especially women. This paper aims to comprehensively explore the challenges posed by leukoderma and how women overcome these obstacles to embrace their true selves. Life is full of unexpected twists and turns, where the next turn can be serendipitous or catastrophic. Amidst the complexities of existence, skin diseases often carry the burden of societal stigma.

Vijay, Devi & Gupta, Shalini & Kaushiva, Pavni. (2020) <sup>[3]</sup> In this research, we bring to light the challenges that subaltern actors' and stories of social change confront when they are represented in mainstream organizational theory. We investigate the potential for feminist postcolonial literary practices to revolutionize organizational research on social transformation. We look at three literary works-Draupadi by Mahasweta Devi, The Weave of My Life by Urmila Pawar, and Ministry of Utmost Happiness by Arundhati Roy-to see how we may portray the lives of other people. Drawing inspiration from these three authors, we propose three ways of engaging that academics writing for

change may confront: solidaristic transgression, unsettled habitation, and counter-discursive memory labor.

Kelmendi, Jeton & Gupta, Dev & Bhatt, Vinod & Tase, Peter. (2025) <sup>[4]</sup> We highlight the challenges that subaltern actors and social change narratives confront when trying to be represented in mainstream organizational theory. Organizational studies of social change may be transformed via writing methods that rely on feminist postcolonial literary traditions. We consider how we could portray the lives of others by drawing on three literary works: Draupadi by Mahasweta Devi, The Weave of My Life by Urmila Pawar, and Ministry of Utmost Happiness by Arundhati Roy. We propose three ways of engaging that challenge us as academics writing for change: solidaristic transgression, unsettled habitation, and counter-discursive memory work, all of which are inspired by these three authors.

Monika, Monika & Rathee, Dr. (2024) <sup>[5]</sup> Sudha Murthy is a postmodern writer whose work is The Gopi Diaries. There are three novels in the series. Keeping a pet animal is a subject in The Gopi Diaries. A warm and fuzzy trilogy. Pet animals are the object of the author's profound empathy and compassion. Animals and people alike are shown to love in this narrative. Pet animals are depicted in the narrative as objects of pure, unadulterated love, honesty, passion, and human ideals. As he is welcomed into a new home, Gopi tells his experience. Even with a new family, there are moments of loneliness. Gopi, a Labrador dog, serves as a lens through which the author examines human nature, interpersonal dynamics, and feelings. The first person is used to narrate this series.

### Methodology

**Research Design:** This study adopts a qualitative research design centered on literary analysis. The methodology involves a thorough review of scholarly articles, in-depth examination of selected non-fiction works by Sudha Murty, and critical evaluation of both primary and secondary data sources. The approach is interpretative, focusing on the socio-cultural and philosophical implications of Indian values as depicted in Murty's writings.

### Data Analysis

A literary and thematic analysis was conducted to explore the reflection of Indian values in Sudha Murty's selected non-fiction. The analysis examined the portrayal of Indianness, indigenous culture, women's empowerment, social culture, and symbolism. Special attention was given to the sociological and philosophical relevance of the narratives, considering how values are represented, challenged, or transformed within the changing context of Indian society.

### The process involved

- 1. Close Reading:** Careful examination of the selected texts to identify recurring themes, character depictions, and cultural references.
- 2. Thematic Coding:** Categorization of findings based on key themes such as Indianness, empowerment, social customs, symbolism, and moral principles.
- 3. Contextual Analysis:** Interpretation of the findings in light of Indian social, cultural, and philosophical backgrounds.

**Data Sources**

- a. **Primary Data:** Selected non-fiction works of Sudha Murty.
- b. **Secondary Data:** Scholarly articles, reviews, interviews, encyclopedias, and books on sociology and philosophy relevant to Murty's works and Indian cultural studies.
- c. **Search Platforms:** Google Scholar, Shodhganga, and academic libraries.

**Sudha Murty's Works**

Many years ago, Sudha Murty enjoyed listening to stories that showed people of both genders getting themselves into difficulties and then, through hard work and determination, finding a way out. Some of these stories are included in Sudha Murty's collection. They show how people feel and what they do on a daily basis. These stories have been collected by Sudha Murty from all around the globe, but they have been recounted in an Indian context so that the Indian kid may easily connect to them. The book *The Magic Drum and Other Favourite Stories* includes both traditional tales that Sudha Murty heard growing up and others of her own creations.

Her second novel *Krishna* is Sudha Murty, which she wrote after she discovered the importance of narrations in the life of a child and she learnt this after being informed that she had been given a granddaughter. Grandma and her *Bag of Stories* because it returns her to her youth. *Krishnakka*, grandmother of Sudha Murty was a wonderful narrator, a wonderful human being and full of intellect of which she recalls fondly. Sudha Murty states that her grandmother taught them the truths of life indirectly rather than yelling incomprehensible dogma that a young child was able to understand. She still remembers the stories and the morals that she was taught in them because of the fantastic storytelling. She was greatly influenced by the narrations in her life.

Sudha Murty was born and brought up in her town of Shiggaon in north Karnataka of her grandparents and cousins. She uses that good relationship with her cousins as a good example of how successful her grandmother conditioned her and the narrations here are a true image of her childhood though there are few minor changes.

Concerning inculcation of moral values in kids, shaping their values and life in general, Sudha Murty counts that, tales are quite necessary. The seven children of the novel are spending their summer holidays in the small village of grandma and they are having the summer days and nights. And story after story, of kings and rovers, of apes and mice, of bears and deities, Grandma is never short of a story to treat her grandchildren. His laziness is reflected when a guy will not put out fire until it reaches his beard. His laziness and his pretence of being cool could never help a destitute one, he sees. In the story *When Yama Called* that portrays the true meaning of getting old, the hair gray and the hunch in the back were the indications that one was about to leave this world soon. The moral of the story is a powerful teaching that one has to do something good and be a part of everyone that will always remember her.

Sudha Murty believes that industrialization, technical development and scientific development do not possess everything that is desirable even though they are the success

elements of our nation. They bring up a host of social and psychological issues. The modern children are laser-focused and extremely hardworking because of the invention of technologies and high wages on the employment in the public sector. Majority of the population invests their prime years in reaching their desired destination in their line of duty. Through this, they are saved the money, and in the process of being made successful whatever the case, they are forced to lose their emotional attachment. The mind cannot be built without the character since it is like giving a high-powered sports car to a drugs-crazed teenager.

When science is simply made methodological and technological, it is down to blind strength in a moment. Technological advancement is primarily focused on the good of humanity. The fall in the communal spirit and the need to promote the ideals that result in the formation of the character of the contemporary world where technologies are widely accepted are turning into the growing concern of the citizens of the whole world. Sudha Murty is extremely aware of this requirement and, consequently, she works around the clock to make sure that the imbalance is fixed by the active attempt to in still values in her texts.

**Assess Sudha Murthy's Contribution to Contemporary Indian Feminist Literature Through Her Depiction of Evolving Gender Consciousness**

An increasing willingness to confront and alter patriarchal conventions and a rising awareness of gender-based injustices have been hallmarks of feminism in India. To paraphrase Chaman Nahal, "both the awareness of woman's position in society as one of disadvantage... and the need to do away with such drawbacks is how the Indian feminism was notoriously characterized. The writings of the Indian women have been pegged on the frustrated housewife, the mental torture she endures as a result of being a woman living in the traditional gender roles. Such a bright representative of this literary canon is a famous Indian writer, activist, and educator Sudha Murthy. Murthy has gone through the change of perception towards women as she is a growing child in 1950 and India was moving towards the age of modernity. She uses her experiences to portray the lives of women in her books with one of the highest levels of reality and sympathy. In her nine books, Murthy has waged relentless campaigns in defending the rights of women and how they desire to be equal in all facets of life. It is notable that she started gathering attention to the cause of women and gender differentiation when it was still a taboo in India hence, bringing feminism into the mainstream literature.

The four notable novels written by Sudha Murthy-Dollar Bahu (2007) <sup>[6]</sup>, *Mahashweta* (2007) <sup>[7]</sup>, *House of Cards* (2013) <sup>[8]</sup>, and *Gently Falls the Bakula* (2008) <sup>[9]</sup> are examined in this study from the viewpoint of different generations in relation to feminism. The stories in the books have compared and contrasted lives, beliefs and dreams of the women of various periods in the Indian civilization. The struggles and adventures of the characters allow us to witness how the feminist ethics have changed throughout the years because of the change in the social mores and cultural mores. The elders of the stories written by Murthy are the representatives of the old ideal of the times like the patriarchal norms, self-sacrifice and pride of a family and

the younger ones are the representatives of the more liberal sense of identity, education and equality. Such problems of intergenerational family and community are indicative of a greater social and cultural transformation in India: women were assumed to serve male dominance historically but now women are fighting to have more freedom and equality. Thus, the literary work by Murthy can be considered the female movement in India as a whole and its triumphs and struggle. In order to show how the images of feminism held by different generations are incorporated into the story by Murthy, this section provides a detailed analysis of all the books, with critical remarks and examples, followed up by scholarly commentary and context.

### **Feminism and Generational Conflict in Dollar Bahu**

The intergenerational conflict of values in Indian family, between modernity and older traditionalism, is certainly depicted in the film Dollar Bahu by its author and director Murthy. The story captures the contrasts and similarities between the world-view of an old grandmother and her two daughters-in-law; one lives with a strong Indian culture and the other with the Western ways of life. The story takes place in the backdrop of the millennial Indian obsession with emigrating in search of economic prosperity. The very heading of the article Dollar Daughter in law is a premonition of a wish to become financially successful in the United States, the land of wealth and comforts, and the supremacy of the almighty dollar in all the affairs of life. Gauramma, the matriarch of the family and the symbolic representative of the former generation is extremely materialistic, status-crazed and highly patriarchal. Her world and its perception is founded on traditional values that she was taught as a child, including family respect, feminine passivity, and the financial prosperity as the signs of success. In fact, the traditionalism leads Gauramma to initial love the idea of owning a son who makes a dollar and a daughter-in-law who is wealthy as she equates money with success and respect. Despite the apparent ways her eldest son shows how a daughter-in-law is expected to behave, she is publicly defending her son and his wife Jamuna who are in exile and their visible wealthiness. Murthy brings out an outrageous discovery via the biases of Gauramma in this changing society: even the most religious elders may succumb to materialism and the misplacement of the subordinate women against the temptation of an economical era has been experienced in patriarchy.

### **Resilience and Redefinition in Mahashweta**

Sudha Murthy directs feminism in Mahashweta, when a young woman must overcome the stigma of the society and way to personal strength. It has been the main problem of the book where Anupama, a well-educated young lady, who is of the younger generation, is challenged by the views of her family and mainly her mother-in-law, who is a member of the older generation. This is where the generational vision of feminism is revealed. In Anupama, the special theme is the skin disease, which is highly stigmatized in the traditional Anupama culture, leukoderma, and isolates Anupama socially after she gets married. In this story, Murthy criticizes the stigmas and prejudice which are established in a more traditionalist society of the older generation and how they can ruin the life of a woman.

### **Ethical Dilemmas and Women's Agency in House of Cards**

House of Cards is a novel authored by Sudha Murthy set in the modern India and is a reflection of the place of a woman in the evolving ethical situation of the country through the perspectives of different generations. It is founded on the basis of the story of a countryside life woman of Karnataka, referred to as Mridula who marries a doctor named Sanjay and accompanies him to Bengaluru. Mridula is one character who is in between her traditional upbringing and the new reality; she is a representative of the middle generations who are still holding to the moral values of their elders, and adjusting to the new social settings.

### **Analysis of Indian Values in the Selected Works of Sudha Murthy**

Sudha Murthy's books *Wise and Otherwise: A Salute to Life, The Old Man and His God: Discovering the Spirit of India*, *The Day I Stopped Drinking Milk*, and *How I Taught My Grandmother to Read and Other Stories* These works, which are considered to be her most popular works, have a profound impact on readers because of the honest portrayal of human nature they contain. Sudha Murthy's books are a window into society and daily life; they bring the reader closer to the author while also making them feel more connected to the characters and the world around them through their use of clear, simple language. Even though these books are written with children in mind, adults, particularly educators, value them for the important messages they contain. *How I Taught My Grandmother to Read and Other Stories* had served as the basis for the 2006 feature film *Meri Pehli Chatra* of which was a duration of forty minutes.

This book teaches us important values as human beings in addition to the lesson on defending what we think is right and the courage to do what we wish to achieve in life. Being a strong believer in the people of future, Sudha Murthy does not doubt that her writings will be able to change the country.

The book *Wise and otherwise: A Salute to life* is a compilation of fifty one short stories and all these stories impart some worth human values. A majority of the books written by Sudha Murthy are short stories (under four or five pages) that are written in plain English with no embellishments. Some of these stories are associated with the right and wrong aspect and provide valuable information on life to the unknown individuals who have shaped the Sudha Murthy in her social work process. These stories in some way show how unfair it is to be treated by other people in life, as they also teach us the lesson of compassion, empathetic, and humanity.

It is on one of these visits to her social service and teaching activities that we find that Sudha Murthy has a big heart, putting her hand with the needy and the downtrodden, individuality with a discerning sense, and the academically gifted to follow their vocation. Sudha Murthy stories are directed toward two problems: some of them are moral lessons stories and the hints on how we should live in order to reach another, better, world, others are stories of how to see the darker side of human nature and may be interpreted as little warnings of what may happen to us in case we do anything. These sociological principles that are embedded in

these stories can be categorized into two schools of thought; schools of thought that denounce the ills in the society and the schools of thought that promote such ills. *Positive Values in Sudha Murty's Books*

The majority of the tales have admirable morals, which are documented here:

### **Emphasis on Merit and the Integrity that goes with Hard-won Awards**

In the narration, *Honesty comes from the heart*, Sudha Murty says:

“Experience has taught me that honesty is not the mark of any particular class, nor is it related to education or wealth. It cannot be taught at any university. In most people, it springs naturally from the heart.”

Stories like *Life's Secret Lessons* convey the importance of being forthright in one's statements in the little kid who compliments Sudha Murty's words rather than her narration. An honest candidate shows up for an interview in *The Deserving Candidate*, but he refuses to take the travel stipend, claiming he was staying with his aunt. Acknowledgment of honesty, candor, and merit is the central theme of the narrative, which follows a candidate who requests a larger salary with the intention of donating a portion of it to a trust that provides financial aid to talented students. Neither his honesty nor his simplicity had been diminished by his parents' affluence.

### **Humility**

Sudha Murty believes that by accepting gifts of the foolish, as in the case of the tribal chief in the story, we learn to be modest. In *Sahayadri Hill*. Its rationale is that he/she must always repay what he/she has taken to the rest and it gives meaning to the reason of accepting something good. The *Too Many Questions* story gives a beautiful picture of the gift-taking process in its graceful manner. Whether it is a gift motive or even financial worth, it does not matter but rather, as said by Sudha Murty, it is the motive behind giving a gift. The lesson of humility comes out in this story through the employees who just hope that Someday Sudha Murty will be a healthier and wealthier person.

The mourning about the lack of connections and exaggerated self-image belong to the list of details that Sudha Murty discusses in *Uncle Sam* too. Through her narration we see how pride will act as the seed of a failure in the life of Mahesh but the life of Ramesh, in his home country would be instructing us the lesson of dignity, humility and prestige.

### **Gratitude**

The value of being thankful is shown in other stories like *Three Bright Young Men and Oh Teacher*, *I Salute Thee*. The student recalls and admires the teacher who never pays attention to material things but rather concentrates in giving out information. It is also an indication of the character of a teacher who involves the learner in an adventure of curiosity and discovery that is very thrilling.

The story *Bombay to Bangalore* is the one that tells the story. Once upon a time, there was a girl named Chitra who managed to escape out of the grip of evil. She had shared the same bogie with Sudha Murty who sponsored her a ticket and made sure that she would stay in the orphanage as

she continued with her studies. Chitra ended up living in America after she matured into a self-sufficient woman. The story shows how grateful Chitra was to Sudha Murty for buying her ticket to Bangalore; she feels that Sudha had changed her life by paying her fare and giving her the chance to pursue her studies.

A story about imperfect relationships and ingratitude, set in a world where biological parents are shamed for their selfless service to their children, *Gowamma's Letter* shows Gowamma as someone who can only express gratitude for a student like Sudha Murty, who gives her the recognition that her own children failed to give. In the letter, Sudha Murty pays tribute to her childhood teacher, Gowamma, who taught her storytelling with all her heart.

The protagonist, Ramesh, is seen in the narrative *The Grateful Tenant* feeling thankful to an elderly couple, Shyama Rao and Kamala Bai, for providing him his education, housing, and sustenance in Dharwad. Ramesh decides to name his home Shyamkamal as a token of his appreciation. The elderly couple allegedly provided Ramesh with a place to reside, shared their food, and even paid his expenses out of their little pension, according to Ramesh. Above all else, he was encouraged by Shyam Rao's remarks.

### **Diligence**

There is an unseen component to everything we build or create that distinguishes the average from the exceptional, the good from the great, and the ordinary from the remarkable. Uncovering the secret ingredient requires unwavering commitment. When done with reverence and commitment, any task may be transformed into a prayer. A story on the human worth of working tirelessly without expecting anything in return is told in *Each Mop Counts*, and *An Old Man's Ageless Wisdom*. The story *Each Mop Counts* shows how conscientious a nurse is by refusing to let the doctor continue working until the quantity of mops used is equal to the quantity of mops retrieved.

*An Old Man's Ageless Wisdom* illustrates the elderly man's compassion for humans, as he remarks that the land, rivers, and mountains are all blessings from God and that a little piece of paper called a rupee may completely change a man's life. This illustrates the fact that the elderly guy has knowledge that is superior to that of the modern, internet-savvy youth. The plot *May You Be the Mother of a Hundred Children* portrays Amba Bai, the grandma from the father's side, who is occupied with taking care of her big family. She was concerned about society's treatment of widows, the status of women's education, and family planning despite her own widowhood. Despite her lack of education, she was diligent and could assist ladies throughout childbirth. She had unwavering beliefs and was very thorough.

Putting money into learning new things is sure to provide better results in the long run. *How I Taught my Grandmother to Read* It is told on a true story of Sudha Murty who trained her grandma to read and write when the latter was sixty two years old and she actually desired to know. The lesson behind the story is that whatever happens to be challenging it will always be better through endurance. It also confirms that learning is not final and that anybody can be successful with an open mind. The Sudha Murty is taught the value of perseverance by her grandmother who says.

“For a good cause if you are determined, you can overcome any obstacle. For learning there is no age bar.”

### Attitude towards Resources, Money

No one is deprived of resources. Each one gets what he or she requires and leaves the remaining. The story demonstrates the significance of considering resources. *An Old Man Ageless* Wisdom in which the old man perceives the natural resources on earth as God-given.

The book *Life is an Examination* portrays the attitude of a rich couple towards money. One derives pleasure in giving to charities, the other gets pleasure out of leading an excess life. *My Money, Your Money* is a story of a married couple that can sustain themselves economically due to their employment. The woman Anita loses the value of her husband when she works harder to improve their financial status proving that priorities and priorities change depending on material prosperity. According to Sudha Murty,

“Money is a double-edged sword that can be used to cut a fruit and also to kill a person. It is important to earn money, but much more important to handle money.”

Attitudes towards resources such those like money depicted via the narrative *The Rainy Day* teaches the value of putting money aside for emergencies and the significance of having a savings account.

Sudha Murty’s narration *Life’s Secret Lessons* conveys the despondency and powerlessness felt by those exhibiting a lack of self-assurance. While wealth may be amassed through hard work and perseverance, self-assurance and self-respect are more elusive and harder to acquire. Disasters like hurricanes, floods, and droughts have shown Sudha Murty that no amount of money can buy happiness or alleviate suffering; after all, there are many other important things in life that money can't buy. Sudha Murty learned that money can transform people and challenge their ideals by seeing a wealthy lady approach the foundation for funding.

The story *Freedom of Speech* shows how individuals feel about money and their rights when men squander their wives' earnings without giving them credit.

The narration *A Tale of Two Brothers* depicts the power of wealth to drive a wedge between people and the rarity of its capacity to bring them together, as seen by the real-life brothers in the narrative who fight over a share of land and the unlikely tie of brotherhood that forms amongst strangers from different places who share a common love.

Money creates barriers that turn brothers into strangers, while love transforms strangers into brothers regardless of any relationships between them.

*The Business of Philanthropy* depicts The late Shri Hiralal Jain was an entrepreneur and kind pharmacist who believed in the power of medicine to improve people's lives. In his view, generosity was the most effective means of promoting the family company, and his son carried this belief forward. Different individuals might have different mindsets, even when they are related by blood, as the tale shows.

### Selflessness, Signifying Teaching as One of the Noblest Professions

*To Sir with Love* depicts a teacher as a candle that illuminates the world until it burns out, which brings to

remember the honorable work that teachers do. Additionally, the article explains how a teacher's egotism has altered this norm. Also, it serves as a timely reminder that teachers' altruism is becoming less valued. *Salaam Namaste* is a documentary that trails the cancer patient Zubeida when she is given \$50,000 to help finance her treatment by the foundation of Sudha Murty. She pleads with her husband to surrender Sudha Murty the 3,000 rupees that she bequeathed to Sudha Murty in her will. Selflessness and compassion can be seen by the fact that Zubeida is concerned about another person in spite of her struggles and poor condition.

It is through the story *Horegallu* story that the elderly are described as compassionately listened to under the Banyan tree, who do not judge them as a way of letting go of their worries. The elders delighted in the acts of kindness of the psychiatrist and communicated the same to Sudha Murty. The story creates a lesson on the part of the reader in the case of Dr. Raj Reddy who earned the Alan Turing Award in 1994 following a breakthrough work in the field of computer science and artificial intelligence. Dr. Reddy explains to Sudha Murty that the best things in life are not the materialistic things, but it is possible to create a lasting impact to people by the power, bravery and principles that one has.

### Conclusion

The foundation of most of her novels is old women who struggle to abide by the gender norms, both the demands made of them as the submissive housewife, the self-denying mother, and the silent victim. Nonetheless, young women are proving to be an embodiment of the new feminist movement since they are struggling and rebelling against these forces. This change of the generations is described as being as natural as a water-hop, rather, it is a difficult and even painful process of bargaining, between the protagonists of the book themselves, their own consciences, and their families.

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