Feminist Consciousness in the Poetry of Kamala Das

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To Kamala Das’s sense of freedom, the society is a fetter. The customs and the conventions in Hindu society are the shackles. The time is a stone age – an age deaf to her call for women’s emancipation and blind to the emotional fulfilment of love. Her husband is a stumbling block to the realization of her cherished goal of ideal vision of life. Her husband Madava Das, a husband utterly insensitive to her yearning for love, a husband deeply immersed in official files with no time to spare for his sensitive wife, a husband who boasts of richer harvest of lust, gleaned from other fields. Discerning critics call Kamala Das a crusader for the cause of women. She is an emancipated poet by her concern for freedom justices and love, and by her rebellious views on love, marriage and sex and by freeing herself from the prohibited views of sex vocabulary, sex-centred male domination, conventional clutches of marriage, traditional social values, and false prestige of family name and by her condemnation of the crimes committed upon woman.

Kamala Das “burst upon the Indo Anglian scene like a daring fascinating spectre of unconventionality blowing to smithereens the traditional reticence’s of Indian womanhood”(Nanda Kumar, “English” 48).

Kamala Das is the celebrant of the upsurge of women. The centre of her focus is the woman. She rebels against the idea of women being considered a metaphor for weakness. Her goal is to communicate with the whole world and share her yearning for female freedom. She regards economic independence an essential factor for the emancipation of women. Women get themselves crucified on the beds of sex - hungry men who are crude and vulgar. In return, the poor girl gets a meal or two every day. The passage that follows is an echo of Virginia Woolf: In her plea for independence and income for women in her book Room of One’s Own.

Every middle-class bed is a cross on which the woman is crucified. It is awful if you have to submit because it gives you two square meals. So I recommend that every girl be financially independent. Otherwise, she will have to submit to an assault on her body. (Qtd. In Tellis and Sharma K.K 9).

Almost all her poems carry the stamp of her liberated spirit. She is a fighter fighting against bourgeois morality. To quote Thasan:

In her revolt against conventions she is an equivalent of George Sand, who, as an ardent feminist flouted social conventions. In her vindications of the rights of women, she is an Indian Mary Wollstonecraft. She is the counterpart of Amrita Pritam of the Punjab, in her impassioned plea for the liberation of women from the dominant male ego (Thasan 115).

As a mouth piece of her sisterhood, Kamala Das reveals in the poem “The Doubt” her desire to free woman from the self-centred interest of man. She breaks the bubble of the male
ego by driving home the blatant truth that after death everybody is called “It”. There is no
differentiation between a man and a woman:

When a man is dead,
Or a woman,
We call the corpse not he
Or she but it. (“The Doubt”, The Descendents 16).

In a prose article Kamala Das is more explicit:

Except in the biological gadgetry there is hardly any difference between a man and a woman
such details have relevance only at the time of reproduction. When that function has been
satisfactory performed, such dissimilarities can be well forgotten. (“Suddenly As She Enters
Middle Age,” Sunday 17).

Kamala Das cannot remain a passive spectator of the endless, ineffable tortures inflicted
upon women by the male supremacy. To her, the losing battle waged by many a woman in her
struggle to win an abiding place in the heart of her man, turns out to be a winning battle, if only
she stops loving him. Kamala Das quotes her own life as an example: “Liberation from a
demeaning kind of love helped me find respect and understanding (“Suddenly” 16).

In “A Losing Battle” Kamala Das, in tune with her feminism, cannot stand the sight of a
woman being a patient suffers under the possible sadism of her husband:How can my love hold
him when the other flaunty a gaudy lust and is lioness to his best” Men are worthless, to trap
them use the cheapest bait of all, but never love, which in a woman must mean tears and a
silence in the blood. (“A Losing Battle.” Tonight, This Savage Rite 12).

In the poem “Honour”, the poet calls her ancestry, the representation of Nair community
as a set of humbugs and frauds. During day time they pose themselves a stout champion of
honour but in the darkness of the night there was no limit to the sexual assault made on poor
innocent woman who turns out to the edible woman or women as objects of mere sexual
consumption. Once the game was over they were thrown into wells and ponds. The “alluring
Wench” was the victim of the voluptuousness of the feudal lord, but the crime was foisted upon
the poor people:

“The poor Moplah, young and newlywed, was handcuffed and dragged off
To chowghat on a charge of murder.” (“Honour,” Collected Poems 47))

Poignant is the picture of the newly-married wife of the Moplah, “dead and rotting.” The Nair’s
request to the police to “cover her with a cloth” is blatantly insincere. The stifled voice of the ill-
fated victims of rape and murder is heard in the lines that follow:

The dead confess their brutal games and they through my mouth
Today, they laugh at laws that punished no rich Only the poor
Were ravished, strangled, drowned, buried at Midnight behind
snake shrines

Cheated of their land, their huts and hearts, oh The poor were such
Laugh raisers, such comedians on the lush, lush stage of that
Feudal age ... (“ Honour ,” Collected Poems 47).

“A bruise on her throat” typifies the brutal strangulation of the innocent woman by feudal lord, while “a soft bugle below her navel,” only suggests the pregnancy, the burden of shame, which the innocent victim is made to carry for the rest of her life. An identical thought runs through Jayanta Mahapatra in his poem “ Dispossessed Nests ”:

Now a man knows only two days
for dealing with a stray woman:
he rapes her
and he kills her.

One poem in particular, the paper presenter wants to explicate and illustrate to bring out feministic consciousness in the poetry of Kamala Das. She makes a veiled attack on the constraints of conjugal life in “The Old Play House.” To her, marriage is a bondage, a trap and a prison house. The only way open to a woman is to escape from it and to fly away to a world of freedom. She makes an attack on a social exploitation of female for the appeasement of his carnal appetites. She gets utterly disappointed at her man’s stagnation at the level of lust. His only concern is with her “body response, its weather / its usual shallow / convulsion.” She makes a daring portrayal of the sex- act, indulged by her man “You dribbled spitted into your mouth, you poured/ yourself into every nook and cranny, you embalmed/ My poor lust with your sitter-sweet juices.” (“The Old Play House,” Only The Soul Knows How To Sing 38). As stated by Thasan “The images underline the poet’s distaste for the male lust and it appears that she has been rather unwillingly subjected to the tedium of carnal hungers, and there she is a passive victims” (49).

The poet rebels against the roles imposed upon her by the traditional-bound Hindu society. The wife is known only by the domestic chores and marital obligations. Marriage is no longer a contract based on love, understanding and adjustment but on the blind enslavement of the women to the male domination. Because of his matrimonial prerogative he calls her “wife” but she is an unpaid domestic servant reduced to the mere position of a bed-fellow to afford him physical pleasure and a domesticated woman to entertain him with her style of cooking: “ You called me wife./ I was taught to break saccharine into your tea and / To offer at the right moment the vitamins.” (“The Old Playhouse,” Only The Soul Knows How To Sing 38).

Under the domineering male ego, she loses her identity and individuality:

Beneath your monstrous ego I ate the magic loaf and Became a dwarf. I lost my will and reason, to all your question I mumbled in regular (The Old Play house).

The poet’s unhappy wedded life in an experience she recalls with a bitter taste. That “The summer begins to pall,” symbolises her getting cloyed with sexual experiences. The arrival of autumn marks the approach of old age which has killed all her appetite for sex. The words of Thasan are worth quoting here:

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The oft-repeated bed-room experiences with her man leave her a frustrated play-goer in an old playhouse which is often frequented and where the play is put up many a time with no newness or freshness. (50)

There is / No more singing, no more a dance, my mind is an old / playhouse with all its lights put out.”(“The Old Play House,” Only The Soul Knows How To Sing 38 ). The image of the bird with its fly and freedom symbolises her passion for liberty. The use of action verbs “plant”, “tame”, “hold” bring out the domineering male ego. Well does Thasan remarks : The male partner characteristic of domineering nature to confine, curb and control is referred to by the image of “room,” and “windows” and “vases” suggestive of spatial limitation and through the “air-conditioner” and “cut flowers” that illustrate the absence of natural flow and warmth of love in him.

The loss of rhythms in the domestic life because of her having been tied to unsatisfactory relationship, the protagonist feels the only way open to her is to seek a pure total freedom which can be had by shattering the “mirror” and erasing the “water” reflecting the male-domination in sexual consummation, as symbolized by “Narcissus at the water’s edge.”(Thasan 50-51). According to Brewster, “it does this by finally breaking through the barrier of the physical and assuming a spiritual dimension” (103).The poem has an external appeal to shake off the wedded lock where the woman is considered merely as an object for sexual consumption.

Even the short stories by Kamala Das bear eloquent testimony to her liberated spirit. She is a tireless supporter of the cause of women can be easily seen that her fictional genius has been influenced by her poetry. While the stories may illustrate the theme of the poems, the prose essay is only an elaborate version of her views on love, marriage and sex presented in her stories and poems. To conclude in the words of Thasan:

There is an identity of theme in both her poems and short stories. Like the woman- persona in her poems, the protagonists of her stories are disturbed by the familial ties which they find irreconcilable and therefore go out in search of a fulfilling experience. In her short stories, as in her poetry, Kamala Das shares, with her readers, her bold ideas which are distasteful to the conservative society. (248)

The image that the readers have formed of Kamala Das from a study of her poems is confirmed by a critical consideration of her prose articles, short stories and short fiction: “feminine but forthright, unconventional but honest, ebullient but sad, impetuous but insecure”(Khola 26). Well it can be concluded that he who reads the poetry of Kamala Das reads the heart of women whose stories are only versified tears as women turn up to the dolls and toys to appease a carnal hunger of insensitive men and the affluent of rich Nayers.
INVESTIGATION OF DISTRIBUTED PROCESSING AND ENHANCE THE TECHNIQUE USING JINI TECHNOLOGY

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Abstract: Parallel processing divides a large task into many smaller tasks, and executes the smaller tasks concurrently on several nodes. As a result, the larger task completes more quickly. Parallel processing is running a (sequential) program on multiple processors to get the job done in less time. Here we parallelize the program by assigning parts of the job to the different processors. The only goal is to have a performance gain, what we call the speedup. The world is getting networked. Today, for example, a network is literally a requirement for a business to be successful. Business networks are expanding to include direct interaction with suppliers and customers. Interacting with wireless networks is becoming almost commonplace. Jini is about simplifying interactions with networks. From the Java Programmer's perspective, Jini simplifies the task of writing distributed applications to the point where any Java programmer can write applications and services to take advantage of the new Jini-enabled devices.

Therefore, instead of employing limited expert resources to write distributed application, any Java programmer can develop services for a Jini enabled network. So in this paper a JINI based network using Javaspace is demonstrated with the aid of a personal information tracking system. Java along with MS-Access has been used here.

Keywords: Distributed processing, Network, Multiple processors, Jini Technology.

I. INTRODUCTION

This project concentrates on demonstrating the power of distributed processing using the new concept in Java’s networking technology –JINI. Under this technology it would be possible to create distributed computing, whereby capabilities are shared among the machines on a common network. This would allow users to access the power and features of any device on the network and would free the desktop computer from holding all the memory, storage and processing power it needs for any job.

Jini makes it easy to install and use services, and reduces operating costs for the following reasons: a)It is easy to add and remove services. b)Services can be relocated on the network without affecting users. Services are available immediately and are found automatically. c)The Jini architecture is scalable. Using Jini requires that devices and computers be Jini enabled, i.e., they must have the appropriate Java code and be able to run it.

II. LITERATURE REVIEW


Parallel processing is nothing but division of work into smaller tasks. Here we use the concept of assigning many smaller tasks to multiple workers to work on simultaneously thereby reducing the processing time. Parallel
processing is the use of multiple processors to execute different parts of the same program simultaneously. The main goals of parallel processing are: -solve much bigger problems much faster and to reduce wall-clock time of execution of computer programs.

2. Deo Prakash Vidyarthi, Anil Kumar Tripathi & Biplab Kumar Sarkar, "Multiple Task Management in Distributed Computing System", Journal of The CSI.

Parallel processing architectures may support: clustered and massively parallel processing (MPP) hardware, in which each node has its own memory single memory systems—also known as symmetric multiprocessing (SMP) hardware, in which multiple processors use one memory resource. Database management systems that support only one type of hardware limit the portability of applications, the potential to migrate applications to new hardware systems, and the scalability of applications. Oracle Parallel Server (OPS) exploits both clusters and MPP systems, and has no such limitations. Oracle without the Parallel Server Option exploits single CPU or SMP machines.

3. Intiaz Ahmad, Mohammad K. Dhodhi and Anil Ghafoor "Task Assignment in Distributed Computing Systems", IEEE.

A Jini system is a distributed system based on the idea of federating groups of users and the resources required by those users. The overall goal is to turn the network into a flexible, easily administered tool on which resources can be found by human and computational clients. Resources can be implemented as either hardware devices, software programs, or a combination of the two. The focus of the system is to make the network a more dynamic entity that better reflects the nature of the workgroup by enabling the ability to add and delete services flexibly.


Building distributed applications with conventional network tools usually entails passing messages between processes or invoking methods on remote objects. In JavaSpaces applications, in contrast, processes don't communicate directly, but instead coordinate their activities by exchanging objects through a space, or shared memory. A process can write new objects into a space, take objects from a space, or read (make a copy of) objects in a space; Figure 1 depicts several processes (represented by Dukes) interacting with spaces using these operations. When taking or reading objects, processes use simple matching, based on the values of fields, to find the objects that matter to them. If a matching object isn't found immediately, then a process can wait until one arrives. In JavaSpaces, unlike conventional object stores, processes don't modify objects in the space or invoke their methods directly -- while there, objects are just passive data. To modify an object, a process must explicitly remove it, update it, and reinsert it into the space.


Java database connectivity (JDBC) is a part of the Java Enterprise APIs and provides cross-platform, cross-database access to databases from java programs. The Enterprise APIs also consists of REmote Method Invocation (RMI)and serialization APIs java IDL for communication with CORBA and other object–oriented systems, and java JNDI for access to naming and directory services across the enterprise. This chapter introduces relational concepts, as well as Microsoft’s open data connectivity (ODBC) because of two major reasons.
III. DISTRIBUTED PROCESSING

3.1 PARALLEL PROCESSING- AN INTRODUCTION

Parallel processing has its roots in scientific industries, although its reach is slowly extending to the business world. The best candidates for parallel processing are projects that require many different computations. Single-processor computers perform each computation sequentially. Using parallel processing, a computer can perform several computations at once, drastically reducing the time it takes to complete a project. Switching to parallel processing demands a lot more than just adding processors willy-nilly and sitting back to admire the faster results. Parallel processing requires different platforms and methods of programming software.

Parallel processing is nothing but division of work into smaller tasks. Here we use the concept of assigning many smaller tasks to multiple workers to work on simultaneously thereby reducing the processing time. Parallel processing is the use of multiple processors to execute different parts of the same program simultaneously. The main goals of parallel processing are: solve much bigger problems much faster and to reduce wall-clock time of execution of computer programs.

3.2 Sequential Vs. Parallel Computing

In sequential processing, the query is executed as a single large task. In parallel processing, the query is divided into multiple smaller tasks, and each component task is executed on a separate node.

Figure 1: Sequential Processing of a Large Task

Figure 2: Parallel Processing: Executing Component Tasks in Parallel

Figure 3.2a and Figure 3.2b contrast sequential processing with parallel processing of multiple independent tasks from an online transaction processing (OLTP) environment.

Figure 3: Sequential Processing of Multiple Independent Tasks

Figure 4: Parallel Processing: Executing Independent Tasks in Parallel
In sequential processing, independent tasks compete for a single resource. Only task 1 runs without having to wait. Task 2 must wait until task 1 has completed; task 3 must wait until tasks 1 and 2 have completed, and so on. (Although the figure shows the independent tasks as the same size, the size of the tasks will vary.) By contrast, in parallel processing (for example, a parallel server on a symmetric multiprocessor), more CPU power is assigned to the tasks. Each independent task executes immediately on its own processor: no wait time is involved.

Problems of Parallel Processing
1. Effective implementation of parallel processing involves two challenges:
2. structuring tasks so that certain tasks can execute at the same time (in parallel)
3. preserving the sequencing of tasks which must be executed serially

Characteristics of a Parallel System
A parallel processing system has the following characteristics:
1. Each processor in a system can perform tasks concurrently.
2. Tasks may need to be synchronized.
3. Nodes usually share resources, such as data, disks, and other devices.

IV. JINI AND JAVASPACE

4.1 JINI TECHNOLOGY
- Provides an environment for creating dynamically networked components, applications, and services that scale from the device to the enterprise
- Offers an open development environment for creative collaboration through the Jini Community
- Code Mobility: Extends the Java programming model to the network, i.e., moves data and executables via a Java object over a network
- Protocol agnostic: Provides the ultimate in design flexibility
- Leasing: Enables network self-healing and self-configuration; i.e. improving fault tolerance
- Resiliency - Networks readily adapt to changes in the computing environment
- Integration - Allows fast, easy incorporation of legacy, current, and future network components
- Licensing - Jini network technology is available free of charge with an evergreen license

A Jini system is a distributed system based on the idea of federating groups of users and the resources required by those users. The overall goal is to turn the network into a flexible, easily administered tool on which resources can be found by human and computational clients. Resources can be implemented as either hardware devices, software programs, or a combination of the two. The focus of the system is to make the network a more dynamic entity that better reflects the nature of the workgroup by enabling the ability to add and delete services flexibly. The Jini system extends the Java application environment from a single virtual machine to a network of machines. The Java application environment provides a good computing platform for distributed computing because both code and data can move from machine to machine.

4.2 JavaSpace

Building distributed applications with conventional network tools usually entails passing messages between processes or invoking methods on remote objects. In JavaSpaces applications, in contrast, processes don't communicate directly, but instead coordinate their activities by exchanging objects through a space, or shared memory. A process can write new objects into a space, take objects from a space, or read (make a copy of) objects in a space; Figure 1 depicts several processes (represented by Dukes) interacting with spaces using these operations. When taking or reading objects, processes use simple matching, based on the values of fields, to find the objects that matter to them. If a matching object isn't found immediately, then a process can wait until one arrives. In JavaSpaces, unlike conventional
object stores, processes don't modify objects in the space or invoke their methods directly -- while there, objects are just passive data. To modify an object, a process must explicitly remove it, update it, and reinsert it into the space.

Spaces are object stores with several important properties that contribute to making JavaSpaces a powerful, expressive tool. Spaces are shared: Many remote processes can interact with a space concurrently -- the space itself handles the details of concurrent access and leave it us to focus on the design of the high-level protocols between our processes. Spaces are persistent: Spaces provide reliable storage for objects. When we store an object in a space, it will remain there indefinitely until it is removed. We can also request a lease time during which an object should be stored. Once stored in the space, an object will remain there until its lease time (which can be renewed) is over, or until a process explicitly removes it.

V. IMPLEMENTATION AND RESULTS

The whole work is divided into three modules, viz., server module, clients module and router module.

The aim of the server module is to create a common control object for the entire system. This server can control any number of clients thereby increasing the scalability of the network. The inputs from the server is fed to a router node.

The second module which is the router module accepts the query from the server looks for all available clients and forwards the query string to all the nodes that are currently active. For this the router system maintains a routing table consisting of all the nodes under its control.

Clients form the important third module. This module is the vital one because they contain the databases that are to be searched from the server. This project is so designed that there can be 'n' number of clients. The only consideration is that the router system should be aware of the nodes that are being appended to the existing network.
Jini systems are far more dynamic than is currently possible in networked groups where configuring a network is a centralised function done by hand. This technology has the potential to allow networks to develop into "services" based networks with the complexity hidden from the everyday user.

This technology can benefit certain kinds of applications by enabling:
- Higher Performance
- Higher Availability
- Greater Flexibility
- More Users

Nodes are isolated from each other, so a failure at one node does not bring the whole system down. The remaining nodes can recover the failed node and continue to provide data access to users. This means that data is much more available than it would be with a single node upon node failure, and amounts to significantly higher availability of the database.

An OPS environment is extremely flexible. Instances can be allocated or de-allocated as necessary. When there is high demand for the database, more instances can be temporarily allocated. The instances can be de-allocated and used for other purposes once they are no longer necessary. The rapid
developments in personal computer technology enable the assembly of high performance parallel computers at a small cost. A major advantage is their adaptability to the needs of the users.

By use of this technology, the communication between nodes will be simplified. Another important one is we can add any number of nodes in the communication group by the way of adding its ip address into list.dat file.

Time consuming of the searching is very important one here. Because it is much reduce here compare with normal searching.

REFERENCES


