

INDIAN VALUES IN THE WORK OF SUDHA MURTHY

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ABSTRACT

By "values," Princeton Wordnet refers to the views in which people have "an emotional investment," such as those held by individuals or social groups. Ethic refers to ideals that regulate right and wrong acts, which encompasses environmental responsibilities as well as moral philosophy. In other words, values are a reflection of what people value. A person's values might range from conservative to orthodox to radical to liberal. The tales, prose, and poetry of literature connect with the audience. Life experiences may be summarized in a single piece of literature. Many of the stories convey personal ideas or values via the use of philosophical concepts. Literature based on the experiences of famous individuals, with whom we can identify, fosters a sense of authenticity in the narratives. In a sense, the literature produced by a given culture is a mirror picture of that society's inhabitants. In addition to broadening, one's viewpoint, literature also serves to unite people and cultures. When we read critically, we develop the ability to analyze what we've read logically and rationally. NCF 2005 introduced values as a fundamental aspect of education in the National Curriculum Framework (NCF). Professional education is gradually including values into its curriculum as well. It is a value of concern and a component of the curriculum in a multicultural country like India that promotes peacefulness, humaneness, and tolerance. In her works, Sudha Murthy strives to instil and reinforce positive ideals whereas the modern literature of the postcolonial era do not. Compassion, truthfulness, human decency, concern for others, gratitude, respect for one's job and a healthy attitude towards money and marital relationships are all part of this study's core principles.

Keywords: *Values, Society, Contemporary, Literature, Environment*

INTRODUCTION

In a nation like India, where there are many different faiths, cultures, and languages spoken, the values and attitudes of the people are influenced greatly. 'Ethics,' on the other hand, refers to the principles that determine whether a certain behaviour is morally permissible or not. It encompasses a person's conduct towards others and their environmental stewardship. We all have preferences, wants, interests, and inclinations that are expressed in our values. Values influence the way we think, know, comprehend, feel, and behave on a daily basis. It is possible that an individual's strong sentiments are accurate. A person's ideals and society conventions are expressed via this emotion. Values may be conservative, orthodox, radical, or liberal, for example, in the use of money and other resources, work habits, health, food, relationships, religion, politics, and other aspects of one's daily life. We may and must respect the values of others, but we must always explain our own. Our childhood ideals may be challenged as we develop into young adults, depending on the

environment in which we are raised and the friends we make. Our reading also serves to reconfirm our core principles.

A person's capacity for humanity is one of their most important assets. The virtues of kindness, generosity, self-sacrifice, trust, and thankfulness are all fostered through love. Empathy is the ability to put oneself in another person's shoes in order to better understand and care for that person. Empathy is the ability to give freely of one's time, abilities, and effort, regardless of time, culture, or other restraints. The spirit of compassion inspires sympathy for others, whereas a lack of compassion leads to violence that destroys the earth. It's important to remember that these are only a handful of the many values that make up the foundation of our culture. These ideals help people become more aware of themselves and how they fit into the world around them. When faced with moral or social dilemmas, using reasoning to deduce what is right from what is wrong is a valuable skill. With the ability to think in new ways, critical thinking fosters an appreciation for the variety of viewpoints, perspectives, and ideas that exist. This set of principles encourages individuals to be flexible and adaptable while still meeting their social and moral obligations during times of social upheaval. Good sensations and emotions are fostered by values such as creative expression and the generation of new ideas in the fields of art, literature, and architecture. The principles dedicated to advance beyond the constraints of time enliven the potentials. For example, every kind of artistic expression is a mirror of society and so aids in socialization with the appropriate attitudes and abilities.

ROLE OF VALUES IN EDUCATION

A value's relationship to other values is cyclical. In contrast, a teacher's dedication to her students is based on her genuineness and how she interacts with them in the larger context of society. Fundamentalist religious beliefs, environmental degradation, intercultural tensions, technological abuse, social inequity and other problems, such as those brought on by globalization and commercialization, should not be treated as ideal concepts but rather as "empowering tools" that can be used to address today's pressing social issues. Values like national religion, national attitude, and self-discipline are taught in schools. The study of ethical, moral, and religious principles is an important aspect of a child's education. Education is a national priority, as stated in the national education policy. It has become more apparent that education is no longer a powerful instrument for cultivating social and moral ideals because of the loss of core values and a developing cynicism in society.

In a society, universal values such as truthfulness and kindness promote a sense of community among its members by uniting individuals of many races, faiths, and social classes. When it comes to morality, it's not only about what you do, but what you think. Maintaining excellent health and getting enough sleep are also connected to positive attitudes. Thoughts of high quality are validated by the companionship of books that are of the highest caliber. Values provide a sense of community and assist to maintain our diverse and rich culture while also fostering personal growth and development. When a virtue like truth is learned via inspirational literature, it fosters positive ideas

and justice in life. Values such as resourcefulness, dependability, and peace of mind may be learned via an integrated education. Inculcating values involves both the emotive and the cognitive aspects of child development. It aids in the growth of a well-rounded individual with an awareness of one's place in society and the importance of interpersonal and emotional intelligence in today's fast-paced, high-stakes environment.

Being able to live a creative, responsible, and peaceful life is made possible by receiving an education that incorporates values into the curriculum. There might be an erosion of morality when individuals find their roots in the exploitation of people and the environment, the rise of terrorism as a result of this, and environmental damage. In India's constitution, ideals such as equality, social justice, and respect for cultural diversity are an endeavour to return to the country the values of inclusion in society. It is the Indian constitution's emphasis on freedom of thought and action that encourages the development of innovative solutions to social problems while also guaranteeing that thoughts and deeds do not bring shame upon other human beings.

ROLE OF STORIES IN IMPARTING VALUES

Self-healing, self-knowledge, and a spiritual connection to other people and God are all made possible by the power of great tales. It's a way to better understand oneself and the world around you. We think of our lives as a sequence of interconnected narratives, like a book or a miniseries in progress. It is through telling tales that we live. In order to convey our thoughts and feelings to others, we rely on narratives. The stories we tell ourselves help us organize our lives and make sense of the things we've been through. We shape our lives via stories, but they also have the capacity to shake us out of our confinement and into something new. Being able to hear our own tales spoken with clarity by the divine and human coming together transforms our life.

When reading Sudha Murty, the reader is immediately drawn into the lives of everyday people. In several of her works, she deals with women and their issues in a meaningful way. Motivation, action, and judgement are all aided by literature. We learn to evaluate our own and other people's values by immersing ourselves in high-quality literature. We all have core values that serve as compass points for determining what is good and wrong in our lives. It abides by the rules of the community. Trust is a virtue that has the power to inspire others and bring out the best in them. It is via our values that we learn to concentrate on the basics and take sensible risks. We are also taught to persevere through setbacks. It also allows us to make the most of our abilities. Values such as frankness and honesty; compassion; bravery; accountability; patriotism; respect and fairness are among them. Values are put to the test by the moral standards that individuals uphold. Based on a clear understanding of what is right and wrong, our ideas and actions are guided by our ethical or moral principles.

HUMANISM, REALISM, IDEALISM

At the cognitive, emotional, and behavioural levels, beliefs and sensitivities play an essential role in the creation of values. Expression, emotion, and action are all on this scale. Respect for one's own skills and talents as well as one's own flaws are equally important values. In many people, the authenticity, honesty, patience, and optimism found in their values help them overcome obstacles in life. Depending on the culture in which one lives, one's values might vary greatly. For example, in the United States, success, liberty, and individual achievement are prized, but in Vietnam, loyalty to the family and collective duties are prized. However, the ideals of a society might contradict. Values and beliefs are part of culture, as are other non-material aspects. Patriotism may be symbolized through a symbol such as the American flag. An engagement ring, on the other hand, is a mark of seriousness and commitment for Christians. Language is a vital part of culture as well. Realistic fiction depicts reality and the social environment as it seems to a reader, bringing to mind the actual presence of persons and the occurrence of situations and events. Moral standards and traditional values are only two examples of what good literature does to discreetly reassert ideals that have been lost. The collection of rules of conduct, or norms, is also known as a code of conduct, because they define what acceptable and unacceptable behaviour in a community is. The ability to think and express oneself via the use of language is critical to the production of reality. An important characteristic of great literature is that it captures the essence of a culture and how it affects the lives of its readers. With values, one has the ability to define or influence other people, which in turn aids in the creation of a society. Literature serves as a vehicle for the exchange of ideas and serves as a window into a culture. The new critics argued that the best writing delivers a complete understanding of human experience by balancing the intellectual and emotive.

INDIA THROUGH SUDHA MURTY'S HOUSE OF CARDS

Women, child labour, family relationships, the subaltern and other neglected parts of a growing India are the focus of a new Indian English book. In this post, I'm attempting to raise awareness of the new Indian English novel's themes. As one of India's most well-known and widely read English-language authors, Sudha Murty's 2013 book *House of Cards* captures the essence of a modern India.

When it comes to family relationships, employment, and maintaining a healthy balance between all three of these, her book *House of Cards* is the perfect fit. The premise of the story is that married couple Sanjay and Mridula struggle to make ends meet. Altruistic and honest, they place service to others above their own interests. Sanjay, on the other hand, is unable to benefit from his kind attitude. To make a fortune, he abandons his values and ethical principles after being disillusioned by the level of corruption around him. He and a buddy build a hospital together and charge exorbitant prices for its services. As the cash rolls in, he begins to get conceited and egocentric. Mridula, on the other hand, continues to uphold her values, causing a rift between the two. When it comes to raising their only kid, Sishir, Sanjay turns into a controlling spouse who pushes Mridula into a life of lies in order to build a reputation for herself. As the rift widens, Mridula decides to leave Sanjay.

For Sudha Murty, a petty-bourgeois Indian family, corrupt pathways chosen and enslaved women are recurring themes in her novels. This one, however, has a brave female heroine and a final metamorphosis. Even a layperson can understand and enjoy her writing due to the clarity of her prose and the ease with which she tells her stories. It's no surprise that these attributes have made her the most popular Indian English author of the twenty-first century. Many of the contemporary concerns that bother the intelligent people of today are vividly depicted in her works.

Greed for money is rife in today's society, which is a major cause for worry. In this narrative, we see ourselves as we really are. Doctors are revered as gods and saviours because of their ability to save lives. A worrisome predicament and a preview of the naked dance of corrupt, avaricious, and dark future of the humans are shown via Sanjay's character in the book.

In today's world, politics is often associated with embezzlement of public funds and politicians that act like dictators, a position that reportedly shifts with each election cycle. However, as the saying goes, "there is no smoke without fire". "One thing was certain: the Health minister was not worried about other people's time," says the narrator in her book *House of Cards*.

When Sanjay and Mridula go to a minister to ask for a promotion for Sanjay, this scenario occurs. Murty raises the problem of the herd mentality in the group. We can see that Indian ideals have changed dramatically in the last several decades. During the early years of India's independence, the educated population's primary goal was to educate and awaken those on the other side of the fence of formal knowledge, and time and time again they emphasized the lack of scientific approach, research, and indigenous development. People in modern-day India have become more focused on money-making than on greater ideals. This reform, although putting India on the international stage, failed to instil a scientific mindset that would have allowed the country to lead the world in invention for humanity's benefit. To call yourself a developing country has its own set of problems. Inadvertently, the petty bourgeoisie is introduced. New India is shown as a place where teaching is a low-paying career choice. It's clear to us that Sanjay is engrossed in this thinking process when his closest buddy Alex replies, "Come on, Sanjay, who wants to become a professor? I aspire to make a fortune. Corruption is the only way to get a government position in India and make a lot of money. After four years working in the Middle East, I can return and build a hospital in the United States, and make a ton of money." (Penguin Books India, 2013, 8)

Additionally, S. Murty tackles the subject of kinship and social networking. When it comes to surviving in today's fiercely competitive and quickly modernizing world, it is essential to cultivate and nurture relationships with individuals who may be of assistance at any stage in one's life. It's much easier to grind one's axe when you have a shared language and culture, which is especially true in a multilingual nation like India. Even if we speak about equal opportunity for everyone realistically, in our nation it is community, language, and ties that are vital," Alex tells Sanjay in the same book. (Penguin Books India, 2013, 56)

Sanjay's single remark analyses and disproves the idea of unity in variety. Even in the face of such a variety, Indians have always claimed to be equal. It's at these times, though, when we're pitted against one another and must strive to be the best, that the truth is exposed. Today's officials and ministers may be bought and sold. With the authority of the approaching officer at their disposal, the party with the biggest bid wins. Community and common language offer as an additional layer of flavour. People forget about the concept of equal opportunity and how much effort it takes to get where they are. As a result, we become ruthlessly self-centered, seeing nothing but our own interests. Even while many of us may be deserving of our places in life, bribery enables many of them rise to higher pedestals than they deserve, and as a result, honest individuals like Sanjay are harmed.

Today, we discuss about equal chances and fair treatment for both sexes in our modern world. On paper, we've come a long way, yet we still have a high regard for women. We want to think that we've beaten the odds when it comes to how we treat women. For the first time in human history, we are delighted to see a more inclusive worldview where women aren't seen as inferior for performing tasks traditionally reserved for males. One exchange between Mridula and Sanjay in the same story comes to mind,

““Well, she’s a woman, she shouldn’t drink.” “Who said that you have to be a man to drink?” Sanjay wanted to support his son and said, “Sarla worked hard and made loads of money. She has a right to enjoy it too.” Mridula got irritated. “What do you mean? Haven’t I earned money with hard work too?””

Because Sarla is female, Mridula does not approve of Sarla's drinking habits. There are many ways in which patriarchy operates, but it works best when its victims internalize it. She serves as a wonderful illustration of patriarchy's success when it is embraced by those it governs. In her opinion, individuals are judged by their sex and the lives they lead because of it. Sanjay, on the other hand, seems to have grown psychologically as a result of the economic advancements that have come his way. Even though Mridula is intended to be a contemporary woman who works outside the house and contributes financially to the family, the narrator of the story states she is "a bit ahead of her time,

“Mridula was not like everybody, she was different. She had enormous enthusiasm for life and unlimited energy for reading, cooking and sketching. She wanted to spend every minute of the day fruitfully. It seemed that the sun rose for her and the rainbow colours were meant only for her. Every day was to be lived to its fullest and every beautiful moment to be enjoyed.” (Penguin Books India, 2013, 2)

When it comes to women who drink alcohol, or those who finally embrace a western lifestyle, Mridula still has little regard for them despite her creative accomplishments. This is because drinking alcohol is not regarded as an acceptable component of Indian etiquette for (Hindu) women. Nonetheless, Mridula reflects a broader segment of the female population in our nation who,

although having amassed wealth and comfort, have not yet reached a point of maturity in their attitudes regarding their own gender.

Sudha Murty, as previously stated, is India's best-selling novelist of the 21st century. Her books aren't just a black-and-white production that can be read in your spare time. The topics she addresses are ones that are relevant to contemporary India. As we compare early twentieth-century and early twentieth-century concerns, we see a significant difference in the themes that are addressed. The anguish of partition or the horrors done by Britishers on Indians are no longer problems of current times (since it was in the twentieth century that India started urbanizing). A potpourri of family life, disputes and differences within families, corruption and modernization, as well as life in a newly born nation are all explored in the new Indian English book, rather than directly addressing distinctions found outside of a familial relationship.

One of the fastest-growing countries is India. The Indian value system is now in a state of disarray. When we were brought here by the British, we were introduced to a Western value system that we have since adapted. Since LPG reforms and India's accession to the global village in the last three decades, the way of life and values of the people of India have changed dramatically. The generational divide has never been wider. Only those who are able to adapt to the changing times and try to fit in with the encroaching western lifestyle are happy, while those who refuse to accept the societal obligations and thus cannot walk hand in hand with their children or grandchildren, or who are a misfit in today's world, suffer from mental torture because they refuse to accept the societal obligations and thus cannot walk hand in hand with their children or grandchildren. It is because of this inconsistency in families that the family bonds weaken and fade away with time.

In *House of Cards*, Sanjay is a mercenary doctor who adapts to the current of capitalism. When he first started out, he was a guy of high morals who hoped to use his skills to help others by correcting what was wrong with their bodies. The more he studied biology, the happier he was since he knew he could make groundbreaking discoveries and develop treatments for previously thought to be incurable illnesses. As a result of capitalism, there is also greed. This decision was made once he realized being honest would accomplish nothing for him. In an effort to increase his profits, he begins charging exorbitant fees, prescribing needless medication, and performing superfluous surgeries. Mridula, on the other hand, manages to amass wealth without losing her morality, generosity, or sense of community; she also manages to stay grounded despite her success. Because of their differing views, they have a tense relationship. A peculiar, ever-deepening gap separates the two.... However, their son prefers to adhere to his father, who is more prone to avaricious behaviour, and despises his mother's qualities. However, after he leaves for college, he learns the importance of his mother's principles and regrets not giving her the respect she deserved earlier in his life. At this point in the story, we see a generation of young Indians confused about their value systems. Trying to be modern by adopting a life style that is alien to the old Indian culture, such as being a party animal with an alien hairstyle and clothing, while also trying to break free of their parents' expectations, they simultaneously turn inward to find comfort and love in a tradition that

they have known since birth but finds unappealing. They are both trying to be modern while also trying to be Indian.

There can be little doubt that Sudha Murty's writings have appealed to India's aristocracy because of their subject matter. She is well-liked in India because of the relevance of her writing. Her creations are a direct reflection of her 'Indianness.' Her work is more relevant since she sets her characters in authentic Indian locations. It is important to her that her work be seen in the context of the place where it was created. Here, too, Murty focuses only on the towns and cities of Karnataka, Bengaluru, and Mumbai as well as their surrounding areas. Indian families' shifting value systems and the resulting disharmony in their family relationships are prominent themes in her work. She discusses the politics, greed, kinship, and how it has degenerated into utilitarianism. She is not hindered by the fact that English is a foreign language. It is this endeavour that gives her story the uncommon trait of Indianness that makes a novel immediately Indian in its substance and subject matter.

CONCLUSION

Goals and values-driven living in the current world is ideal for students. As long as we want to maintain our human soul, we need a balance between the current technical world and Indian traditional values with their concept of spiritual existence. Because of its role as a stage for inter-religious and inter-cultural strife, India is rich in values. The Indian philosophy of freedom of the soul makes 'knowledge' or understanding the most important value in life. Knowledge gives people a better understanding of the world around them, and this has proven to be an asset for Indians as they compete globally. There is a strong emphasis on tolerance and flexibility in Indian culture. Democracy and humanism, sometimes known as social equality, have been at the heart of the movement. As a country with a diverse population of faiths, cultures, and languages, India teaches its citizens to accept each other's points of view while maintaining a strong sense of social responsibility. Humanist values instil tolerance for all religions and a sense of civic responsibility for one's nation and fellow humans. Rather from being a source of weakness, values may be a source of strength and growth. Literature and education satisfy the values of adaptation, tolerance, and national duty. People's standing and dignity are maintained by the contemporary world's emphasis on equality. It is possible to combine these principles with the advancements in technology and spread them via literature. But why is literature employed as a means of instilling values? There is nothing wrong with explaining the distinction between right and wrong. Why not include a list of "do's and don'ts" for readers? A person's imagination is not affected by these dos and don'ts, according to our research. Research has shown that Sudha Murty and Ruskin Bond's works have the capacity to motivate readers to action and sometimes make them fall in love with virtues and loathe vices because of the mental image they paint for them. When faced with comparable circumstances, the works of Sudha Murty and Ruskin Bond offer us the courage to act. In the characters a person has, they've inspired the researcher to learn about the transformative power of values, which may be referred to as "empowerment by values."

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