

CRITICAL REVIEW ON WORKS OF KAMALA DAS AND ADRIENNE RICH

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Abstract:

Adrienne Rich and Kamala Das's evenness transforms into a female protagonist as they meet their creative selves. Marxism holds that dialectical materialism is based on the idea that the natural world is evolving and that new aspects of being emerge at different phases of this evolution. Poetry by Adrienne Rich and Kamala Das expresses the breadth and intricacy of the inner panorama rather than the outside world. In this article, critical review on works of Kamala Das and Adrienne Rich has been discussed.

Keywords: Kamala Das, Adrienne Rich, Works

INTRODUCTION:

The specific dialectic concept reveals itself when Kamala Das and Adrienne Rich show extra issue for the evenness in addition to sexuality. They themselves begin to be female protagonist character and additionally, they need to be examined to be a particular and finally stand for the typical female

an overall girly character: a centre of human origins in addition to development but unfortunately marginalized a source of love, affection, and interest but deprived of it.

CRITICAL REVIEW OF LITERATURE:

S. Nisha (2022). My Story: A Feministic Perspective: A Study of Kamala Das, groundbreaking English-language poetry by an Indian poet, describes the writer Kamala Das's persona with particular reference to her autobiography, MY STORY. My narrative provides an insight into the occasions and influences that molded Kamala Das' life and convictions. In order to express her opinions and fend off the taunts of a culture ruled by men, Kamala Das exhibits bravery and audacity. Her life is a contentious, open book. Her parents were painters, but she was the type of child who rebelled against colonial notions of cruelty, injustice, and discrimination from a young age. Her early years were characterized by isolation. She hates her husband's cold, uncaring attitude and her father's dictatorial ways. Her memoirs claim that their turbulent marriage is marked by a mismatch in her levels of sexual desire. She talks about how her body was "not ready for love" and how horrible her first night of marriage was. As a poet, Kamala Das allows herself to explore the depths of her thoughts and shares her emotional self-disclosure with the reader. She claimed, "Her mind resisted and yelled, 'Get out of this trap, run!'" as she worked on monotonous housework.

Monush R Marak (2021). The purpose of the essay is to highlight Kamala Das's feminist perspective in the poem "The Old Playhouse." The poem is a representation of the speaker, who expresses through self-expression her psychological perceptions of oppression as a woman in a patriarchal culture, gender stereotypes, and her need for privacy and creativity. Das portrays the objectification of women who are imprisoned as the exclusive property of men, confined to the four corners of the house, and whose inner yearning to fly and be nurtured is disregarded in a society dominated by men, as well as the demands for intellectual space for women to follow their life goals. The poem is the victim of silent oppression in a patriarchal culture, giving expression to the unspoken inner feelings of the lady.

Mathpati, Sudhir. (2020) In fact, Kamala Das is viewed as one of the reprints of Indo Anglian Poetry. With this context, as far as autobiographical functions or maybe poetry is worried, she's received an extremely enormous spot of the chain of Indo Anglian Poets. The real brand of her is Madhavi Kutty. She was created on 31st March 1934 at Punnayarkulam in the coastal region of Malabar of the state of Kerala and died on 31st May 2009 in Pune, Maharashtra. When one tries to introspect her family history it's discovered she is in the hands of a really standard as well as conventional family and I believe this's the really essential as well as apparent component as far as her writing is involved. Since her whole penning hardly ever shows the identity type that she is in the hands of an extremely standard sort of orthodox family as the writing of her in addition to especially poetry is unusual and unconventional completely. Furthermore, it finds very rebelling and shocking comparing it to the household in which she born as well as grown up. Her marital living even became very troubled & unhappy due to failure in mutual understanding between herself as well as the husband of her. In several of the poem of her she rightly described the mindset of the husband of her towards sex and love. The husband of her failed to provide the religious love of her and hence she may have turned towards the extra marital affair. Actually, it takes place due to their various approached towards marriage as well as love. She used to believe that the marriage is a type of connection which highly includes the spiritual and emotional attachments and she believes that the husband of her doesn't think so. For him, sex is actually a type of ways of getting actual physical enjoyment and then absolutely nothing better. All of these elements which she encountered through the youth of her to adulthood have been rightly reflected through the writings of her.

Saripelli, Sushma & Padmaja, C. (2019). An effort to examine Kamala Das's poems from an eco-feminist point of view is created. The love of her isn't typical or even widespread and the stream of her of sexism isn't just philial. Das' obsessions with sea record, trees, seasons, birds, and insects the identification of her with nature. The battle of her against gender atrocities crosses the standard types of feminism. The fight of her for the complete emancipation of females is actually shown in the poetry of her in modest proportions, obscured by lots of expressions of love, gender emotions as well as sex. The detailed fight of feminism against male oriented social system is

actually termed 'ecofeminism' in the literary planet. Efforts are designed studying the poetry of her and elicit examples to qualify the eco-feministic concerns in Kamala Das' poetry.

Raslan, Usama. (2019). The existing papers provides a relative feminist reading of the American poet Adrienne Rich as well as the Egyptian poet Fatima Naoot. It is designed at analyzing both Rich's as well as Naoot's poetry in phrases of feminist criticism demonstrated especially in Beauvoir as well as Millett's theory of patriarchy. The collections at which the poems under review are actually selected are actually Rich's the Fact of a Doorframe: Poems Selected and New, 1950-1984 (2002), and Naoot's- A Bottle of Glue (2007). The selected poems are actually Rich's Aunt Jennifer's Tigers, An Unsaid Word, and Power, and Naoot's The Cock's Crest, A Goose, and Isis. The evaluation of the poems motivates one to infer 3 important points about the poetic achievement of both poets. For starters, patriarchy is actually a male programming engineered by way of the man to subdue as well as decentralize the female by managing the latter like she was a sexed being, or perhaps quite the inessential additional. Next, this particular inferior position of female motivates Rich and Naoot to integrate Beauvoir as well as Millett's theory of patriarchy in the verse of theirs. To be able to accomplish this objective, both poets set up a poetic vision in phrases of which they portray just how patriarch marginalizes as well as subordinate's female. Finally, the good reading to the selected parts denotes they rotate around the systematized oppression of females. This kind of is actually the widespread theme of Rich and Naoot's verse.

Rajamani, R.Bakayaraj (2018) Feminist is simply too intricate expression to encapsulate inside a certain one line description. Put simply, it is able to possibly be said that Feminism hasn't been identified in any accurate fashion. In a nutshell, feminism doesn't have a certain label or maybe characterization of any sort and this is perfectly expressed by Alice Jardine, yet in a broadly laid view it's an intentionally organized stand against patriarchal exploitation of an effort and any kind to recover a female identity as well as selfhood lost by time. For a good inference of feminism, it can be translated as bid to extend membership in universal human nature, thereby increasing eligibility for rights that are human, to that group of 'being' named 'woman'.

Demir, Ayse. (2017) the literary works of American literature embraces a selection of topics plus motifs as a result of the cultural enrichment of the society itself. The range of nations is actually

recognized as something odd to the American society since all of the individuals under the title of America carry the subject matters of theirs, perspectives and colors together with them to the literature too. Because it's commonly recognized that literature is actually the manifestation of life that is real, it allows us think that the cultural, social and ethnic history of the writers as well as poets can effortlessly be traced in literary works. Even though attempting to discover each of those reflections is actually like capturing a hand filled with the rushing river, there certainly are a few specific distinctive features and several typical components that the literary individuals make use of in the functions of theirs. The myths/mythical pictures are actually among these literary devices; either poetry or maybe prose, these are utilized by virtually anybody who deals with literature. This particular study is actually targeted at analyzing the mythical female figure of detail combined with examples from Adrienne Rich's poem, Planetarium in contemporary American poetry.

Anupam Soni (2017). In the actually changing and ever evolving truth of life, the condition of female all of the planet and especially in the Indian continent has undergone phenomenal and rapid change. Female's past continues to be a pathetic one, governed as well as determined by male standards. Inching towards future, she's been successful to an excellent extent, although not completely, to separate the fetters of her oppression and servility and prove the worth of her to the world. The earth has begun seeing the worth competence of theirs.

Fleih et al. (2016). An imitation of the literary types & modes of expression of the fantastic writers in the post-World War II was the criterion of achievement for any female or male writer. The conventions of T. S W and Eliot. H. Auden influenced the poetics as well as thought of the younger generation poets. For instance, Adrienne Rich (1929-2012) was an ardent disciple of the conventions in the early profession of her. She was affected by the phallogocentric discourse of subject development. She followed this man-made discourse to be recognized to the literary circle like an effective female writer, though she recognized this discourse did not assist females of the expression of the female voices of theirs. This particular analysis explores the failure of the phallogocentric strategies as well as modes of writing in the expression of Rich's female voice in *An Unsaid Word* (1951). The study is actually conducted at the light of Lacanian Symbolic system of identification. The study concludes that Lacanian system of identification was behind the

distortions of meanings associated with females as well as the failure of the symbolic order of the self-expression of Rich's female character in the poem of her An Unsaid Word.

Charyulu, Gomatam. (2015). Kamala Das's poetry expresses chiefly of love, the betrayal of its, as well as the consequent anguish. The audience of her sympathetically responded to the frankness of her with regard to sexual matters. The premature poetry of her mirrored fierce originality, daring images, exploration of female sexuality, and extremely personal vocal. Most of them lamented for the shortage of interest to craftsmanship as well as structure of the poetry of her. It's known as a result of the reading of the poetry of her which she led an unhappy, disappointed living much from the youth of her a target of patriarchal prejudices as well as discrimination. For the examination of mine, I took her really works as Summer in Calcutta (1965), The Descendants (1967), The Old Playhouse along with other Poems (1973), Collected Poems I (1984), The very best of Kamala Das (1991) and Just the Soul Understands how to Sing (1996). In fact, they're praiseworthy for the versatile exposure of theirs so including the scholars like Devindra Kohli, Eunice de Souza, A host and sunil Kumar of others find a great feminist imagery in the poetry of her, focusing on issues of marriage, difficulties in motherhood, female's connection in manners that are different, as well as the roles women in traditional Indian society.

Nambiar, Rakesh. (2015) The topic of this article is actually capturing the voice of girly sensibilities as well as confessionality of females' poets as well as the poetry of theirs; even though the article is designed to choose 2 female writers Kamala Das (1934-2009) and Imtiaz Dharker (1954) for the abridgement of this particular analysis. Kamala Das and Imtiaz Dharker represent that portion of the feminine sensibility, through the poetry of theirs, which arouses a distinct type of curiosity as well as person identification with the readers. The mystical flavour of feminine problems, they lay empty, and the identities they portray brings out the complexities of becoming a female. Though their works depict the predicament of the self, additionally, they problematize the planet of males and their polarized narratives. The poetic phrase of fantasia by males & females are radically different; which is thematically and stylistically dissimilar due to their sociological and biological distinction in the society. The male fantasia of poetry indulges in different stylistic functions and shared thematic domains related to the planet of males, while female fantasia in

poetry revolves around the assortment thematic articulations related to the domestic life, the self and societal interactions of a female.

Fleih, Mohamad et al. (2015). Adrienne Rich (1929-2012) is a symbolic poet of American female's poetry. The topic of female identity is actually a dominant theme of American feminist poetry and Rich plays the leading role in search of this particular identity. Abundant could not discover herself as a female writer in the dialect she uses since it's a symbolic masculine language; consequently, she introduced a new possibility of actualizing the female identity with the restructuring of this particular language. Therefore, the goal of the analysis is actually tracing the semiotic facet of language in Rich's *Diving into the Wreck* to watch the job of this Semiotic element in subverting the fixed meanings of the symbolic language, which subsequently results in the resurface of the buried female voices to this language. It explores way too Rich's poetic discourse related to the restructuring of female identity by the ways of language. The analysis engages Kristeva's idea of The Semiotic as well as the Symbolic in examining Rich's *Diving into the Wreck* (1973) to regain the feminine components within the patriarchal language with the signifying procedure. Since Kristeva believes this language could be the means for the topic to increase identity, therefore the application of the idea of her of The Semiotic as well as the Symbolic is actually relevant here. Abundant uses the picture of *Diving' into history* to show the demand for a language which resurfaces the long-silenced voices of females to be able to enable them to prove the own female identities of theirs much of the oppressive patriarchal discourses. The study concludes that *Full of Diving into the Wreck'* exhibits a transformative comprehension of the condition of females reclining on the restructuring as well as resurfacing of female identity with the method of utilizing a single unbiased language.

Tuhina Mukherjee (2015). The research paper tries to evaluate the contribution of the American poet, Adrienne Rich to the feminist literary movement. The article comprises of primarily 2 components, starting with the evolution of feminism in the United States it clearly focuses on the need, effect as well as function of feminist literature on the society. The other part relates to the comprehensive biography of the poet, Adrienne Rich. It brings out the merit of her as a poet, prose

writer, critic, and educationist, radical feminist and social reformer. The paper traces the progress of her as a poet and hence provides the contribution of her to the feminist literary movement.

Akhter, Tawhida. (2014). Kamala Das is but one among the prominent figures in the record of Indo English literature. Das printed 6 volumes of poetry between 1965 as well as 1985. Drawing upon domestic and religious imagery to check out a feeling of identity, Das tells of extremely personal experiences, such as the progress of her into womanhood, the unsuccessful quest of her for love in and outside of marriage. Since the publication of "Summer found Calcutta", Das continues to be a debatable figure, noted for the unusual imagery of her and candor. She lends a brand-new dimension to the love poetry of her by revealing the kinship of her with an anterior Indian tradition that has the origins of its in Indian epics. Apart from this, her family history not just gives a good experience but additionally strengthens the confessional streak of the poetry of her. Hunt for love is the single preoccupation of the poetry of her. There's a sexual "brazenness to the persona" of her, which hardly hides the internal ferment of her. Acknowledged as probably the most outspoken and perhaps debatable writer, Das attained fame as the "voice of female's sexuality". Kamala Das's poetry originated as an energetic as well as poignant girly confessional poetry, in which the underlying theme was the exploration of the man woman connection. As a poet clearly dedicated to the sexual planet, Kamala Suraiyya (Das) often tried to determine like with actual physical emptiness. To her, this specific identification was an effort to redefine the own personal identity of her and experience a significant connection. It absolutely was her suffering that led her to seek spot in another's arm to knock at another's door "yearned for a male from/another town", as she creates in *The Wild Bougainvillea*. Das as soon as herself stated in an interview to the *Warrior*, "I always desired love, and in case you do not buy it inside the home of yours, you stray a little". Kamala Das lived alone in the world of her with feelings of loneliness. Throughout the youth of her, Kamala, just like some other kids in the Nair family, was almost totally neglected except the grandmother of her. She tells it in the autobiography of her: We grew up less or more neglected, as well as since we were conscious of ourselves as neglected kids in a social circle which pampered the younger, there developed between us a strong connection of love, the sort a leper might feel for the mate of his that pushed him on a hand cart whenever they went on their begging rounds". The 1st collection of her of poems, entitled *The Sirens*, appeared

in 1964 and received her the Asian Poetry Prize. At the age of 15 she was married to Mr. M. Das. Mr. Das devoted all the time of his to the official documents, had no free time to spare with his vulnerable wife that utilized to hanker because a fulfillment in love, for an emotional connection.

Bali, Purnima. (2013) The female's poets are actually the first person to produce a sacred zone for the female topic. Indian females' poets came quite a distance from the earlier various days when it was a taboo for these people to talk of the inner person of theirs. In the poems of post 1960 period, it's like at probably the most routine fitness level. The entire situation is replaced by the freedom of theirs. The Indian females' poets have composed with accumulated deposits of shared sets as well as tradition of values with which they've lived with. Kamala Das, Eunice and Imtiaz Dharker de Souza are women poets that are some of the stories of females' poetry. They're from religions but strengthening one voice against discrimination. Literature is usually viewed as a mirror reflecting the reality of life, reflecting the writers' self. Its procedure for transforming the subjective into unbiased so that the writer is able to find with himself or perhaps herself. It's a crucial business of an artist to generate an identity. Poets hence serve as recorders of history, preservers of tradition, restorers of romance, interpreters of emotions, painters of art form, thinkers of philosophy, inventors of intellectual sophistication as well as messenger of God. As females that have been reprimanded, rejected or even dismissed by the establishment understand writing is actually a subversive task in patriarchal societies. To take up the pen and create one's future is actually the supreme transgression, which is the reason the very first as well as most basic censorship for females is actually the denial of the ideal to read as well as write. Female's accounts, when written down, are actually filled with stories about the struggles of theirs to become educated as well as the obstacles they came across in the manner. Secrecy, Concealment, rebellion as well as fear recur as leitmotifs of their diaries and journals. females' writers had been much more obvious today than they've been before, mainly as a consequence of the systematic surfacing of the business of theirs by female's presses, critics, activists and teachers that have been a part of the female's movement and broadly share the politics of its. Eunice De Souza, Imtiaz Dharker and Kamala Das are actually the eminent freelance writers of English poetry. Although all of the 3 belong to various religious though they went through very same agonies as well as pains in the lives of theirs. They raised the voices of theirs against male dominated society and let people listen

to them by the writing of theirs. Even with being from various religions all of them had written against discrimination. They felt that the location which female must be holding isn't provided by the society. She's just made to endure everything through the daily life of her. This particular research paper is actually an effort to trace the protest poetry composed by 3 notable female poets Eunice De Souza, Imtiaz Dharker and Kamala Das as they advance in the individual lives of theirs from subjugation, suffering and suppression to direct autonomous life of fulfilled identities through cathartic purgation to confessional poetry.

Akhter, Tawhida. (2013) Kamala Das born-on March thirty one, 1934 in Malabar, Kerala. Das is actually among the most widely known contemporary Indian Women Writers. Writing in 2 languages, English and Malayalam, Das has authored numerous autobiographical functions & novels. Many well received collections of poetry in English, many volumes of stories that are short, and essays on an extensive spectrum of topics. Since the publication of the 1st compilation of her of poetry, "Summer In Calcutta"(1965), Das has been viewed as an immensely important speech of the generation of her, exemplified by a rest from the past by writing in a distinctly Indian Persona instead of following the methods of the English modernists. The poetry of her is regarded as the moving & tortured. Acknowledged as probably the most outspoken as well as debatable writer, Kamala Das attained fame as the 'Voice of Female's Sexuality'. Apart from writing in English, Das also published under pen name Madhavikutty found Malayalam ahead of the conversion of her to Islam. The reputation of her in Kerala was acknowledged generally to the short stories of her as well as the autobiographical 'My Story', that had been translated into 15 languages, a book exactly where she openly discussed the unsatisfactory sexual existence of her with Madhava Das, the husband of her. The poetess protest from the domination of the man and the consequent dwarfing of the female. The female is anticipated to enjoy certain standard roles, and the very own desires of her & aspiration aren't taken into consideration. The intensity of the protest, conveyed in conversational idiom as well as rhythm, allow it to be symbolic of the protest of all womanhood against the male ego. she was married at the first age of 15, and that her marriage proved a total disappointment. It was the failure of the marriage of her which compelled her to enter into extra marital sexual relationships in search of the type of like which the husband of her had failed to provide her. The husband of her was a believer in sex as a situation of routine; and

the wife of his was thus by no means starved of the pleasure of sex. She, on the contrary, believed in marriage as a spiritual and emotional bond; and her husband's coldness in this respect led her to believe acutely dissatisfied as well as discontented in daily life as well as, not finding love that is true while in the extra marital affairs of her, she slid into a lifetime of sexual anarchy, with one lover following another, and also with the discontent of her starting to be deeper as well as deeper until it assumed the type of utter despair. The poetry of her is frequently called confessional poetry since it's a history of the private experiences of her, chiefly in the sphere of sex and marriage, although it definitely includes a wider range and has a couple of other elements of daily life as well. Kamala Das is definitely sincere, always true to herself both in the prose of her as well as the poetry of her. As a wife she was anticipated to appear to the comforts of the husband of her, to minister to the desires of his, in a nutshell, to play the traditional job of a Hindu wife, along with it has dwarfed as well as stunted her personal personality. It absolutely was her suffering that led her to seek spot in another's arm to knock at another's door & yearned for a male from/another town, as she creates in *The Wild Bougainvillea*. Das as soon as herself stated in an interview to the *Warrior*, I usually desired love, and in case you do not buy it inside the home of yours, you stray a tad. Kamala Das lived alone in the world of her with feelings of loneliness. Throughout the youth of her, Kamala, just like some other kids in the Nair family, was almost totally neglected except the grandmother of her. She tells it in the autobiography of her.

Jeevan Kumar (2013) Adrienne Cecile Rich (1929-2012) comes right before the audience as probably the most promising poet as well as essayist in contemporary American literature. She's a multi-talented writer, polemist, an exponent and literary theorist of poetry of dissent and witness, a poetry that voices the discontent of those commonly silenced as well as ignored. She's a political poet whose ideology is actually grounded in early American experience. The prophecy of her of the town of females and of female power totally free from patriarchal repression parallels the Puritan vision. She urges the planet to open the gates of its to everyone irrespective of class, race, or gender, as well as thinks that the feminist perspective of the town of females will be the first of a brand-new chapter in history that is American. In the existing paper, a study has been created on Adrienne Rich's *Snapshots of a Daughter-in-Law*, an overtly feminist poem which stands out as a watershed in the poetic development of her.

Bali, Purnima. (2013) English Poetry began with Henry Loius Vivian Derozio, when he released the collection of his of poems of 1827. The study of Indian English poetry is actually incomplete without the study of females' poets. Following 1960, females' poets' poetry was centered on feminism. It's the 'new literature' which started following the World War II. In the west, poetry reflected patriarchal and subalterns in the start as the society was male dominated as well as the writers had been conscious of the subjugated place of theirs. Girls were economically, politically as well as socially backward. In India, female's poetry began with tribal songs of first inhabitants. Prior to writing poetry, English language had to get completely indianised and Indians had to get properly Anglicized. Following independence Indian freelance writers struggled for the literary identity of theirs in Indian literature in English. They'd to confront challenges that are numerous from intellectuals that asked a renaissance in poetry though the one solution which Indian freelance writers could provide was writing genuine poetry about Indian lives as delectable as that of British and American poets. A female's attempt to self-discovery leads to interrogate that she hasn't been merely born as a female but she becomes one as she's rarely a solution of socio cultured surroundings of the making of which she's some portion. The real identity of her is actually smothered by the ubiquitous, all pervasive, way too dominant & insanely oppressive patriarchal culture which drives as well as assigns her an area away from centre to periphery to a margin of existence. To explain as well as salvage herself, to find out that she's and what she's lost very break the fetters of servility, it becomes vital she opens up, she ventilates to unleash the innermost pangs of her of guilt, misery, fears, anxieties and doubts to reinstate the experience of her as female, to ensure that she is able to acquire autonomy over her being as well as find out the real self of her. This particular realization triggers off a trip into the recesses of her being and similar to a phoenix she strives to increase to be reborn. It's this struggle of self-realization which grows into the content of almost all females' writers.

Khan, Javed (2012) Kamala Das has apparently gotten scant crucial interest in this nation insofar as the poetic creations of her are actually concerned, as well as this kind of interest mainly borders on the judgmental. What has been highlighted in criticism of the poetry of her is the obsession of her with promiscuity as well as sex. To have regarded as the whole gamut of her poetic development fairly, we discover that the so-called obsession of her with sex and also the

vehemence with it find articulation in the poems of her is actually the item of the full problem of her from the problem of gender discrimination. It's in this sense that there's proof of major feminism in Kamala Das's poems in English or English translation, regardless of what the critics of her may have had mentioned so much. The goal of ours in this particular paper isn't simply to show the way the poems of her deal with a range of issues as love, lovemaking, loneliness of females, and their physical, mental, and sexual exploitation, but additionally to describe the way it can't be just coincidental that there's just about complete similarity between Das's concerns and those of other feminists during the next wave of feminism from mid 1960s to 1980s, which manifested as major feminism a while towards the center or maybe end of the 1970s. We want to have the ability to argue that an excellent look into the poems which create a part of collections of poetry as *Summer in Calcutta* (1965), *The Descendants* (1967), *The Old Playhouse* along with *other Poems* (1973), culminating with *Just the Soul Understands how to Sing* (1996) have enough proof of major feminism.

Dwivedi, Om. (2009) Postcolonial Indian English Poetry has been enriched by the tremendous skill of Kamala Das, and her writing simbi the root cause of feminism. The majority of the portrayals of her are practical with a focus on the sense of her of alienation as well as stress. Born on March thirty one, 1934, in the Southern Malabar found Kerala, Das got the majority of the training of her at home and was married at the first age of fifteen. The early marriage of her suggested she was denied the chance to invoke the womanly instincts of her. This particular suppression cast a bad picture of males on the young brain of her. It's this suppression suffered by Das in a patriarchal society which constitutes the center point of the quest of her for love that is real.

CONCLUSION:

The progressive man or women of theirs emerges as a consequence of the stress as well as suffering with the personal life of theirs. The poetry of theirs displays the tug of war between the internal man and women of theirs and furthermore, the exterior realities that are compounded in the fast public and also familial circumstance. The poetic selves of theirs rebel against the imposed cultural and social values on girly consciousness by the patriarchal autocratic civilization.

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