

# Gender Sensitization in the Works of Kuvempu, the Poet with Social Concern

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**Abstract:**

My paper intends to present Gender sensitization in the works of Kuvempu the poet of social concern and he reforms social inequalities through the characters of his works. He brought tremendous change in society by giving the thought of gender sensitization through his literature. The process of educating gender sensitivity and encouraging behaviour modification by bringing attention to issues related to gender equality is known as gender sensitization. Kuvempu did the same process in his Kanooru Heggadati and Malegalalli Madhumagalu. Put another way, it's the process of educating people about gender equality or the necessity of doing away with discrimination based on gender. In The Shri Ramayana Darshanam, Kuvempu talks about Gender sensitization and equity while describing the situation of Agni Pravesha, Rama enter into the agni with sita by holding her hand. This would prove the gender equity and the sensitization. He was an outspoken opponent of gender injustice and superstitions, which he felt were leading society astray. He was a fighter for social equality. Samvedana(sensitization)is evident throughout his works. The works pays attention towards fostering values of gender equity through gender sensitization amongst people to transcend traditional beliefs and preconceived notions of the society to achieve harmonious existence and development of all the genders.

**Keywords:** Gender sensitization, Kuvempu, Social concern, equality etc.

**Introduction:**

The process of raising knowledge of gender equality concerns and changing people's attitudes and behaviours towards other genders and oneself is known as gender sensitization. People's "personal attitudes and beliefs and questioning the realities" they thought they knew" are examined through this procedure. Sensitization helps people recognise the distinction between sex and gender, the social construction of gender, and the myths surrounding gender roles. To broaden a group's understanding of a topic while frequently supporting or opposing particular behaviours. Kuvempu was a symbol of social harmony, tranquilly, and well-being. In a statement on the occasion of Kuvempu's birth anniversary, Minister for Social Welfare H.C. Mahadevappa, who is also the Minister in charge of the Mysuru district, said that Kuvempu had inspired a generation via his reason and scientific temper. The laureate poet wished for literacy among the lowest classes and against superstitious beliefs. Mr. Mahadevappa noted that Kuvempu was a fervent supporter of women's rights and that the poet laureate worked to protect the environment in addition to promoting equal rights for women. At Kalamandira's "Vishwa Manava Day," Mr. Mahadevappa's message was read aloud. Kuvempu summarises the works on the social concern theory, which holds that humans are predisposed to obey specific moral intuitions, care about the well-being of others, and want deep relationships with particular people.

**Objectives:**

To know the process of gender sensitization through the Kuvempu's literature.

To understand the gender sensitization and social concern in all arenas.

To the application of gender equality in society by understanding the gender sensitization from Kuvempu's works.

**Research Design:**

This paper is based on qualitative method. The process of gender sensitization is analyse through the works of the poet with social concern. Kuvempu was great social reformer and activist, who has written on gender equality, his writings will be taken into consideration for analysis.

### **Gender sensitization in the works of Kuvempu**

A compassionate eye that is attuned to even the smallest detail dramatises the earliest stirrings of change in the lives of the Shudra landlords, the highland plantation labourers and their toiling women, and the Belas. In the end, *The House of Kanooru* is a poignant ode to the spirit of modernity written by one of Kannada's greatest writers. He empathises with the situation faced by the women of Kanooru Heggadati Subbamma, who, both in real life and in this story, are significantly less powerful and authoritative than the men. In the final chapter, Kuvempu ends on a positive note by describing events that occurred "many years later," in which he depicts Seethe and Hoovayya reconciling, leading chaste lives, and contributing to society. Through this story we come to that the real sufferer is Hoovayya. Kuvempu has beautifully sketched the characters of gender sensitization.

Considered to be the rebirth of the age of great epic poetry is Kuvempu's *Sri Ramayana Darshanam*, a contemporary adaptation of the Indian Hindu epic *Ramayana*. He was also given the first-ever Jnanpith award for Kannada writing in 1967 as a result of this. He offered a fresh interpretation of Lord Rama in *Sri Ramayana Darshanam*, transforming him into a spokesperson for his Universalist principles of justice and equality. The most remarkable instance of this portrayal occurs during Sita's trial upon her return to Ayodhya. In Kuvempu's retelling of the Hindu epic, Lord Rama also goes through the fire with Sita, so sending a strong message of gender equality. In the original Hindu epic, authored by Valmiki, Sita walked through the fire alone to prove her innocence. In his retelling of the *Ramayana*, Kuvempu defines "Sarvodaya," or universal upliftment, by having the Hindu god Ram and Sita each plunge into the fire to test themselves. This is exemplified by the episode known as "Agni-pravesha," or "The fire-ordeal." Sita gives the order for Lakshmana to prepare a pyre, which she mounts. Kuvempu suddenly deviates from Valmiki at this point, shocking everyone. To the utter surprise of everyone on earth, Rama follows Sita as she offers herself as Agni's ultimate sacrifice and dashes into the raging flames. However, the audience witnesses a glimpse of their divinity when Rama emerges from the fire in a moment, holding Sita's palm in his right hand. Kuvempu's groundbreaking invention has declared the fundamental idea of the rule of law's supremacy and everyone's equality before it, with the exception of the lawmaker. Additionally, in this "Agni-pravesha". This shows there is no patriarchal hegemony to test virginity of woman. Both are equal to test themselves to be obedient to each other. Kuvempu filled the sense of gender sensitization in the character of Rama and Sita and shows through the modern epic *Shri Ramayana Darshanam*. The whole life narrative of Rama, Sita, and their friends allegorically addresses a person's obligations, rights, and social responsibilities.

### **Findings:**

The process of educating gender sensitivity and encouraging behaviour modification by bringing attention to issues related to gender equality is known as gender sensitization. The writings of the eminent social reformer and campaigner Kuvempu, who has written on gender equality, examined. In order to ensure the harmonious existence and development of both genders, the work focuses on cultivating ideals of gender equity through gender sensitization among individuals, challenging traditional views and preconceived notions of society. Kuvempu was an outspoken opponent of gender injustice and superstitions, which he felt were leading society astray. He was a fighter for social equality. Samvedana is evident throughout his works.

### **Conclusion:**

Therefore, gender equality will result from research on gender sensitization. Gender is a significant factor in determining the power, privilege, and opportunities that are available to some people and not to others in a given society. It affects the progression of equality and the eradication of discrimination. Through this study we come to know that Kuvempu was an outspoken opponent of gender injustice and superstitions, which he felt were leading society astray. He was a fighter for social equality. Samvedana (sensitization) is evident throughout his works. In order to ensure the harmonious existence and development of both genders, the work focuses on cultivating ideals of gender equity through gender sensitization among individuals, challenging traditional views and preconceived notions of society.

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