



CREATE - AND ANALYZE THE HISTORY OF KAMALA DAS

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OVERVIEW :

A pioneering Indian poet wrote in English, *My Story a Feministic Perspective: A Study of Kamala Das* outlines the character of author Kamala Das, with specific reference to her autobiography, *MY STORY*. My story offers a glimpse into the events and forces that shaped Kamala das' life and beliefs. Kamala das uses her courage and audacity to speak her mind and resist the insults of a male-dominated society. Her life is an open book of controversy. Her parents were artists, but from an early age, she was the kind of girl who defied authority and rebelled against colonial ideas of injustice, cruelty, and discrimination. Her childhood was marked by loneliness. She despises her father's autocratic methods and her husband's indifferent and unloving attitude, and, according to her autobiography, has a tumultuous relationship characterized by a mismatch in her levels of sexual desire was building. She describes the brutality of her first night of marriage and how her body was "not ready for love." "As a poet, Kamala Das describes the author's emotional self-disclosure when writing and is free to unravel the mysteries of her thoughts. She said, "While she was busy with tedious household chores, her mind protested and shouted, 'Get out of this trap, run!

INTRODUCTION:

"Erasing the colors, unmoulding the clay, leaving nothing of yesterday behind." —Kamala Suraiya Das, *My Story*:

The Captivating Autobiography of India's Most Controversial Writer *Feminism* is about giving equal rights and opportunities to all genders. It is about respecting the diverse experiences, identities, skills, and strengths of women and empowering all women to realize their full rights. A strong sense of vanity

from a mass famine has led her to search her mind, and those who do are prominent figures in discord. Having been dubbed a feminist professor, no wonder Kamala Das is one such poet who expresses her dreams and passions freely. There are always two psychological reasons that make them controversial. One is an inferiority complex and the other is jealousy. Her futile quest for love and affection by developing sexual relationships with other men led her to succumb until love became a "revolving door" and one lover left the bedroom and another entered. Freely control your sensuality. People are unable to digest her masculine nature. She was one of the leading women to claim that freedom, and one of the few to obtain it and exercise it to its fullest extent.

KAMALA DAS AS A FEMINIST WRITER

Her candid autobiography reflects her multiple affairs, her bitter relationship with her husband, and many other hidden facts of her life. It has received controversial views because it contains candid discussions about the authorship of the quest. This reveals the traditional conservatism she lives by. She writes as a woman can. She is proud to be a woman. This is essentially the starting point for all forms of feminism. All feminist literature is based on the assumption that patriarchy is not a fact, but a constructible construct, a historical construct. Writers of feminist literature aim to break down this stereotype of society by eliminating all marginalities that are aimed solely at women. I believe that we are also interested in thoughts and feelings. Therefore, most male writers criticize women's writings as mere records of feelings. When women enter the world of language, they are placed in positions established by patriarchal societies. Gender-specific behaviors are learned cultural behaviors. What can I say when they ask me about my identity? I am androgynous, a living spirit that your dead language cannot explain. Verbs that survive only in the infinitive. Within dominant distance, they are always "off stage, off, over-representation, over being themselves." French feminist theorists such as Helen Cixous, and Luce It appeals to women writers to construct a language that affirms their subjectivity. According to Lacan, "Subjective identity has no authentic origin in the 'true' unified self. It begins with an illusion or a mirage". The image of women is a cultural and patriarchal construct. In his book *The Second Sex*, Simon de Beauvoir argues: It sees women as reserved, emotional, and weak, subordinating them to men.

MY STORY

Self-development A lingering sense of crisis permeates her story as she tries to forge an identity in her patriarchal environment. Her writings emphasize the dynamism of self-development, and the success of the movement transcends women's own wildest dreams. Three areas of desire - emotional, physical, and mental. And here, Kamala Das' work is structured to powerfully express her longings, frustration, sadness, happiness, and her unconscious realm. "Every time a woman stands up for herself, perhaps without knowing it or claiming it, she stands up for all women." - Maya Angelou Hats are language - "It's our curiosity Awakens the mind." She goes on to "mix the familiar, even the mundane, and the fundamentally unspeakable" (Revelation 10). For French feminists, there is a distinct 'scripture feminine or 'hidden signifier' language, that expresses what cannot be put into words, and what cannot be expressed

in a language structured to distinguish along these lines. can lead to sexual polarization. In this context, M.H. Siddiqi's essay "Feminism in the Works of Kamala Das, D.H. Lawrence, and Walt Whitman," said Kamala Das. Irigaray and Julia Kristeva emphasize the construction of positive sexual identities for women. Irigaray Feminine but decidedly unorthodox, it strengthened her reputation as an honest, vivacious but volatile poet. Kamala Das can be called a real writer. In her autobiography, *My Story*, Kamala wrote about how she felt neglected when she was a child. Both of her parents were busy in their way and could not take care of their children or make time for them. Kamala and her siblings lacked emotional support and parental care during childhood when their metabolic state needed it most. Women are said to conserve energy, so they are passive, conservative, sluggish, and stable. Kamala and her siblings were lacking in childhood when they needed emotional nourishment and parental care the most. He was not a loving character, so we grew up more or less neglected, feeling like neglected children in the social circle who ruined our youth, and a strong bond of love developed between us. Wheelbarrows when they made a begging round. The leper metaphor makes the reader aware of depressing loneliness. Loneliness is a state of mind that develops either an inferiority complex or a cynical outlook on life. But in the case of Kamala Das, it made her stronger, strong enough to protest all forms of injustice. I came. Moreover, the humiliation inflicted on local students seemed unfair and barbaric. Discrimination based on race and color hurt her pride. When her brother was brutally bullied at school in Europe, she became helpless and angry. Her brother was silent but scratched the boy's face without fear of consequences. She rebelled against colonial ideas of injustice, cruelty, and discrimination. the feeling that she has her She always bothered her. She couldn't find a suitable company. Her poems, which she wrote at the tender age of six, reflect her emotional state. The subject of her poem was "headless dolls". Seeing her headless doll made her very sad. She felt sorry for them because they had to stay like this forever. A doll is a metaphor for something important that is lost forever. "I was six years old and very sentimental. I wrote sad poems about dolls that lost their heads and were forever headless. Each of my poems made me cry. Her overwhelming sense of deprivation and joyful joy in growing up was reflected in her poetry. She bravely stood up to state-of-the-art neglect. She found a way to channel her emotional hunger in her poetry. Lack of parental love affects the child's psychological needs and needs. When she craved her mother's warmth and affection, she was unable to provide her child with the comfort she so desperately needed. Her need for her mothers nurturing and nurturing was so great that she even missed having a "full-time maid" in the house. She felt that Her deprivation made her feel bad as a result of the lack of understanding between her parents. It is easy to understand that they are biological parents who are unable to meet their child's emotional, psychological, and spiritual nutritional needs. I dared to break the habit of not calling by. She liked the bold spirit of others. She didn't like her mother's shyness. She understood that she was shy because she was born into a male-dominated society where men try their best to establish supremacy and sovereignty over women. She describes how her father imposed Gandhian principles on her mother shortly after her engagement, forcing her to remove all jewelry, without even asking for her consent. After the wedding he had her take off all her gold. Her person, except for the "Mangal Sutra". She must have appeared to be eating her widow's herbs, but she did not protest. This was the dire situation of a

woman in a position of subordination to men, a myriad aspect of partnerships between men and women in general, and between men and women in particular. When researching, she wants to find the perfect match for her intellectual and emotional life. She writes harder when she responds strongly to men, especially husbands and lovers. She talks about the constant conditions in Indian women's relationships. She describes a typical male-dominated family and arranged marriages where, unfortunately, "women" are seen as domesticated pets. She says: "You were going to tame the swallow and hold it in the long summer of your love, away from not only the harsh seasons and home, but also its nature, its urge to fly, its endless road. Empty" Women have always looked to men for their livelihoods, and never thought to protest the injustices they suffered. Because of their docile nature, "harmony within the home reigned," says Kamala.

No matter how great women's abilities are, they are inferior to men and must conform to patriarchal notions of gender relations and hierarchy. Her father's autocratic nature takes a new twist in her life when she decides to marry Kamala to an older man, Mr. Das. What she hated most was her father's authoritarian nature. Neither her mother nor her father cared about her feelings. She was very sad and unhappy because her life was no longer in her hands. It was planned and planned by her parents and relatives. She married Mr. Madava das when she was fifteen years old. This love of her for a 15-year-old boy was pure poetry. For her, it meant music, moonlight birdsong, and a bed of roses, a beautiful and sweet intimacy between a man and a woman.

CENTRAL INTEREST IN STORY

A central concern in Das' autobiography is the conflict between the loss of women's identity in a patriarchal society and the constant struggle to achieve it. When other writers failed to write the bitter truths of her private life, Das used their accounts to create a strong bond between the author and the reader. had a different character. Born into a historically unavoidable male-dominated society, she was sane enough to be aware of her surroundings very early in life. I wrote a sad poem about a doll who lost her head and had to remain headless forever. All my poems made me cry" ("My Story" by Feminist Revolution and Kamala). She wanted her husband to be soft, gentle, and kind. However, his rude and rough behavior hurt her greatly. She dreamed of her husband, who would be special and different. However, she was completely disillusioned because he was a very insensitive and very ordinary man. Her perception of her deprivation was so intense that she sought a surrogate parent from her husband, which led to many conflicts. Humiliation brings out the superficiality of the marital bond. Your soul rebels against the lack of real communication of emotional and spiritual connection. In marriage, a man's ego devours his wife's freedom. She wants to escape this predicament and fly away to explore the mysteries and treasures of life. Loss of identity and individuality makes them unsatisfied. She longs for her true love. Her search for pure love faded after she failed to find her emotional community with her husband to desire. Life is not what we expect. This is a shortage of women, and we are looking for support from male respondents in the early stages of life. As life's journey continues, they begin to sustain

themselves. This event is emphasized and was seen as a feminist aspect. Instead of calling it feminism, we can call it

THE MARRIAGE KNOT

It's Sensitive She considers her husband a great friend and a memorable old settler. It is a "spider" that stretches a magnificent web of admiration. A web of chaos is a contradiction like a net is a prison. It cannot be the object of confusion. She asks him to be kind. He also says he made them cologne instead of the elusive birds of prey in the poem. Similarly, Andrew Marvell is very cruel "to his shy wife" and affects his sleep in the morning. In the vision of the day, there are many strong men. She cruises the ocean in search of "other screens". Her neighbors are watching her when she is at this other man's house. She describes the taste of his mouth, the movements of his hands, and his most intimate physical relationship with her. She recognizes that our lives are really limited and that we pay a high price in life to get pleasure. He treats women as objects of desire. Humans have not improved for centuries.

Kamala Das claims that love and arbitrariness will last a while. In her view of Kamala das, there is a correlation that her attacks on men are part of love. Her husband gives her all the comfort or tries to make her forget that she (her wife) left her home and became her slave. The swallow has forgotten its flight instinct. Treated well, a slave forgets that he is a "slave". That's the trick. He was a selfish husband. She says all the lessons he taught were "himself." She also describes sex, which he claims is physically satisfying. The line "You called me a woman" is considered very provocative, implying that her husband is coercing his wife. Women take over the house. The scent is intrusive, powerful, and masculine. she says: "...is no more singing I don't dance anymore; my spirit is old A playhouse with all the lights out." (Tonight, This Savage Ritual) The cheerful mood disappeared in marriage. There is no song or dance to show love. She describes her mind as an old playhouse with no lights. Love comes in lethal doses. This potion afflicts her kind and loving spirit with poisonous and deadly doses. The last four lines of the poem are important. she says: "For love is Narcissus at the water's edge, possessed. With a lonely face she still has to ask The end, pure, total freedom, the mirror must be desired

A gentle night that breaks and turns off the water"

Kamala Das' marriage Kamala Das' rebellious

Spirit against male dominance and her feminism are expressed in several poems in addition to those already mentioned. As previously mentioned, Kamala Das is iconoclastic in her approach to marriage. She treats marriage as a cruel game for men. She brings her feminine ego to the fore as she sadly portrays that she lost her freedom through her marriage. She reveals the complexities of her inner pain inflicted on her by her husband. Her husband says he treated her like a "walkie-talkie" in this poem to warm her bed at night. Feeling that she has become a trained circus dog, she asks: "Where is my soul My soul, where is my taciturn tongue of desire?" A woman's complicity to her victim Kamala Das takes an unequal

path in her life and experiences her eternal lack of love from her husband and so-called lovers. Not only does she blame the man for bullying her, but she also feels guilty for the woman who is complicit in her victim's actions. I am a sinner I am a saint I am loved and betrayed

The: Birth of a 'new woman'

Braving all adversity, criticism, and protest, Kamala Das boldly expressed in the foreword to *My Her Story*: This turns out to be the 'new woman' in her autobiography, and the image of this 'new woman' is at odds with the image of a woman traditional society gives her. This "new woman" displays masculine indomitable courage and struggles to establish an identity on equal footing with men. Women like Das come forward to challenge male chauvinism. They dare to identify their true selves rather than conform to the false identity of "female" produced by a male-dominated society. Her penchant for establishing a different identity for herself sets her apart from other traditional women in society. said like this. Kamala Das presents a beautiful and apt example by describing her trials and tribulations, the ability to face and overcome the limitations of women striving for self-knowledge and self-actualization. An important aspect of her feminism is that it is possible to be whom you are without denying or stifling your femininity, Femininity and the pursuit of self-actualization are not mutually exclusive.

Conclusion

Undoubtedly, the female body, with prolonged exposure, blurs other factors of female identity, and Kamala's life and work are considered unconventional and unacceptable to traditional society. Results As an autobiography, this autobiography is the perfect vehicle for Kamala Das to assert herself and establish her subjective identity. trying to get out of life Through her autobiography, she advocates the need for women to be accepted as human beings. She wants society to understand that all women have a desire to establish themselves and identities and reach the pinnacle of joy and success in this world. Because it is built, it can also break and change. Therefore, women are just as capable as men and have every right to live a life of freedom and self-respect.

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