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*Guru-Shishya tradition depicted in Sudha Murty's **How I Taught My Grandmother To Read And Other***

Stories

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Abstract:

This Research paper centres around the instructor understudy relationship portrayed in Sudha Murty's *How I Taught My Grandmother To Read And Other Stories*. The book presents fascinating scenes of how even the normal occasions and the basic instructing learning we get in our life might be extremely critical for our future life. Every story is a cut from the creator's life. In any case, Sudha Murty presents these in a way the perusers can perceive how they fit in the photos she draws. The conversation in the paper centers around family and non-family connections, regard and honor to the instructors and our seniors, who are blessed with astuteness and on what kids and others could do to improve our lives. A few stories or accounts introduced in the book are talked about and the ideal behind the narratives are clarified.

Keywords: Sudha Murty, instructing and learning, youngsters, students and experience and insight.

How I Taught My Grandmother To Read And Other Stories is an intriguing assortment of short stories. Every story is a cut from the creator's life. It is extraordinarily composed for kids and has significant and interesting articulation lines like "do we inform our kids regarding the penances of the 1857 war of freedom" (58). Liberal grandma, strict granddad, a devoted girl, mindful child, fruitful spouse, insightful mother, comic cousin, thankless colleague and her own great self are featured in the story. The impact of a portion of the characters Sudha Murty met in her reality and the effect of her grandparents and her companions, associates are recognized in these accounts. One of the tales, the red rice silo, is a decent story which centers around how individuals are let somewhere near the rich, today. It likewise communicates about the accomplishments of the Infosys establishment and the essayist's life of honesty. She expounds likewise on the absence of fundamental nuance in the characters that youngsters would need to recognize themselves with.

Concentration on Grandparents

The regard and love for her grandparents is featured in numerous accounts of Sudha. One such story is the manner by which I showed my grandma to peruse and different stories begins with the creator's own understanding. The story begins with her grandma anxiously hanging tight for Sudha to come back from her neighboring town. At the point when she was back once her grandma was in the skirt of tears and she addressed Sudha what was the utilization of cash. Cash could do when one couldn't be free.

Since the grandma couldn't peruse and compose, she would sit tight for her granddaughter Sudha to peruse the story to her. She mentioned Sudha to train the Kannada content. When Sudha communicated her



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uncertainty how might she learn at the age of 62, grandma stated, "for a decent aim in the event that you are resolved you can conquer any hindrance. I will work more enthusiastically than anyone however I will do it, for learning, there is no age bar" (5). She began to show her grandma and shockingly she learned it rapidly. Sudha says that her grandma was her first understudy and it was her first involvement with instructing. Around then she didn't understand that one day she would turn into a PC educator.

Guru and disciple and the tradition of serving Guru

Sudha purchased the novel 'Kashi Yatre' and skilled it to her grandma for the Dassara Festival. Amazingly her grandma bowed and contacted her feet, as a badge of regard for the master. She considered Sudha as her educator, which had shocked her. Yet, later her grandma said "I am contacting the feet of an educator, not my granddaughter; an instructor who showed me so well, with such a large amount of love that I can peruse any novel unquestionably in such a brief period. Presently I am free. It is my obligation to regard an educator. Is it not written in our sacred texts that an educator ought to be regarded, independent of the sexual orientation and age?" (5). In spite of the fact that her grandma was not an informed individual, she realized how to regard her master. She knew the connection between a master and an understudy. Through her grandma, Sudha encountered the relationship that helped her to comprehend the significance of connection among understudy and the educator.

Grandfather as a Guru

The job of the instructor is significant in the lives of individuals. "For what reason should the educator be regarded?" (7) is all around conferred to youthful Sudha by her granddad. He revealed to her the narrative of Arjuna, the strong warrior in Mahabarata. He was asked by his companions for what good reason he gave such a large amount of regard to his educator Dronacharya.

Drona was old, not as rich as Arjuna and never governed any realm. Be that as it may, Arjuna would consistently sit under him individually. In this life everything perishes over some undefined time frame. Regardless of whether it be precious stone, magnificence, gold or even land. Just a single thing withstands this annihilation. It is information. The more you give the more you get. (8)

Sudha's granddad informed her additionally regarding a very rich person, Andrew Carnegie, who went through his cash in building the libraries in towns for the government assistance of the individuals of USA.



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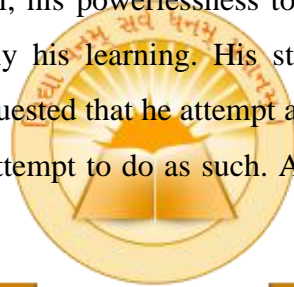
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Sudha as a Teacher: *Hassan's attendance problem*

The story Hassan's participation issue portrays the creator's own understanding as an instructor and her relationship with understudies. Sudha was instructing post graduate understudies in a Bangalore school. She had collaborated with numerous understudies and it was somewhat difficult to recall every one of their names. In spite of the fact that in her first bunch, there was a kid called Hassan, who was a tall, attractive youngster with great memory. Sudha arranged morning first hour classes since understudies would be new and lively. Yet, Hassan consistently would be late to class and now and again he contritely mentioned her to excuse him and permit him to compose test. She acknowledged his solicitation "A decent instructor will consistently want for the best of her understudies; however, I do concur discipline is significant as well" (20). Hassan was a brilliant understudy and made sure about top notch in the last assessment and passed his courses. In spite of the fact that he got great imprints, in light of his propensity he was unable to remain in his employment and lost his employment. When he came to meet Sudha to offer his product item to her. Despite the fact that he concentrated well, his powerlessness to be reliable cost him his activity. Without appropriate order it got difficult to apply his learning. His state today is the consequence of his own propensity. She felt awful for him and requested that he attempt again to improve his norm. Propelled by her words he revealed to her that he would attempt to do as such. As an educator she took agony to make her understudies effective in their vocations.



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An excursion through Desert

In the story an excursion through Dessert Sudha Murty portrays her involvement in two little fellows whose life changed in various manners by her accounts. She used to drive all over the place and the petroleum bunk where she fills petroleum had a help station. There she met Ram and Gopal. Because of their family conditions they were working in a petroleum bunk and because of such a significant number of numerous individuals they figured out how to communicate in four dialects. One day she gave them a story book as a blessing. They got pale by observing the book since they didn't have the foggiest idea how to peruse and they mentioned her to portray the story. She was unable to disapprove of them and she portrayed the story to them. After sometime later she met Ram who educated her regarding his fruitful life and she excitedly got some information about Gopal. He told that Gopal was functioning as a peon. She was wonderfully shocked how her accounts changed the life of two youths.

An understudy's life resembles the desert, assessments are the blistering sun, challenges resemble warm sand and study resembles craving and thirst. As an understudy you need to travel isolated gathering information



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and ability the manner in which the kid in the story gathered stones. The more you gather the better is the existence you lead later (76).

Who is extraordinary?

In who is incredible story Sudha clarifies how an issue can be seen from various points. When she recounted to a story in class which prompted a discussion. "Numerous multiple times there is no ideal answer for a given issue. No arrangement is additionally an answer. Everything relies on what you look like at it. We make decisions on others relying on what we consider them" (104). So as to validate, she recounted to a story, where she clarifies the connection between an instructor and an understudy and a dad of the understudy. Rathnapraba who was rich and brilliant, needed to offer gurudakshina to her master subsequent to finishing her investigations however the master revealed to her that her dad had just paid. Master chose to test her and put her in a troublesome condition requesting that her deck up with all the adornments and go to his home isolated in the night. She was willing, her dad asked her not to go. However, Rathnapraba was resolved and continued to meet her master, while in transit she was halted by a youthful hoodlum. She portrayed her circumstance and he let her go on the guarantee that while returning she should give all the gems to him. Be that as it may, subtly the cheat followed her to her master's place. Master was stunned to see her and favored her for her boldness. At the point when she turned around she saw the hoodlum and requested that he accept the gems as guaranteed. Yet, the cheat answered "you are an irregular lady and I don't need anything from you" (107). She was valued by her dad for her mental fortitude and her inclination of keeping up words. Sudha at long last finished up the story by saying that one ought not reprimand others for their error and should think how it influences the individual. "There is no individual in this story was extraordinary. It is the manner in which we take a gander at it. Also at whatever point any issue emerges we should see it from various edges. The choices every one of us shows up freely be unique. At whatever point we censure someone, for brief we ought to go into that individual's brain and attempt to comprehend why he did what he did. At exactly that point should we take any choice" (108).

The various viewpoints throughout everyday life, significance given to seniors and experience, appreciation, solidarities, hard working attitudes, love for individual creatures everything is examined in the story assortment which empowers Sudha Murty to be a particular author. Through her portrayal she has indicated the relationship of an understudy and educator in a few perspectives. She clarified the significance of master and understudies' connection massively from her own understanding and therefore her composing has told the more youthful age the best way proportional more prominent statures throughout everyday life.



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Ethical quality might be characterized as one's thinking and activities which relate to the government assistance, rights and reasonable treatment of people. Virtues are essential to relational communications and shows to the smooth activity of society. Sudha Murty's accounts manage culture, human relations, society and different structures of the general public. Her works improve the perusers with virtues. Her accounts are inspiring with mankind and earnestness of direction.

Andragogy which alludes to the craftsmanship and study of helping grown-ups take in is etymologically gotten from the Greek words aner importance 'adult' and agogus signifying 'helping students learn'. Truth be told, instead of Pedagogy (Peda meaning 'child' and agogus meaning 'leader of') which reflects upon the craft of instructing or preparing the kid, andragogy is a method of recognizing the various needs of grown-ups, rather than kids. The term andragogy was first instituted by the German educator named Alexander Kapp in 1833 in his book entitled Platon's Erziehungslehre (Plato's Educational Ideas) and as per Malcolm Knowles: andragogy names a particular heoretical and pragmatic methodology, in view of a humanistic origination of self-coordinated and independent students and instructors as facilitators. (McCulloch and Crook 23)

Grown-up Education is generally self-propelled, objective arranged and targets accomplishing individual objective. It's a constant cycle of learning and can occur anytime of life independent of the students' age, sexual orientation and financial foundation. A significant part of Adult Education is maybe accomplishing individual wants and objectives. As Adult Education is altogether unique in relation to the regular instructive framework, it can get the job done itself inside both non-formal and casual condition. With late changes in the instructive situation in India and across landmasses, the idea of Adult Learning has changed profoundly. With the guide of various government plans and arrangements started by the Ministry of Human Resources and Development, Government of India the accentuation on grown-up training has been on the front line particularly covering the rustic populace of India and the underestimated networks of the urban populace. In this article, my undertaking is to conceptualize the issue of Adult Education in the short story *How I Taught my Grandmother to Read* by the well known social laborer and writer Sudha Murty, who was the beneficiary of the R.K.Narayan Award for Literature and Padma Shri in the year 2006 by the Government of India.

Sudha Murty's *How I Taught my Grandmother to Read* is one of the most captivating short stories which stressed the importance of Adult Learning in a much unattractive condition outlining the idea through the talk of a grandma and granddaughter having a place with Kannada foundation. In spite of the fact that anonymous, the storyteller of this story is a twelve-year old young lady who shares all of her sometimes



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existence with her grandma Krishtaka. The youthful storyteller calls her grandma Avva which is conversationally used to allude to mother in Kannada spoken in North Karnataka. Krishtaka is an admirer of Triveni, an invented mainstream essayist in the Kannada language. As the storyteller proclaim: "She was an awesome essayist. Her style was anything but difficult to peruse and extremely persuading. Her accounts ordinarily managed complex mental issues in the lives of standard individuals and were in every case exceptionally intriguing" (Murty 01-02).

Krishtakka's associate with Triveni's abstract world began with the week by week magazine karmaveera that used to show up one day late in the town because of helpless transportation framework. She used to stand by energetically for the week after week sequential Kashi yatre by Triveni which was then showing up as a sequential in Karmaveera and it was the obligation of her granddaughter to uncover all the whereabouts from the sequential as Krishtakka herself was uneducated. Actually, Krishtakka, a grandma of 62 was denied of any conventional instruction. Her adolescence was spent in the loss of nurturing warmth as her mom kicked the bucket when she was a little youngster and there was no one to take care of her. Her dad wedded again and later she was tied in matrimonial bonds. Starting at now, we regularly talk about ladies strengthening and Feminism yet in the days of yore, ladies should perform two obligations maybe: dealing with their family unit tasks and multiplying posterity. Such jobs were basic in Indian culture. Truth be told, Virginia Woolf was one of the primary female creators to address the issue of female network through her works. In *A Room of one's Own* she calls attention to that:

Women have burnt like beacons in all the works of all the poets from the beginning of time...She dominates the lives of kings and conquerors in fiction; in fact she was the slave of any boy whose parents forced a ring upon her finger. Some of the most inspired words and profound thoughts in literature fall from her lips; in real life she could hardly read; scarcely Spell; and was the property of her husband. (Wolf 64-66)

Sudha Murty's *How I Taught my Grandmother to Read* portrays the brave excursion of a lady in her mid sixties with energy to gain from the fundamental level beginning with learning the letters in order, articulating the words and later recording the sentences with the guide of her twelve-year granddaughter. In spite of the fact that this whole cycle of learning happens outside the systematized and customary instructive framework and sustains inside the residential circle with a more close to home exertion from a youthful student who herself attempts the tedious assignment of teaching her grandma. Both the student and the educator sets a cutoff time for finishing this errand and it was fixed that the up and coming Dusserah would



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be the day by which Krishtakka would have the option to peruse herself without the assistance of her granddaughter. Indeed, it was the internal acknowledgment of Krishtakka which occurred when her granddaughter went outside the town for going to a wedding function of her family member and remained there seven days in length. It turned into the most troublesome period of Krishtakka's life as she couldn't peruse her most loved novel Kashi Yaatre. This epic depicts an account of an elderly person who spared all that she could for visiting the sanctuary of Lord Vishweshvara at Kashi which is today known by the name of Varanasi.

In any case, that old lady's want was not satisfied as she gave whatever she had to a vagrant young lady who was confronting troubles as she had no cash for her wedding. The finish of the story uncovered a quiet acknowledgment of destiny by the old woman. Despite the fact that her desire for journey was not satisfied, anyway she was commended at the idea of helping a vagrant and accepted that the satisfaction of this vagrant young lady was a higher priority than venerating Lord Vishweshwara at Kashi. Krishtakka was in tears as she was feeling the loss of her accomplice who described Triveni's story to her. It was truth be told, a snapshot of absolute disillusionment. Being distracted with the tasks of the residential life and an early marriage set her life in an alternate tune every one of these years. Nonetheless, it was the first run through in 62 years that Krishtakka felt so powerless for being not ready to go to class, for being uneducated. Her memories: "I got hitched youthful and had kids. I turned out to be occupied. Later I had grandkids and consistently felt so bliss in coking and taking care of every one of you. On occasion I used to lament not going to class, so I ensured that my youngsters and grandkids concentrated well" (Murty 05). Truth be told, she could now relate herself with the hero of the story as she excessively never went to Kashi. It was a snapshot of emergency for the old granny, her preferred sequential was in her grasp yet she couldn't decode the implications of the letter sets. She attempted her best to peruse the sequential yet everything seemed ambiguous to her, the photos going with the account of Kashi Yaatre couldn't uncover the movement of the story. Krishtakka even taken a stab at scouring her hands over the pages wishing that she would comprehend the story yet everything went futile. She even idea of visiting her granddaughter however dismissed the thought and afterward thought of asking help from someone in the town yet that was very humiliating for her. Completely disillusioned, she felt without precedent for her life the utility of instruction and its significance. Sudha Murty carefully contacts the core of her perusers when she depicts the energy of a twelve-year-old young lady who attempts to teach her grandma by making her proficient when of Dusserah. Further, 62 years of age Krishtakka likewise plays out her obligation strictly by being a restrained student. As the storyteller calls attention to, "The measure of schoolwork she did was astonishing. She would peruse,



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rehash, compose and present" (Murty 07). Indeed, it appears to be appropriate to apply Malcolm Knowles' guideline of "Inspirations" in this specific situation. As per Knowles, the most powerful inspirations or inner weights such as Self-regard, Quality of life factors and so forth spurs a grown-up student to adapt adequately (Knowles et al. 68). In this occasion, Avva's desire for learning the letter sets so she could viably peruse the pages of Kashi Yatre without anyone else went about as a help. The storyteller later on likewise includes that little did she knew then that one day she would truly turn into an instructor in Computer Science and show many understudies. It is applicable to specify that Sudha Murty herself was in the past an architect in Computer Science and later turned into an educator of Computer Science. She is additionally credited for presenting PC and library offices in all schools in Karnataka.

The peak of the story at long last shows up when the Dassara celebration came. The storyteller of this story by then had furtively purchased a duplicate of Kashi yatre for Avva. Be that as it may, the principal blessing originated from Avva as she introduced an excellent bit of gown material to her granddaughter. Astonishingly, the twelve-year old young lady was shocked when her feet was contacted abruptly by Avva as a characteristic of regard for being her tutor and guide. This was to be sure, something surprising as indicated by the Gurukul custom, understudies by and large contacts the feet of their 'gurus' or instructors for demonstrating appreciation and regard towards them. Despite the fact that, Avva clarifies it legitimately that, "It is my obligation to regard an educator. Is it not written in our sacred texts that an educator ought to be regarded, independent of sexual orientation and age?" (Murty 08). At last, it is seen that the youthful instructor responded a similar kind of regard by offering a 'namaskara' to her grown-up student and by having the option to peruse the name of the creator and distributor of Kashi Yatre, Avva without precedent for as long as she can remember substantiated herself as a capable and trained student rising above such classes as age, sex, time, and space. Lindeman is one of those basic masterminds who underscored this very idea of grown-up training that isolates itself from the limitations of foundations. He accepted that "Grown-up students are those whose scholarly yearnings are most drastically averse to be excited by the unbending, solid necessities of definitive, conventionalized establishments of learning" (Lindeman 19).

Conclusion:

In spite of the fact that written in a clear language and basic account structure, Murty's How I Taught my Grandmother to Read dives profound into the elements of private circle where finding out an individual character particularly for an old-woman was very testing. This short story might be seen from an assortment of angles and grown-up instruction might be one of its critical features. This account undercuts the



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traditional considering training well as similarly means a private area where individual will get a huge change reshaping the flaws of life. As a social specialist, Murty's conceptualization of the andragogical rehearses past the fixities of foundations is a much encouraging undertaking that reshapes the whole account of this short story.



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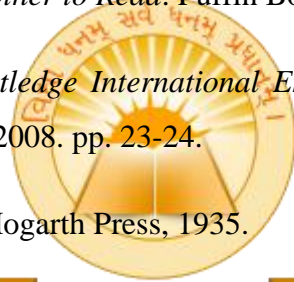
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