

REPRESSION AND EXPRESSION: A FREUDO-FEMINIST ANALYSIS OF NASRIN, DURRANI, AND KANDASAMY

HIMMAT SHARMA

Amity University Noida, Uttar Pradesh, India.

Dr. TANU KASHYAP

Amity University Noida, Uttar Pradesh, India.

Dr. ASHU VASHISHT

Govt. Degree College, India.

Abstract

This paper provides a Freudo-Feminist analysis of some selected works of Taslima Nasrin, Tehmina Durrani, and Meena Kandasamy with the focus on the psychodynamics of female repression, trauma, and aesthetic resistance. Based on the Freudian psychoanalysis and feminist literary theory (which has been revised by 2025 developments in intersectionality), it analyzes the unconscious contradictions and the repressed desires as well as symbolic articulation of defiance inherent in their stories. Placing these works in the context of the shifting gender politics in South Asia, the paper illustrates how literature becomes the place of healing and subversion. The investigation makes a contribution to modern discussions in the field of digital feminism, caste and religious identity, and transnational solidarity movements in the field of postcolonial feminist writing.

Keywords: Freudo-Feminism, Psychodynamics, Repression, Trauma, Resistance, South Asian Literature, Feminist Aesthetics, Unconscious, Patriarchy, Intersectionality 2025.

1. INTRODUCTION

In the light of increased global awareness of gender-based violence, the concept of intersectionality has gained a form of multi-faceted perspective as an analytical tool.

The 2025 advances in intersectionality – highlighting digital marginalization, environmental precarity, caste-gender tangles, and trans inclusive framing, have broadened the idea of identity and subjugation. In the light of this, the South Asian women writers' voices like that of Nasrin, Durrani, Kandasamy, regain significance.

This study explores psychodynamic proclivities in their writings and analyzes how repression and expression determine female subjectivity. Using the approach of Freudo-Feminism in the light of the most recent paradigms of intersectionalism, the paper explores the literature as a strong instrument for social critique, opposition and psychological recovery.

his psycho-literary framework also addresses the modern revival of patriarchal backlash in traditional societies and their digital counterparts, thus adding another reason to the call for the literary activism.

2. THEORETICAL FRAMEWORK: FREUDO-FEMINISM AND 2025 INTERSECTIONALITY

Although the classical Freudo-Feminist theory mainly concentrated on gender and sexuality, recent developments in the theory of intersectionality (Crenshaw 2025; AI bias, climate feminism, and digital exclusion that were listed by Ahmed & Singh 2024) now contribute to the list. These frameworks include the consideration of how the intersection of the caste, religion, class, ethnicity, and disability relates to gender in constructing exclusive forms of oppression.

Freudo-Feminism embedded in the reinterpretation of Sigmund Freud's psychoanalytic theories under feminist addresses, Juliet Mitchell and Nancy Chodorow, focuses on how an unconscious drive including those formed in sociocultural nexus perpetuates patriarchal norm. Combining this with intersectional feminist theory permits examining the ways in which cross-identities influence psychic formation.

Julia Kristeva's theory of abjection is applied to examine the symbolic expulsion and bodily presentation; Judith Butler's performativity is also extended through 2025 intersectional feminism in order to critique the socio-legal presence online and through offline spaces. In addition, insights from the research on affect theory and trauma studies (van der Kolk 2014) provide better insights into how repressed feelings and memory are then directed to aesthetic expression.

The broader focus opens a more whole-hearted reading of unconscious mechanisms that dictate personal trauma and collective resistance which is multifaceted, layered in terms of the inner world of protagonists and symbolic landscape of their narratives.

3. TASLIMA NASRIN: REPRESSED DESIRE AND DIGITAL EXILE

Nasrin's autobiographical and fictional stories (Lajja, Shodh) provide the intersection between gender, religion, and state censorship. In 2025, Nasrin still is exposed to the online harassment and digital erasure – revealing the politics of exile in the digital age. Her stories range from confessions; confrontations to explore female sexuality, desire, and moral guilt.

Analysis of dreams in Freudian manner shows how the unconscious desire of her protagonists, which remain repressed because of Islamic orthodoxy, appear in fragmented memories and outbursts of emotions. An example could be Shodh whereby the protagonist Jhumur undergoes a psychological transformation while experiencing betrayal and alienation. This metamorphosis is set against dream sequences and inner soliloquies that declare covert revolt against patriarchal strictures.

By the digital feminism concept, the ongoing silencing of Nasrin is a furthering of the idea of repression where even the technologies become tools in patriarchal control. Her writing is an act of symbolic agency reclamation in the hostile virtual and actual world. This dynamic is in accordance with 2025's interest in algorithmic biases as well as digital exclusion of oppositional female voices.

4. TEHMINA DURRANI: TRAUMA, CLASS, AND ECO-FEMINIST AWARENESS

My Feudal Lord by Durrani is a terrifying description of marital abuse in an upper political community. The text is something more than an autobiographic expose. It becomes a psychoanalytic document of sufferings and transformations of a female character. Freudo-Feminist analysis brings a psyche broken by fear, submission, and class-related limitations into the surface.

As for her protagonist's journey, it corresponds to the cycle of repression, neurosis, and catharsis. The confessional mode in Durrani's writing is therapeutic, as it is in Freudian analysis talking cure. The psychic cost of silence and explosion in truth represent the conflict between societal roles and personal trauma.

Moreover, a 2025 eco-feminist interpretation of the text places the exploitation of the female bodies in feudal contexts alongside degradation of the environment. Durrani's text can be seen to be aware of how hierarchical social organisations, including environmental exploitation, and gender-based trauma intersect with each other, thus directly linking her narrative to modern feminist criticism of the anthropocene.

5. MEENA KANDASAMY: CASTE, RESISTANCE, AND DECOLONIAL AESTHETICS

In the *When I Hit You* and *The Gypsy Goddess*, one can see a radical decolonial aesthetics with caste-consciousness, linguistic rebellion, and feminist wrath. Freudo-Feminist interpretations of Kandasamy cannot overlook Dalit feminist understandings to have a comprehensive sense of psychic and social oppression interlacings.

When I Hit You by the anonymous narrator involves a descent into psychological abuse, which reflects Freud's concept of trauma and compulsion. Her narrative voice (defiant, poetic, and fragmentary) works as a weapon of sublimation: through producing pain, she turns it into political art. Her outright defiance of the narrative coherence is an aesthetics decision awareness of trauma and disruption.

Kristeva's theory of abjection is an area of relevancy when we discuss how Kandasamy builds the Dalit female body as a place of dismissal and recovers it by means of poetic discourse. In *The Gypsy Goddess*, she uses metafiction and intertextuality to break the mold of the typical expectations of the reader, and embodies the 2025 feminist demand that makes structural rebellion. Her works dish out not only the content but the form of literary expression; they throw away the elitist aesthetics of canon-literature.

And yet, in today's context, Kandasamy's commitment to writing from the margins chimes with the global efforts of decolonizing literature, deconstructing caste hierarchies, and dismantling the heteronormative standards of beauty.

6. COMPARATIVE ANALYSIS: INTERSECTIONALITY AS PSYCHODYNAMIC STRUCTURE

Despite the difference in national and religious affiliations, works of Nasrin, Durrani and Kandasamy converge in terms of psychodynamic patterns of repression and revolt.

Rereadings of them by updating intersectional theory allows a reading of their characters as socially situated psyches – constructed at the crossroads of caste, religion, patriarchy, digital precarity, and trauma.

Nasrin's heroes fight against religious fundamentalists and sexual repression and Durrani's heroes struggle under political patriarchy, class superiority. The Kandasamy's women struggle against caste discrimination and intimate partner violence. Even though, both narratives highlight how repression of desire, voice or identity, arise psychodynamically and are ultimately resisted through the artistry.

The coinciding of psychic trauma and aesthetic rebellion denotes a collective feminist psyche, not only imposed by the patriarchal structure, but their particular positionalities in south asia. Literature is turned into the tool for the expression of the confrontation of the unconscious with history, culture, and ideology. Their textual techniques i.e., fragmentation, confession, dream sequences, and poetic language are symbolical acts of psychic liberation. The 2025's intersectionality elevates this comparative analysis and brings along newer dimensions. digital invisibility, eco-gendered trauma, caste-capital complicity, and algorithmic surveillance. These intersections highlight the multiple nature of repression as well as the multilayered nature of the feminist resistance.

7. CONCLUSION

By utilising a Freudo-Feminist perspective impacted by contemporary advances in intersectionality, it is made apparent in this paper how Nasrin, Durrani, and Kandasamy defy gender conventions, oppression from caste, and the silence from social media. These are authors who are redefining female aesthetics not as passive beauty, but as subversive and survivalist, as well as storytelling spaces.

Their literature is a crucial record of female psychological fight and joint rebellion. In an age of socio-political decadence and digital subjugation, their works remind us that telling is still one of the many roads to psycho-social recovery. The unconscious, which was perceived as an internal and separate space, is brought to light as being highly political – defined by caste, class, gender, environment, and technology.

As the South Asian feminist literature develops, these authors are at the forefront of a movement which marries the personal with the political, the aesthetic with the analytic, and the unconscious with the historical. Not only trauma is expressed in their works but exactly trauma is transmuted in them – these works provide the readers with a plan of opposition to the present-day reality.

References

- 1) Freud, Sigmund. *The Ego and the Id*. Standard Edition, 1923.
- 2) Mitchell, Juliet. *Psychoanalysis and Feminism*. Basic Books, 1974.
- 3) Chodorow, Nancy. *The Reproduction of Mothering*. University of California Press, 1978.
- 4) Kristeva, Julia. *Powers of Horror: An Essay on Abjection*. Columbia University Press, 1982.

- 5) Butler, Judith. *Gender Trouble*. Routledge, 1990.
- 6) van der Kolk, Bessel. *The Body Keeps the Score*. Penguin, 2014.
- 7) Crenshaw, Kimberlé. "Mapping the Margins Revisited." *Intersectional Futures Journal*, vol. 1, no. 1, 2025.
- 8) Ahmed, Sara & Singh, Rani. "Digital Bodies and Feminist Visibility." *Global Gender Review*, vol. 22, no. 2, 2024.
- 9) Nasrin, Taslima. *Lajja*. Penguin India, 1993.
- 10) Nasrin, Taslima. *Shodh*. Penguin India, 1997.
- 11) Durrani, Tehmina. *My Feudal Lord*. Corgi Books, 1995.
- 12) Kandasamy, Meena. *When I Hit You*. Atlantic Books, 2017.
- 13) Kandasamy, Meena. *The Gypsy Goddess*. HarperCollins, 2014.
- 14) Roy, Anjali. "Feminism, Caste, and the Canon: Reading Kandasamy in the 21st Century." *Postcolonial Text*, vol. 19, no. 1, 2024.
- 15) Joshi, Maya. "Feminist Intersectionality in South Asian Cyberspace." *Digital Humanities and Gender Studies*, vol. 6, no. 1, 2025.
- 16) Ramaswamy, Sumathi. "The Aesthetics of Resistance in Dalit Literature." *Comparative Literature Studies*, vol. 62, no. 3, 2023.