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## Kiragoorina Gayyaligalu; Feminist Perspective

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### Abstract

Kuppali Puttappa Poornachandra Tejaswi was a prominent Kannada writer, novelist, photographer, ornithologist, publisher, painter and environmentalist who made a great impression in the "Navya" period of Kannada literature. Kiragoorina Gayyaligalu is also his novel. In 2016 Indian Kannada drama film directed by Sumana Kittur, based on a novella of the same name written by Poornachandra Tejaswi.

The adaptation of Poornachandra Tejaswi's short stories is the best tribute anyone could have given to the writer and his body of work. The film is rustic yet colourful, with characters that stand out. The film follows the covert fight between the greed in the minds of certain village authorities and the easily wavering minds of the menfolk in the village, with the 'rowdy women' of Kiragooru having an equally important role to play.

Feminism is a range of political movements, ideologies, and social movements that share a common goal: to define, establish, and achieve political, economic, personal, and social rights for women. This includes seeking to establish equal opportunities for women in education and employment. This paper analyzes this film with feminist perspective.

**Key words: Kiraguru, Gayyaligalu, Rowdy women, Feminism, Gender Equality.**

Kuppali Puttappa Poornachandra Tejaswi was a prominent Kannada writer, novelist, photographer, ornithologist, publisher, painter and environmentalist who made a great impression in the "Navya" period of Kannada literature. Kiragoorina Gayyaligalu is also his novel. In 2016 Indian Kannada drama film directed by Sumana Kittur, based on a novella of the same name written by Poornachandra Tejaswi.

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authorities and the easily wavering minds of the men-folk in the village, with the 'rowdy women' of Kiragooru having an equally important role to play.

Feminism is a range of political movements, ideologies, and social movements that share a common goal: to define, establish, and achieve political, economic, personal, and social rights for women. This film is not in the name of feminism but its content includes feminism. Kiraguru is famous for their women's rowdy qualities, means straight forward, not accepting male dominant culture and their orders etc. Women are strong in handling the male dominated society oppression and suppression. The film starts with fighting between two women. The word 'gancali munderu' and Mocked as bajaari (uncouth, loud-mouthed) women and not necessarily given the respect they deserve, the women of Kiragooru take matters into their own hands and eventually save the village and their immediate society from destruction. It shows the complex relationship between husband and wife, the castes in the village or the division of labor. This represents the nature of whole story.

Film heroine Danavva was gifted from birth born of anger. Her husband is also afraid for her scolding, if she starts indignation scolding to one, he disappears from that place. She is in favor of women's community, against the female exploitation. She stands for a movement if women exploited. The not-so-idyllic hamlet of Kiragooru has everyone living in unison, albeit with the odd fights and surprises. What happens when the cunning administrators want to play the caste politics card to divide them?

The film heroine Danavva is narrative and adaptation transports. She has cleverly woven the characters and happenings and extracted the best out of everyone. Danavva seems to be first of social change in the women's revolution. Village all women are similar sort of Danavva means gayaligalu or rowdy women. This represents not only in their talk but also in their physical work. In contrast, men in the village are weak, silent, and criminals. Weakness is evident in rendition of the wood chopping hebbalasina Maara and Sidda. This represents their innocence and bad beliefs. As well as their waist pain situation is also presents their male dominated ideology. This episode tells life of the village of the men.

In the whole story Danavva is ideal and brave lady bountiful in the village. Closing Shankarappa liquor shop inspires peasant movement and also shows way for women's liberation. A riot starts in front of the liquor shop in the village. Danavva is not submissive to her husband or in-laws. Her type gayalitana or rowdiness' not only knows Kiraguru but also surrounding villages. She discard the shackles of the caste, Dalits cannot be touched this is undeclared norm in the village but she took bountiful steps as she is gaudti means village high social level.

Danavva opens up women's related issues to the society. Danavva runs with cursing to the timber and pull aside Kariyas' mother and saves her from that incident. This represents human values and her identity.

Kalegowdas' wife Nagakka ran behind with doctor, this news spread around the village. Then village head planned to use this opportunity to beat rowdy women of kiraguru therefore he came up with stick to the panchayat. Village servant Shankrappa also want to take revenge for Kiragurina rowdy women because women insulted hi, therefore he told lie news in the village Nagamma is pregnant. This is hard to digest every rowdy woman. Rowdy women are committed to their family and village.

The pains of Kale Gowda become multifold when his wife runs away with a desi doctor who comes to remove his ache. The status of Gowda keeps the Kariya at a distance. The additional pain he suffers is his wife not delivering a child. When his wife runs away it is time for Gowda

to look for another match. The grass root problem is with Gowda is unraveled by Dhanavva at the Panchayat when Gowda wife returns

In panchayat feudal system appears, Hegade is panchayat leader to solve village problems. Hegade tried to talk with Nagamma but she remains silent. Then he behaves or played like God appears on his body. Beating with rope to Nagakka asking question, who are you? When Hegade beats to the Nagamma, Danavva became anger. Already all villagers and surrounding villagers knows' Danavva's angriness. Hegade saw her angriness, his God disappears. Danavva scolding in the panchayat as male dominant society, all men behaves like they are superior, they don't want to know the real problem. Kalegowda is preparing for the second marriage because Nagamma is not becoming mother therefore he wanted to marry another girl for children's.

The Danavva rise up, starvation of sex of a married makes a village belle to run away with another, finally the women uses collective strength to discover their strength - that is mainly because of men over pouring on weaknesses. People in a village harmoniously lead a happy life but seeds of differences in the caste are sown by Shankarappa and Swamiji. An incident gives a twist to the story and fearless women Daanamma Naagamma, Rudri and Bhadri unite to take on the men. How these ladies teach them a lesson forms the crux of the story. Kiragoorina Gayyaligalu is humorously narrated, regularly taking digs at the ills of the society. The novel brilliantly describes the village life, people's attitude, their language and lifestyle. Tejaswi has brought hard truths. How the village life mental status of different persons works out. The rowdy women of this 'Kiraguru' are not that easy to budge. They take on the wrong meted out to them. There is apprehension, objective thinking, melting hearts, struggling minds, ego centric nature, fooling around in the name of god etc in this novel 'Kiragurina Gayyaligalu'.

The feminism and feminist theory mainly focused on women's life this film is also women centric. Feminism is a way of life this film rowdy women's says that women is life they are not submissive to male members. They fight for their life and identity.

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