

Kamala Das as a Confessional Poet: A Review

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Abstract:

A thorough examination of Kamala Das's poetry shows how she has achieved her goal of expressing the truth. Although she is most recognized for her confessional poems, Kamala Das has always been criticized for her excessive candor and commonness, sincere depiction of women in a world where males rule. As other authors dared to Kamala Das decided to present an appealing portrait of women in Kerala society based on the awareness of women, including their fantasies and undesirable goals culturally patriarchal. Her poetry aims to depict the true women—women with the strength and courage to defy social norms and establish their own identities as human beings and homes filled with love and warmth—rather than instructing readers about the private lives of women.

Keywords: *Kamala Das, Confession, Poetry, Indian Writing, Love, Marriage*

1. Introduction:

Indian English writing is a very difficult genre of English writing. It is a very diverse genre of English writing. This English-language work by an Indian author is an intriguing fact that dates back more than 1070 years and is a somewhat lengthy antique. This poem trembles with a strong sense of political consciousness and nationalism. Through the opening of a fresh and varied panorama of the human environment, together with male-female connection and socio-political understanding, Kamala das has given Indian English literature. She establishes a framework for both her unique feminine thinking and her sense of self.

2. Significance of Study

Confessional poets record their emotions as they relate them to their writing, structure, and craft. They play a very important role in their endeavour. It belongs to the category of modern poetry. This poem doesn't contain any positions related to values or beliefs. It's possible that the versifier is not seeing emancipation or revenge. That's because there's no grief. They instantly give up their spirit in an attempt to find a paranormal release. It has several positive implications.

3. Objectives of Study

- To analyze Kamala Das as a Confessional Poet of Indian Writing in English
- To explore the various themes in the poems of Kamala Das
- To review the autobiographical elements in the poems of Kamala Das

4. Kamala Das as a Poet

The poems of Kamala Das reveal a strong sense of self, which up until now has been concealed by the deceptive community inviolability. Her physical attack fully pierces this misleading arrangement. A female's carnal development is fully and totally exposed when it comes to human subjectivity. One of the best-known modern Indian woman authors is the poetess Kamala Das. Writing in both her mother tongue, Malayalam, and other languages, such as English, she creates fiction, autobiographical pieces, numerous well-known English poetry collections, heaping volumes of cheesy stories, and other compositions that resemble essays on a wide range of subjects.

I also know that by confessing
By peeling off my layers
I reach closer to the soul...
I shall someday see
My world de-flashed, de-veined, de-blooded... [1]

Following the release of her debut poetry collection, *Summer in Calcutta* (1965), Kamala Das has become a significant figure in her age group. Besides, she breaks from the previous age by writing with a distinctly Indian temperament rather than following the English modernists' lead. Her personal unpleasant insights on worship and sexuality are frank and fully disclosed every two weeks. However, poetry offers her the most powerful means of releasing her suppressed emotions because it is both highly personal and private to her.

Author has attempted to demonstrate that Kamala Das's poems address the fundamentals of confessionals while also deconstructing her genuine joy. She elevates her openness to the level of a comprehensive global application. Presenting spiritual and domestic symbols to navigate an intelligence of uniqueness, Kamala Das illuminates her profoundly personal insights, including her maturation into adulthood, her infertile pursuit of love both inside and outside the wedding setting, and her life in patriarchal rural South India after moving in with her family. Overall, the aggressive movement concerning self-identity ultimately becomes a defense against the entire civilization, and in this way, she reveals her strongest point; after all, the best confessional poetry is that which goes beyond idea to realize a multitude of victories greater than beating or hurting. Her poetry extols the virtues of conquering existence.

Kamala das mostly achieves elegiac sublimity. *The Sunshine Cat* is one of Kamala Das's best poems. It exposes a harsh honesty of being and violently upends the man under enemy control society. More than only the shame and growth related to her sexual features, the poetess's discontent, misery, and aggravation stem from her male partner. Others who have a self-centred mentality when it comes to making love. For them, spiritual and emotional fulfilment are meaningless, and love is only about having sex.

She then tries to move on from her husband's unpleasant memories and looks for love elsewhere, but all men are the same. All she receives is shame. She has to erase the memories associated with them since she is so repulsed. She builds walls of tears around herself and closes herself in those bulwarks, groans, blubbers, and cries on her bed — her womanly profound feeling at its height, this mortification causes mental sickness.

To forget, Oh, to forget... and they said each of
Them, I don't love, I connect love, it is not
In my nature to love, but I cannot love, it is not but I can be kind to you.
They lit her slide from pegs of sanity into
A bed made soft with tears and she lay there weeping,
For sleep had lost its use, I shall build walls with tears
She said walls to shut me in. (9)

The poetess's unfathomable honesty extends to every aspect of her view of her love life and adult years. She contends that being a woman necessitates a certain set of communal experiences. Once more, Kamala Das masterfully combines her study of feminine wants with her attention to sexiness. According to her, having sex might lead to an obsession with being really honest. A burdened love doesn't seem to be worshipped by everyone; it's just an all-encompassing obsession with sexual qualities that may lead to such diverse understandings. Much like the creators of traditional Tantric fine arts, poetess Kamala Das made no attempt to hide the sensuality of the human

form; rather, her efforts were directed on memorializing its hopeful future while acknowledging its concurrent perils.

Mutual understanding, love, respect, and trust are the cornerstones of a code of ethics that governs relationships between men and women. These qualities form the basis of a man-woman relationship. Kamala Das experienced a lack of affection from a very young age. Her parents showed her no affection at all. They weren't as compassionate as her narrative suggests. Regarding her father, this:

He was not of an affectionate nature so
We grew up more or less neglected,
And because we were of ourselves
As neglected children in a social Circle that pampered the young
There developed between us a strong
Relationship of love, the kind a
Leaper may feel for his mate who
Pushed him on a hand cart when
They meant on their bagging rounds. (23)

As she grew, she yearned for a calm relationship that would provide conversation, warmth, and companionship — all of which could more than make up for all the losses she had experienced as a kid in her parents' home. However, she could just experience pain and anguish from her marriage, which is sad. She feels betrayed by love. Her spouse is preoccupied with material concerns. He is lusty, self-centred, and ruthless. She made an unsuccessful attempt to come to terms with the circumstances as they emerged. The following sentences capture her husband's brutality towards her:

Winter came and one day while looking her in, he
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Noticed that the cat of sunshine was only a
Line, a hair-thin line, and in the evening when
He returned to take her out, she was a cold and
Half-dead woman, now of no use at all to men. [24]

5. Conclusion:

Kamala Das's candid poetry is a poetic response to the limits, segregation, and choppiness she has encountered throughout her life. This kind of answer often goes beyond the usual limits of custom, display, and the established belief system of the family, community, religion, and culture. If there were to be more female writers, these comments may be buried under feminist rubric and perceived as a challenge to and impediment to man-centred norms. framework.

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