

## AN IN-DEPTH ANALYSIS OF KAMALA DAS'S INFLUENCE ON INDIAN ENGLISH LITERATURE

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### Abstract

The main sentence of the poem 'I arrived' by Kamala Das is, 'I am what I am.' She says she doesn't care about politics or who is the leader, but she knows all about all the politicians from Nehru to the present day. Her message read like she was trying to explain to everybody out there that it's not her fault that some things of her upbringing will be a part of her subconsciousness, whether she wants it or not. Kamala Das stands out as a prominent feminist figure of the post-colonial period. She wrote both in Malayalam (her maternal language) and in English too. Similarly, she followed a different pen name for Malayalam and English audiences and used Madhavi Kutty when she wrote in Malayalam and Kamala Das when she wrote in English. Modern Indian English poetry is enriched and beautified by her outstanding contributions, which have also earned her the honorific title "The Mother of Modern Indian English Poetry" for any reason. She has been attributed to the same level of knowledge as literary magnificence like Sylvia Plath because she unmask her feelings. On the day we are reminded of her birth, we also go back in time and see how this famous author has created a world of her own and is creative in every piece of writing. The great Kamala Das is perhaps the most prominent character in Indian English poetry. She is at the top of the list of sources of inspiration for Indian English poetry. In reality, The Times even conferred on her the title "mother of modern Indian English poetry" (www.timesonline.co.uk) in 2009. She wrote a total of three poems in order to highlight the fact that these politicians were sleeping and woke up in the same repetitive cycle of history. By humanising the lines, they are made more engaging for reading and fully understandable for listeners. Not the community of antiquity alone; time defined who they were. The essay is identified as a research work that stresses the significance of Sinha in Indian English poetics.

**Keywords:** *Kamala Das, Feminist, Poetry, Modern, Awards and Politics*

### Introduction

Through different creative elements, including novels, short stories, paintings, plays, poetry, autobiographies, sculpture, and many others, people use their art to express themselves, their emotions, sentiments, thoughts, perceptions, ideas of first or second importance, and reality. Sometimes experiencing an odd feeling at various stages of his life makes a man feel that these odd sensations somehow combine the insignificant and the profound, the quotidian and the esoteric, the fleeting and the eternal, during the many ups and downs in life, as human existence becomes increasingly more complicated. In other words, the agonizing question of life that more and more often raises its difficult head is being asked by, and is high on, the agenda of

every human being who is trying to make sense out of life in the context of accelerating scientific progress. The lives of people and their social and psychological aspects become more difficult than the prevailing challenges. When a woman is forced into such a revolting situation, there is little beauty in it; it is only as evil and painful from all the oppressive forces that manage it. Their social and family isolation creates a milieu of risks within which people perceive others as objects or targets.

The prisoner can't wait to find an escape to the world of freedom that sucks his mind into the stifling dungeon of oppression feelings. The women's rights movement spread around the world, and millions of women began battling inequalities and oppression, fighting and winning against the boundaries, expressing their inner feelings and speaking out about their opinions. Das, Along with the likes of Kamala Das a few women in India tried to take the bull by the chin and went on to discover and spread their identities. Against society's norms, what did Kamala Das design to violently that she didn't accept? What did she struggle with, or how did she overcome difficulties? How did the author deal with the rebuke he encountered down the line in the largely female Nair society? Would her poetry reflect the sordid realities, or would she be absorbed in her artistic works? And how was her new writing accepted in the feudal society, which includes poetry, autobiographical novels, and short works of art that some bathers considered vulgar, sexually explicit, and graphically displaying pornography? These questions are not new; the cultural integration aspect was already considered in the past. However, after the Bookman books that were released after her death, a reassessment and reevaluation will be necessary.

Besides, in the case of appreciating the hidden and deeper meanings that the author wished to convey, additional reading should be carried out again in a different context. Now and then, writers's creativity (dialogues, metaphors, etc.) is evident when the media report a news story or a newspaper piece. As a researcher, I was not only excited but also experienced Kamala Das, whose literature spans several decades. She is from the world to everyone; whoever she is, she is a bourgeois Kotoba of the goddess that she is, the queen of the world. However, she is a very famous writer from India who writes in both English and Malayalam, which is her native language.

The writer of English, Ms. Kamala Das, is considered one of the best Indian poets, and despite her stories and memoirs, which are what have made her famous all around India and especially in Kerala, The world introduced Kamala Das to the world as one of the popular Malayalam writers under the name "Madhavikkutty." Kamala Das, under the famous pen name "Madhavikkutty," started writing her poems, novels, and short stories in the 1950s. She came into the physical world as the daughter of V.M. Nair, who was a former managing editor of the most popular daily called Mathrubhumi, the Malayalam newspaper. Besides, she has Nalappatt Balamani Amma, the famous poet in Malayalam, as his mother. What we must acknowledge is that Kamala Das is, in her character analysis, possibly the first Hindu woman to unprecedentedly confine the psychological needs and sexual wants of Indian women at that time period, making her a role model of her time. Her life story being told in two simultaneously, but rival biopics just 10 years later will focus on various aspects of her life. The first case is a movie of Leena Manimekalai in Tamil, and the second is a Kamal movie that is in Malayalam, where Manju Warriar has the acting role of Kamala Das. This is really exciting to invite the author of one of the most influential words by an Indian woman writer.

This book has made it possible to gain more knowledge about the poet's daughter, Russell Jai Kumar's autobiographies, poems, and other writings. In fact, the City of Nun Changing Idea and Invention surprised a lot of people in 1969. It was of ladies, and so she could not keep the broken-time syndrome followed by her great uncle. The distraction of the daily chores of her household life left her so busy that it meant writing her stories only when night fell and the kids snoozed in their beds. Eventually, after she had done dicing vegetables and wiped all the dishes, Das would sit down at the kitchen table and begin to type on her laptop. Before she overtook illness, she suffered exhaustion and a feeling of a lack of liberty, so she used illness to make herself free. With any permission, she composed and worked hard at home despite a severe consequence. This resolute devotion itself made Kamala Das, a poetess of eminent class, an Indian. With her success in her career, her husband remained her most treasured and faithful fan. It was not at all a coincidence that these significantly dramatic changes occurred in Das only because Roshan was present around him all the time for three long years—Roshan, who had redoubled his passion to comply with his humble nature. For a moment, I felt sorry for her. In a way, her pride would be unshakable. No one there would ever be as happy or proud of me as she was. It is not only within the poem that Kamala Das achieves so much, but there are several other things she does. Because, in my judgement, regurgitation cannot take place, Kamala Devi persuades people to say, "I wanted me to fill as much as I was able to grow." And so Das has successfully made her entry into art, politics, and literature. It would mark a shift in focus, as after her unsuccessful run for parliament in 1984, she had been a syndicated writer but had enjoyed spectacular success.

One could make a case for the Remembrance of the Lust Queen of Malabar, the Memoir of a Friendship with Kamala Das, by the Canadian author Merrily Weisbord, who has been friends with Kamala Das for more than a decade, about the mellowing of her views on her life and writing as they had evolved to such a level that this process had become stable in her final years. Ms. Lavie never forgets seeing her friend grow as a child, as they have been having ongoing talks for 10 years. "My Story: An Autobiography" was published in India in 2011, which describes the author's metamorphosis while at the same time reflecting on the impact of the book written by her. "My Story: An Autobiography" shook the Indian literary community with its forthright She displayed her straight talk and openness in her memoir to such an extent that her readers were completely blown away. Ultimately, the combination of sharpness and friendliness in the story of Merrily Weisbord helps the audience get an insight into Kamala Das's head and heart. By being a part of what happened to Kamala Das and seeing how it affected her, she is forced to see life in a different light and approach her relationships differently. She begins to see her body of work as a different entity from herself and more as an instrument to express her thoughts and feelings.

The entire poem is a reflection of her feelings about poetry, which have been expressed briefly as her saying, "Poetry does not sell in this country (India)." Although her editorials weren't highly inclined earlier, today they are still open-minded. (different grammar structure applied) Kamala Das wrote on many topics, which include political issues as well as women's issues and child care. It is through wicked frankness rather than seemingly distort or disguise that Kamala Das raises the social taboo of women and the heat of love. She holds the opinion that some events falling into line constitute the essence of becoming a woman. Once more, Kamala extracts beauty from difficult moments by giving herself a voice, thus being truthful to herself as she reflects on women. Such a contradictory state of emotion can perhaps only occur in a full, careless rapture of love, while worry-some love seems to be no love at all. Just as the old tantric painters or sculptures did not pretend to hide the presence of the sensual appetites of the body, they instead celebrated and even eulogised all the beauty in the body. The topic intrinsic to her poetry is discussed in the poem "Love and Sex," which is written by Kamala Das. As Emmo expressed, the most important feeling that a woman possesses is love.

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She is craving for someone to love her so that she can experience a full feeling of love; however, she lies to herself when she believes that this kind of love should be so pure, but nevertheless, she feels disappointed and is angry. Her lines narrate not only her own suffering but also the magnitude of her dislike for males in society. Among all these, the world appears corrupted by the lack of love and the pervasiveness of males assaulting women sexually. Undoubtedly, it gets to the point where it turns into 'want' or 'sensual pleasure'. In her poetry, both love and sex dissatisfaction are the two key factors. Indeed, they made an aleatoric dance till it was dripping the blood coflates. Das 1965:10 Emblems of physical weakening and interior fret and aridity are the poem's metaphors for funeral imagery. The poetess is portrayed herself in necrology images to depict the eunuchs as a real tragedy. She expresses that "shemed halls with dim candlelight were thin in limbs and dry; like half-burned logs from funeral pyres, a drought and rottenness were in each of them." Perhaps the image of the eunuchs gives us the conception that they are the immortals undergoing suffrage, a picture of hell in which eternal damnation of 'half-burned logs from The figure of "In Love," which is, in turn, an allegory of the poet's plight as a woman, makes use of the searing summer heat as the backdrop for the tragedy of dispassionate love, which is incapable of providing satisfaction. "Surprise" is the title, but the poetess does not feel surprised in one way: the woman is not in love with him as she has her body, but rather she is in disgust or ruin. The poetess vividly renders her loathing of the recited philosophies using strong imagery.

## An overview of English-language Indian writing

Of particular importance here is that she was among the authors who, through their novels and poetry (Aren't they the same time referring to literature?) contributed a considerable deal to the increasing popularity of Indian literature in English abroad. Indian English began in British India (as English literature was referred to in that era.). At the present, there is a seed that has transformed into a gorgeous tree with the foliage, juices, and flowers of the season. These tropical fruits are processed and eaten, but not only. The British writers referred to coconuts, pineapples, bananas, etc. English writing from India is a vast subject and is not limited to a few topics. This highlights much of the quality and tells the story of the national identity of the Indian people, tradition, and social ideals. Some notable examples of literature are ancient texts such as the Vedas and Puranas, and some other texts like the modern novel *A Suitable Bride*. The identity of "Indian Writing in English" spans numerous subject areas. Though this writing might still uphold the Indian culture, way of thinking, and customs, it might also depict the history of India and that of the Indian residents abroad through lifestyle depictions of living in India and overseas. Indian English fiction has been trending towards telling their daily stories of current matters. By the same token, Indian English books are read even by Americans and British critics. For instance, Professor M.K. Naik points out that "prose fiction is one of the most wonderful products of the English education of India," even though novels as we know them today were introduced into the country from the west, though it may have been the original discovery and home of storytelling. Now, Indian English literature has embraced the modern Indian experience by telling the stories of the hardships of the Indian daily.

Indian English books have gotten commentators and reviewers from literally across the world, often Americans and from the UK. Prof. M. K. Naik is of the view that though mythic narratives may have originated in India, the novel in its modern form was brought to India through the West. He argues that one of the most significant contributions of the English education system is prose fiction, which has been absorbed by non-native writers. Everything proceeded just as they had predicted: the seeds (regardless of which kind) sprouted early, and legs (equally sized) followed the track. On and on, they tended to their beloved garden splendour: Tagore the Bard, Sri Aurobindo the Sage, Narayan, the Ramayana man, Rao, the Rajput rebel, oh my precious garden... In the present instant, a number of writers who are fighting on the front lines and winning many of the awards and prizes both at home and abroad are defending their rights. Indian culture in English has come to be a form of Indian voice and a unique new culture, as India often moves into the vast sea of genius beings instead of just a sole spark of flair. Indian authors, poets, essayists, and dramatists have astonishingly added invaluable planks to the great world literature long before their country got its independence. Secondly, while Indian English writing mainly occupied a modest status, it has, however, shaped up considerably today, both within and outside India. Although it is still young, it has proved strong enough to be acknowledged within the literary world. Humanising sentence: Indian writing in English not only talks about a variety of topics but also brings a new perspective to new and old topics. Even now, this writing depicts not only educated people but also provides a detailed picture of Indian culture, customs, and social values and also presents the whole Indian history through the lives of Indians living in India and around the world. Along this way, present-day Indian English

fiction seeks to provide a tale of the life lived in today's world and the experiences that Indians have with contemporary issues. Being true to the time and place, an Indian book portraying the *creme du la creme*, or the grime of Indian subculture, is appreciated by reviewers and commentators from both the United States and England. Prof .M .K Naik observes that "prose fiction is one of the most notable gifts of English education to India," despite the fact that "the novel as we know it today was an importation from the west," even though India was likely the birthplace of storytelling.

### **Early Days:**

Kamala Das's date of birth is March 31, 1934. Her early years were split between her family's Malabar, Kerala, ancestral home and Calcutta, where her father was sent on business. Kamala Das comes from a respectable family; they are among the Kerala philosophers. His mother, Balamani Amma, was a renowned poet, and his elder uncle, Nalapat Narayan Menon, was a renowned writer. Das's book says he had a very cultural upbringing. As a young girl, seeing her elders actively involved in their work, she first gravitated towards writing. At the age of six, he started a handwriting magazine. He composed "a sad poem about dolls that have lost their heads and are going to remain headless forever," and his brother drew the melodies. In his old age, he and his brother founded a children's theatre that produced plays such as Victor Hugo's *Les Misérables* and Kalidasa's *Sakuntala*, among others. The concert was held in the courtyard of their ancestral home, and the entire town was invited to join.

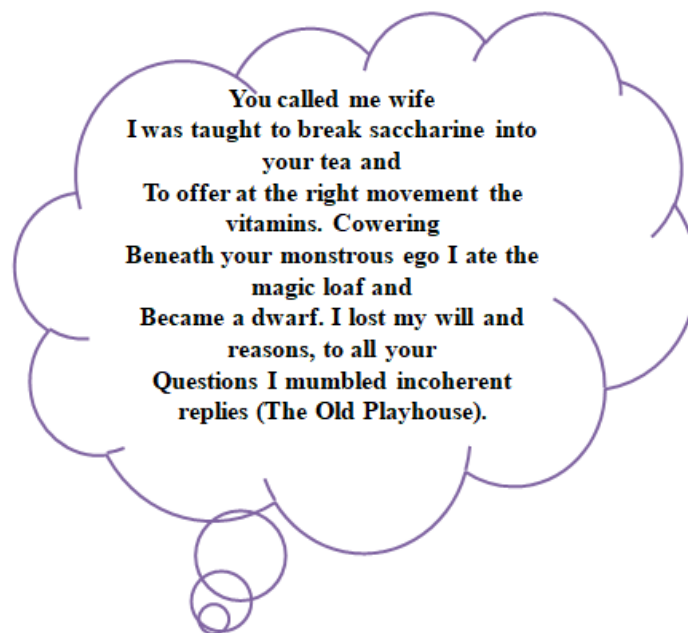
### **Beginning writing and the challenges of a woman writer:**

At the age of fifteen, she married Madhav Das, an employee of the Reserve Bank of India (RBI), and moved to Bombay. At a very young age, she had to learn how to meet the expectations of her family, her husband, and society with the demands of her "responsibility" as a wife-mother. According to the author, a woman cannot be a successful writer at that time unless she first establishes herself as a suitable wife and mother. And that will take a long time. That would have to wait until later in life. There was no way I could wait. I was impatient. As a result, I started writing at a young age. Or maybe I was just lucky. My husband was pleased that I tried to increase the family's income. So I got permission from him to write at night. After finishing all the chores, feeding the children, and cleaning the kitchen, I was allowed to stay until the next day. And it affected my health. Through her poetry, she sought to give voice to a generation of women who were bound to the home and thought of as commodities to be traded for marriage. She depicted women in her poetry as having human qualities and expressed that they were equal to men in their feelings, sorrows, and desires.

### **IWE and Indian Women Writers:**

In the 20th century, women's writing was seen as a powerful medium for conveying messages of modernity and feminism. In the last 20 years, feminist literature has enjoyed exceptional success in Indian English literature. Now, there is a generation of Western women writers who are well-

educated and well-off. Their writing touches on long-standing issues in society as well as issues that are immediately relevant to women today. Publishers believe these women writers have used headlines and aggressive advertising to keep books alive. They are quite frank when describing the whole female experience. Their writing gives us a glimpse into the mysterious and elusive female psyche. Most of these books explore the psychological hardships of the unhappy housewife. Kamala Das laments that women's desires, goals, uniqueness, and even frustrations are not considered. The ego, the greed of egoism, holds all its captives. Kamala Das is arrested and imprisoned under such appalling conditions. Women are often excluded and discriminated against in society. Kamala Das laments that women's desires, goals, uniqueness, and even frustrations are not considered. Ego, pride, and greed hold them all in thrall. Kamala Das is arrested and imprisoned under such appalling conditions. Women are often excluded and discriminated against in society. Their work at home is not considered remarkable. They lack access to basic medical and educational resources. She opposes the inferiority of women because of men; their work in the home is not considered wonderful. They lack access to basic medical and educational resources. She fights the dwarfism of women caused by men.



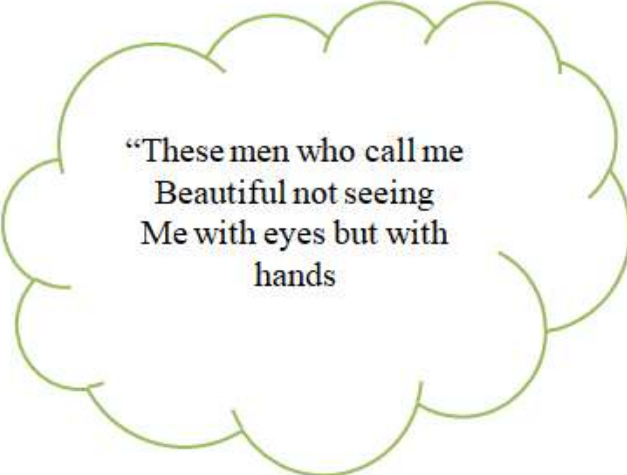
In her memoir, *My Story*, she details her situation, writing, "I took a housekeeping job and worked in the hot afternoons, darning and sewing buttons on our old clothes. In the evenings.", I brought Snags and my husband food for tea. My soul escapes this trapp!" was screaming while I was busy with tedious housekeeping. According to Kamala Das, since men dominate and rule society, it is expected that women will behave in a certain way. It tries not to protect women engaged in marriage and parenthood who have reached their full potential. As a result, women become dependent on men and get rich, neglecting themselves. Kamala Das wants to eradicate the archaic mentality of Indian civilization. In an essay titled "Why Not," She Beats One



Husband seems to act as an unofficial for the Indian version of the women's liberation movement.

Her desire stems from the anger and pain that being a woman has caused her throughout her life. Through her bold advocacy, Kamala Das thus demonstrates how outdated beliefs can hinder a person's emotional and intellectual growth. She is in such a rebellious mood against traditional society that she wonders if she is happy with her responsibilities as a wife and woman—is this, well, a happy submissive man to you? The world is full of opportunities beyond its six-foot size, so it's time to reclaim your life. He seems to want to teach women independence and individuality. His goal is to free them from the constraints of civilization. In the song "Sunshine Cat," she talks about nasty men who treat women like toys in the same way. Such elephants embrace him; so does her husband. No longer hot and strange, her husband abandons her when the Life Writer arrives. Thus, in the words of Kamala Das, love is the integration of the soul within the body and the sexual experience beyond sex. He learns with difficulty that in any romantic relationship, his body is welcomed at the expense of his soul. "My actions have not been sexualized," she admits. I am a slow person. I have had enough partner sex. Instead, I longed for something else (my word). She wants her husband to be her soul mate—one who will value her body and soul equally. "I expected him to take me in his arms, caress my face, my hair, my hands, and whisper love words." I had assumed he would pick up Hindi once he entered a relationship.

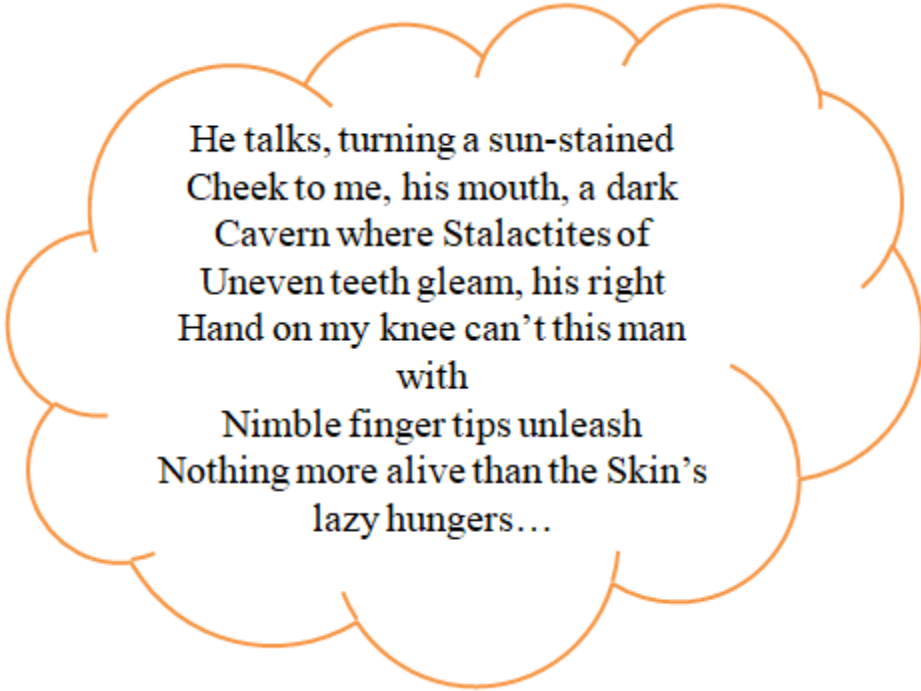
Emotions in women The speaker is Kamala Das, a singer. Kamala Das defies social norms and boundaries to subordinate women in a male-dominated society. She has a feminine feel. R.R.S. Kamala Das's sentiment is a woman's sentiment, and she doesn't hesitate to talk about the pain she has endured in a society created by the majority and lacking in sentimentality, says Lyongar, who, through her poetry, reveals an inner self-awareness that is hard to express. The way a woman views herself is very different for her. Men see women more as toys or objects than emotional beings.



“These men who call me  
Beautiful not seeing  
Me with eyes but with  
hands

He is a criminal who opposes all social norms, customs, and traditions. He could not be satisfied in love, which made him a social rebel. His poetry and life are always extraordinary. She embodies all the pain she has experienced as a woman throughout her life. "This issue of finances really stems from the control he thinks he has over individual lives," Lyinger says. She is herself, always just herself. She challenged the traditional stereotypes and established ideals in her poetry and maintained the way of life marked by modern abstract, fearful thoughts. Her poetry is clear and true; for a woman, it is emotional.

Images and metaphors in Kamala Das's poetry: In poetry, imagery is the use of words to describe an image. It is a tool for creating an authentic and vivid experience of life. Poets who have difficulty forming a clear picture fail in their work. It engages the senses, accurately describes its experiences, and is perceived as a vivid and vivid portrait of life. An important aspect of the "imaging" process is the skillful use of metaphor. Symbols are used to indicate something other than what the object physically means. Examples of symbols include contrast, metaphor, and "image-making," or intensifying emotions. The result of a creative vibrational vision of reality is a powerful mechanism. Useless art has no meaning at all, just as flowers have no fragrance. Whatever the depth and profundity of the concept, its contribution to imagery, symbolism, and patterns is not widely understood. These poets inspired Kamala Das to use figurative and figurative techniques to make his poetry precise, powerful, and concise. Kamala Das communicates logically and easily. She communicates with her readers through her personal stance and her feelings through her writing. Here lies its uniqueness and originality. There are no designs, designs, or complexities. Her vocabulary has more expressive possibilities than heat and light because she uses symbols to denote the common and known. Some things that are common in Ms. In Das's poetry, there are houses and windows, cremation and cremation, nature, human bodies, sex, and the sea. While the male body is a source of corruption and exploitation, the female body is a repository of beauty and chastity that is fully exploited. In "The Freaks," the poetess skillfully examines the psyche of men.



He talks, turning a sun-stained  
Cheek to me, his mouth, a dark  
Cavern where Stalactites of  
Uneven teeth gleam, his right  
Hand on my knee can't this man  
with  
Nimble finger tips unleash  
Nothing more alive than the Skin's  
lazy hungers...

Male physiology depicts its horror and ugliness. It is presented as unproductive and dangerous. Usually a boyfriend finds his lover attractive, but in this case, the woman finds him unattractive. His cheeks are sunburnt and so dark that his lips sometimes remind him of the craggy growth of cave roofs. The crude images here reflect his denial and a mindset based on denial. His masculinity represents a rebellion against ego and authority. She reveals the emotional fertility and emptiness of her marriage and the intensity of her grief as a woman who had to submit to a man she considered repulsive, with whom she had absolutely no emotional connection, and her husband, who claimed to have a forced relationship. He admires and knows the radiance and beauty of the human body, but as mentioned earlier, it seems to conflict with his desires. He also knows that human flesh is prone to decay, and this knowledge informs his images.

## Conclusion

It can be safely said that many images and symbols are skillfully used in the poetry of Kamaladas. His graphics aren't that pretty, but they work. They are more embracing and accepting when appropriate knowledge is used. When it comes to creating images and symbols, he sometimes finds it difficult, so he uses this method. Formerly known as Kamala Das, Kamala Suraiyya was an important Indian English poet and literary critic, besides being a famous Malayalam writer from Kerala, India. His fame in Kerala emerged mostly in autobiographies and short stories, but his English books, written under the pen name Kamala Das, are best known for their violent and personal poetry and graphic biographies. His treatment of female sexuality in his writing was realistic, honest, and unimpeachable, making him the iconoclast of his time. In

other words, he picks up the line between overt sexuality, ridicule, and overt notoriety. It is widely praised by critics for its bold statements, lucid exposition, and free handling of sex and romance. There is nothing new in what he wrote. Kamala is one of many writers who have already begun their search for an easier name. She can also call her husband a jerk, scold him, chastise him, and criticise him for being a womanizer. She has a bit of a tomboyish side. He wants to dress like the people at D.H. Lawrence's March of the Foxes. He understands the concepts of union and separation, love and sex, give and take, attraction, and aversion. His poetry is enthralling, sensual, magnetic, and romantic, but what really makes his poems amazing is the erotic fulfilment expressed in them.

I also love watching his eunuch dance for musical reasons. Nothing of the kind would diminish his voice spiritually. Everything in Kamala Das's poetry is intense, hyper-sexual, physical, and erotic, except for sex and a spouse. It was very foolish to send more titles to Kamala's poetry instead of other marginalised and unappreciated Indian English writers. Giving the impression of a nervous hippie chicken, he chatters in a strange, stoned manner. That's gipsy life. Pt. Ravi Shankar is praised, but it doesn't say much about him that Annapurna Devi was founded in the same way. Kamala has now gone the Laxman route. He is not the most polite husband, but we are generally pleased to hear from him, and he never stops complaining. Since it is all about love and sex, some say that he sometimes appears to be involved in these things in an inappropriate way. From another perspective, he disapproves of sexual relationships; rather, it refers to female desire in society. His critique of prevailing social structures turns him into a "rebel." Seeking independence and individuality, her suffering femininity goes to emotional nerves. Traditionally, her traditional identity does not always completely abandon her as a conventional wife.

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