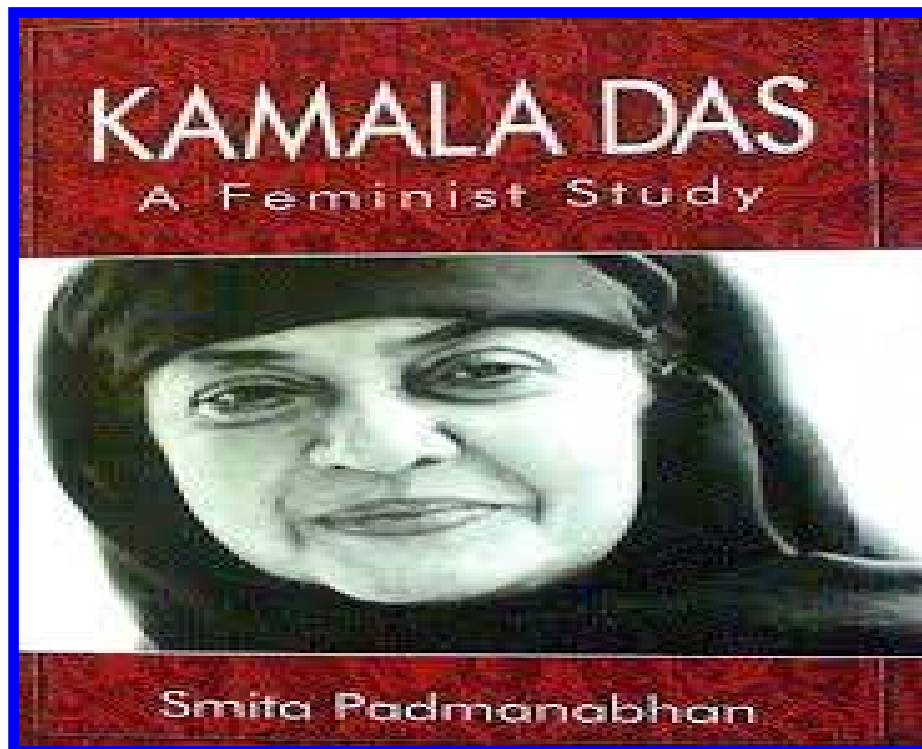


GOLDEN RESEARCH THOUGHTS

KAMALA DAS: AS A CONFESSIONAL FEMINIST AGAINST OPPRESSIVE ANGUISH OF FEMALE LIFE AND A WOMAN SEARCHING FOR TRUE LOVE AND SECURITY



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Abstract :

Kamala Das was a revolutionary confessional writer from Kerala. A few of her poems were published during her early days. They bring out the autobiographical and nostalgic aspects of her poems. Sense of identity, simplicity, experiences of her life, bold recollections, yearning for true love and compassion-all these are the hall marks of the poems of Kamala Das.

Keywords: identity, simplicity, experiences of her life, bold recollections.

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INTRODUCTION:

The bitter sufferings of a woman related to sex and identity are highlighted. She depicts her true personality with frustrations and disillusionments from a feminist point of view.

Anguish of Female Life

Kamala was denied education and was married to a banker at a very young age. She had three children. She suffered from hopelessness, lack of true love and bitter personal experiences. She revolted and retorted from her husband's harassment and became bold to confess. She wanted to be free, courageous, honest, sincere and frigid. By now, her first volume of fifty poems appeared. She was drifted from Bombay to Calcutta. She suffered from emotional disquietude. She was against male domination and chauvinism. She had written a lot of poems and stories pertaining to the physical and mental loneliness, inner turmoil and agony; she experienced mental death. She could not tolerate the thrust of male ego and religious fanaticism. As a woman, she felt she was under house arrest in a stony house like a stony bird.

Man and Woman Relationship

Kamala identifies her self in the Radha-Krishna myth. She is passive and ignores her womanliness. She thinks that every man is lustful and always needs a woman. She elevates her poems to the level of both physical and spiritual love. She searches true love in Lord Krishna. Man is interested in his emotional outlet; but a woman is soft-sift in her passions to be cajoled and admired. Lust is the Science of sex; but love is the aesthetic of it. Hence there should be mutual understanding and adjustment between the both. The principles of flexibility.

Search For True Love :

Kamala Das ironically asks women to surrender to the male ego and also men to female ego. Any extra-marital experience is nothing but lust, which would destroy the mutual love. Release of sex energy is what is considered as freedom by man; adoring the female charm is called the best part of life by women; this varies in degrees from man to woman. Selfishness on the part of man leads to satisfy his ego. Considering each man as a new season, like a coin she change hands. Now she feels she has lost her way of life. She compares the woman her blindness and deafness. Mostly man explores the body of a woman; she feels guilty; she wants to repent. She forgives all. In all these poems, various types of emotions are revealed. From immaturity to physical as well as mental maturity she gets into. She advises at last to have mutual trust, repentance and forgiveness. This ultimately leads to the elevation of body, mind and soul. Both wine over lust. Finally friendship, mutual love and emotional poise get balanced.

Search for security

Several of Kamala's poems are critically examined. The confessions of woman against oppressive anguish of her life and her search for true love and security are revealed. The freaks, my grandmother's house, a hot noon in Malabar, The Sunshine cat, The Invitation, The Looking Glass, In love, An introduction, The old play house, Luminol and composition are some of them. In each of them the dark cave of her mind is painted. She anatomizes her body with reference to the outward colour and shape. She studies acutely her psyche. She is nostalgic in her approach. Her memories of the past often surface in her mind. Her observation is very acute about the women in the world. Her personal outpouring reveal her humiliations and sufferings.

In all her poems, Kamala Das yearns for true love in all her life. Her yearnings become frustrations and disillusionment. She could discover the male ego of brutal masculinity over the feminine charm and softness. She has emotional dissatisfaction and disgust throughout her life. She finds solace and comfort in the mythical character of Lord Krishna there is spiritual union and gratification in the myth. Poetry flows through the emotional poetic communication in her poems. The confessions are from a very bold nymphomaniac but often lead to sympathetic heart. Her physical union leads to her mental collapse. She discovers herself mutilated. She longs for a mystic death. After wards she needs a halo of a martyr.

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