
A series hollowness and barrenness in Marital relationship in Sudha Murty' novels

Dr. Sandeep KumarAssociate Professor of English
Govt. College for Women, Gohana (Sonapat)

Article Received: 05/08/2025**Article Accepted:** 09/09/2025**Published Online:** 10/09/2025**DOI:**10.47311/IJOES.2025.7.09.192

Abstract

Marriage brings a new relationship, when two individuals unite together in the name of marriage. It creates new families, and they live as husband and wife. So, human relationships, whether it is internal or external, is important for both a person and society. By nature, man is a social being and he cannot live as an individual person isolated from his surroundings. So, association with fellow beings, help human nature to develop and learn some good qualities like good will, helping tendency, affection, patience, kindness, responsibility and understanding other feelings and emotions. Murty's novels are about a marriage gone sour; of aspirations suppressed for long and of non- acknowledgment of silent support. Hollowness in marriage is clearly reflected in many incidents of series novels. It becomes dull and bareness over a period of time when one is continuously suffered in suffocated environment.

Key words: Marriage, relationship, Hollowness, Bareness etc

Man and society are the two faces of a coin because both are dependent with each other. Among all human relationship, the familial relationship plays a vital role in society. Hence variety of human relationship is a remarkable feature of society and it also gives recognition to man-man, man- woman, woman-woman and parent- child relationships. Family modifies human behaviours and it also cultivates tolerance, patience, respect for others, love and affection, dedication and sacrifice etc., Kamala Bhasin in *Understanding Gender* states about the family as:

A place of bargaining and contestation, where power is negotiated... family as a complex matrix of relationships in which there is ongoing negotiation, subject to constraints set by gender, age, type of relationship and undisputed traditions. Gender interactions within the family... contain elements of Co-operation and conflict. (29)

Family gives scope of threat, inclusion and exclusion, peace and violence in society. In literature, Indian novelists have impressively delineated human relationship. Among the other relationship, man-women relationship is the most complicated of all relationship. Many novelists have discussed about this man-women relationship. Familial relationship occupies an important place as compared to any other form of human relationship. It is the head of all relations. This familial relationship between a man and woman and two woman of the same house is characterized by hierarchy such as class and caste. In India, many women continue their married life in spite of the strain with her partner. Reasons are many. But two major forces prevent women from stepping out of the marriage due to siblings and relative pressure. Because of societal pressure, women are forced to continue their life. Women are not easily permitted to step out of the marriage though the marital relationship is at stake. Women forced to live with men with several social and cultural restrictions. Relationship between mothers and daughters, between mother-in-laws, daughter-in-laws, father and daughter is also a central theme in Indian culture. In the Indian culture, a woman is not encouraged to be independent or live in isolation or to be spinster. Even, women do not encourage the other woman to isolate from family. Under patriarchal society, only the male and their ideals, shape the woman's culture. Women pass many stages in her life like daughter, sister, wife, mother etc. They are restricted by their male members, they try to subjugate women. By using their power but still she remains inexplicable. Women become silenced and placed in a state of submission and remain mute to their sufferings. Hence women become the symbol of embarrassment, forgive, love and mother figure. Sudha Murty gives more concern to human (familial) relationship. She says that the human relationship involved with a person to person and person to society. As pointed out by Sudhir Kakar, "it is feminine role that is crucial: In addition to the virtues of self-effacement and self-sacrifice, the feminine role in India also crystallizes a woman's connection to others, her embeddedness in a multitude of familial relationships" (83). In all her novels, she gives importance to interpersonal relationship like father-daughter, mother-daughter, husband-wife etc. Human emotions take a vital role in her novels. In her interview with Geetha Gangadharan, Shashi Deshpande said about her central concern in her novels as: "Human relationship is what a writer is involved with person to person and person to society there are the two primary concerns of a creative writer and, to me, the former is of immense importance" (151).

After marriage, Indian women fully integrate into their husband's clan, which gives the mother-in-law the impression that she can control every element of her daughter-in-law's life, including her emotional state. Mother-in-laws in patriarchal Indian society have long since forgotten their role as daughters-in-law, who struggle to provide a dowry to the bridegroom and turn callous when their sons demand a sizable tribute. In traditional communities, women have long been distinguished by this pitiful state of unsuitable mutual

understanding. Gouramma is an example of this. In *Analysing Women's Work under Patriarchy* Nirmala Benerjee expresses that women's greater involvement in outside work tends to go with less anti-female bias in intra-family distribution. Still Vinuta is an exception in 'Dollar Bahu' Ekanath Ranade, in *Status of Women in Hindu Culture*, points out a shocking paradox in the mental set up of the Indian male: "A Hindu worshiped women in the form of goddesses and degraded women. He adored the mother and slighted the wife" (255).

Gently Falls the Bakula by Sudha Murty tells the tale of a marriage that goes awry as ambition and self-interest take over. According to Sudha Murty's work, which focusses on marital relationships, marriage frequently becomes a barrier to a woman's individual growth. All efforts are gone in vain.

Mridula and Dr. Sanjay are the subject of the story *House of Cards*. Mridula, an intelligent young student from Karnataka's Aladahalli hamlet, completes teacher training and begins teaching at the village high school. In the beginning, Mridula and Sanjay's relationship is founded on trust and affection for one another. They were very familiar with one another. Their fate has been interwoven with their mutual reliance. This enables them to construct a luxurious home for themselves and a hospital for people in need. Then, however, things start to go awry. Their innocence is ruined by wealth. For no apparent reason, Sanjay started playing hide-and-seek with Mridula. He became arrogant as a result of his wealth, which drove him away from Mridula. He imbibes capitalist's philosophy and says: "Nothing is black or white in this world. The cow gives milk for its calf. But we drink that milk. Isn't that wrong? Trees have life. But we cut them and use their wood. Isn't that wrong too? Mosquitoes and bugs are also creatures. Don't we kill them because they trouble us? Big fish always eats the small fish. Is that wrong?" (*House of Cards* 176).

In essence, novels travels through the one end to another with non-cooperation and misunderstanding which create a vague environment of turmoil, results relationship brakes and ends in desperation and separation.

Work Cited:

- Kakar, Sudhir. *Intimate Relations: Exploring Indian Sexuality*. Penguin, 1991.
 Murty, Sudha. *Gently Falls the Bakula*. Penguin India, 2008.
 Murty, Sudha. *House of Cards: A Novel*. Penguin India, 2013.
 Murty, Sudha. *Dollar Bahu*. Penguin India, 2007.
 Bhasin, Kamala. *Understanding Gender*. Women Unlimited, 2011,
 Ranade, Eknath. *He Hindu Rashtra, Utthisthat! Jagrat!: Swami Vivekananda's thoughts and messages*, Vivekananda Kendra, 2021