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Crime In The Form Of Exploitation Of Women In The Works Of Kamala Das

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Abstract: 'Female' is a new version that allows women to explore themselves. Women struggle under hurtful situations, and they successfully reach a level when they do not need assistance. However, the world does not sustain itself in this way. Men need women, so women need men. They need each other to maintain themselves in the universe. They are mutually dependent. But none can dominate any; this must be the rule that exists. Our government has rigorously worked to invent fundamental rights that give equality to both the sexes, but the conditions get different. There are still several inequalities that exist between the genders. Even today, women are considered distorted, mentally disabled, and physically and domestically tortured. It is also a crime in the form of the exploitation of women.

We all know how women perform so ably in all the spheres. They work with high responsibilities; however, they receive no awards as men receive. Women exist as worse and men as superior. This research focuses on analysing women's role in society, their miserable conditions, and how they are subjugated to an extent. Even in the 21st century in India, male dominance is witnessed. Our governments, schools, institutions and firms have regulated many laws to avoid ill practices against women; atrocity does not end towards women even then. This research also analyses why the situation does not improve and what other desideratum is needed to give equal freedom and rights to women.

Keywords: Feminism, Inferiority complex, Gender, Inequalities, Male dominance, Exploitation, Crime

Introduction

Literature means didacticism. We get insightful messages through reading literature that help us identify life's philosophy. It guides us on which road to take. It has suggested what is excellent or evil since its inception as literature. Literature shows us the rightful journey of life. It teaches us how we can realise that we lack something and how we can emancipate ourselves. No doubt, literature plays a vital role in the lives of women. They read literature, learn, and practise if literary texts liberate them. If we talk about older times, women did not have the right to educate themselves. Male dominance marred the existence of women. The women were considered only objects. Gradually, women struggled to read and learn. They read in their homes, realised their powers, and started raising their voices about their rights. They moved out to study in educational institutions, ideated their powerful images through reading literature, and then feminist movement came into existence. The movement aimed to refute and reject dominance and sexism against women.

Many feminists arose and expressed their strong viewpoints against the oppression of women. This research focuses on the works of Kamla Das uttering the causes of women. Kamala Das, also known as Kamala Surayya, was a prominent Indian poet, author, and feminist. She explored womanhood as a complete individual identity and a gender that exists upon the earth, with particular reference to the women in India in the 21st century. Womanhood is the noble trait that indicates a woman is a gender that bestows humanity with new life and family. She does every chore with a pleasant acceptance, which does not mean that she accepts suffering. A woman performs complicated and multiple roles in her life. In household tasks, she sustains her family on her shoulders. A woman manages household work, rears their children, and looks after the needs of the family members; all are challenging for a homemaker. But unfortunately, these responsibilities are not accepted as work for a woman in Indian society. This is sheer exploitation of a woman. Let's first discuss the writer Kamala Das to estimate the condition of women in the 21st century.

Kamala Das explores the theme of feminism. She advocates equal rights for women. She states that freedom is the most crucial part of a woman's ability to develop her thinking. She also shows what the role of men should be in helping women emancipate. Kamala Das challenged cultural standards and promoted women's rights while exploring various facets of womanhood and feminism through her writing. Kamala Das was not hesitant to discuss openly sexuality, desire, and her experiences in a patriarchal society—all sensitive facets of a woman's life. In addressing the existing standards of secrecy and shame connected with female sexuality, she empowered women to be more honest about their thoughts and desires by shattering the hush surrounding these matters. Kamala Das demonstrated a strong sense of female subjectivity and agency in both her poetry and prose. She fought for her right to independence and self-expression by refusing to be constrained by conventional gender roles. Her writings inspired women to take control of their lives and exercise choice. The patriarchal system that silenced women's voices was criticised by Kamala Das. She emphasised the gender roles' oppressive character, the imbalance of power, and the little chances offered to women. She advocated for greater gender equality and contested the prevalent, male-centric narrative by bringing these issues to light.

Kamala Das frequently examined the difficulties of defining one's identity and the quest to live up to social standards. Her writings inspired women to accept their actual selves, unencumbered by social standards, and to feel at ease in their own flesh. Kamala Das described love and relationships in her poems with an unflinching honesty. She discussed the suffering, ardour, and vulnerabilities associated with love in her writings. By doing this, she questioned romanticised ideas about love and relationships and provided a more accurate and accessible portrayal. The role of women as mothers and the difficulties they have in juggling personal aspirations with family obligations were other topics covered by Kamala Das. She questioned the social expectations of mothers and advocated for a more sympathetic and encouraging view of parenthood. Though she wrote mostly about womanhood, Kamala Das acknowledged that women's lives are shaped by a variety of overlapping identities and did touch on caste, class, and religious issues. Her art became more inclusive and pertinent to a wider audience as a result of her intersectional perspective.

Her autobiography, *My Story*, shows how a man exploits a woman only to fulfil his desires. She has no right to resist his wishes, even if she is mentally unprepared or physically disabled. She explains the relationship between husband and wife. She explains that women sacrifice many things in their lives to sustain families, but men never do. She talks about her writing style in her *story*.

*There were no more
Words left, all words lay
Imprisoned
In the ageing arms of
Night. In Darkness
we grew, as in Silence
We sang, each note rising Out of Sea,
out of the wind, out of the earth
and out of reach sad night like an ache*

Womanhood is the noble trait that indicates a woman is a gender that bestows humanity with new life and family. She does every chore with a pleasant acceptance, which does not mean that she accepts suffering. Women perform challenging and multiple roles in life. In household tasks, they sustain their families on their shoulders, from scrubbing, cooking, washing, and mending. A woman manages household work as well as rearing their children, satisfying her husband, working at home for the family, and looking after the needs of the family members, all of which are challenging for a homemaker. But unfortunately, these responsibilities are not accepted as work for a woman in Indian society. This is a work of exploitation for a woman.

In her *Introduction*, she explores the theme of feminism. She advocates equal rights for women. She states that freedom is critical for a woman to develop her thinking. She also shows what the role of men should be in helping women emancipate.

Summer in Calcutta is a collection of her poems. There are approximately fifty poems in this collection. And all the lyrics explain the relationship between men and women. It discusses the exploitation of women by men in all spheres of life. She says it is a crime to suppress the rights of women.

The Old Playhouse also depicts feminine sensibility. In this, she revolts against her husband's behaviour towards her. She says that he wants to fulfil his lustful feelings.

The Sunshine Cat describes her husband as a cowardly man and a selfish person who exploits her only for his thirst for sex. To keep her company, he treats her as a prisoner with only a yellow cat (or a streak of sunshine).

In her poem *The Conflagration*, she admonishes the woman for thinking that her function is not only to recumbent beneath a man to satisfy his lust but also her desires.

K. Satchidanandan, in his work *Relocating My Story*, says in her autobiography that she writes very honestly about her personal life. Even she writes about sexuality in a comprehensive manner. This type of writing in a male-dominated society was a genuine source of inner strength for a woman. The writer concludes in his book, "I cannot think of any other Indian autobiography that so honestly captures a woman's inner life in all its sad solitude, its desperate longing for real love and its desire for transcendence, its tumult of colours, and its turbulent poetry" **N. M. Maghokar**, in his work *Feminine Sensibility & Rebellion in Kamala Das' Poetry*, described Kamala Das as a poet for women who want an ambiguous, emotional woman in a male-dominated society. She is genuinely indigent about living in a society where a woman struggles and falls under oppressive inequality and hierarchical chauvinism in her poetry. Kamala Das's poems give a blunt and straightforward image of a woman's consciousness. In Indo-Anglian poetry, Kamala Das, the founder of female sexual freedom, is the pointing point of a naked lady.

A Facebook post (May 2011) by Kusha Chandra Pradhan focuses on the different literary methods and methodologies used by Kamala Das to encourage bold and straightforward sentences in her poetry. Chandra Pradhan is well appreciated for her presence as a poet with a simple feminine gesture. Her poetry is full of strong communication and primarily focuses on the deteriorating connection between a man and a woman. The plain usage of her language pierces the reader's heart and gives birth to a vulnerable trigger. The confessional form of speech honours her poetry as a voice of conflict and rebellion. (Translated from England, 2011)

Kamala Das's poetry, including her longing to remain close to her birthplace, her home village, and her songs, is clarified by Anisur Rahman in his article Poetry on Kamala Das. "Her poems are described as a cluster of emotional relationships. Her symbols come from Indian culture."

Major Concerns for the Women in the Works of Kamala Das

- Discovery of female traditions of writing and what they write about females and their identities. Analysing women's reports from their perspective to see how their work differs from those of men
- To observe long-standing oppression of women, physical violence, mental torture, and social inequalities. To read the evolution of the literary works written by women, especially in India.
- to interpret the feminist thinkers who initiated the practise of providing equal status and equal rights to women.
- to understand the narrative structures in the works of Kamala Das that portray female conditions in the present time, especially in 21st century India, and how they raise their voice against exploitation by the patriarchal system.
- to uncover why women, despite having all rights, are exploited. In the 21st century, in India, women have become stronger than before. They have more rights to do anything, live in a loving relationship, and have the freedom to live alone, yet there are unending crimes taking place against women like rape, divorce, dowry, burning alive, and many more. For this, it reads laws, articles, and fundamental rights. Social revolutions based on women's rights during this time have forced the Indian government to execute laws to bring equality among all genders.
- to observe what changes should be made in the laws for women so that their lives become safer and more equal.

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