

Publications

SENSE OF LOSS AND IDENTITY IN NASEEM SHAFAI'S POEMS

SUSHIL MARY MATHEWS¹ & MENAKA V²

¹Associate Professor, Department of English, PSGR Krishnammal College for Women, Coimbatore, Tamil Nadu, India

²Research Scholar, Department of English, PSGR Krishnammal College for Women, Coimbatore, Tamil Nadu, India

ABSTRACT

Kashmir is known as the Paradise on Earth that has the rich tradition of women poets such as Lal Ded, Habba Khatoon and Arinimal. They belonged to the era of oral Kashmiri literature. Women poets gradually lost their distinction for some years.

KEYWORDS: *Paradise on Earth, oral Kashmiri literature & loss in independence*

INTRODUCTION

All through 19th century, a group of women poets entered into the Kashmiri literary tradition by interfering into the genres through which women could raise their voice. Among them, Naseem Shafai is famous and she is the first woman poet to write in Kashmiri. Then came Taranum Reyaz and Syeda Afshana. They have contributed abundantly to the literature of Kashmir. These women poets boldly raised their voice against the violence of the women in Kashmir. They were the first women poets who tried to touch upon the issues like sense of loss in independence, individuality, adult, love, bond between a man and women.

These poets respond to the present society and its issues in a unique way. These Kashmiri women writers chose poetry because; poetry is measured as the effective medium of expression. Their themes are with the issues of uprising, political and cultural disorder that has affected the Kashmiri society in a huge way. Love and relationship, adulthood, the pain of a woman and sense of loss, cruelty of patriarchal structure and most notably sense of loss in terms of identity and resistance are also themes, focused in their works.

Naseem Shafai was born in Srinagar. From her childhood she was imaginative; she used to sit on the window of their house for hours and anticipated different things, while all the other children played. She created new ideas using her imagination. From here started the period of optimism and hope. She does not call herself a feminist, but her works are evident for a strong feminism. She is presently a professor in Kashmiri language.

Shafai has published two poetry collections, *Derche Machrith* which means *Open Windows* was published in 1999 and *Na Thsay Na Aks* which means *Neither Shadow nor Reflection*, was published in 2009. It was a collection of 44 poems and 36 ghazals, and also won the 2011 Sahitya Akademi Award for Kashmiri work. This made Shafai the first Kashmiri woman to win the prize. *Na Thsay Na Aks* was also among the eight winners of the inaugural Tagore Literature Award in 2009.

Her poems are translated into Urdu, Kannada, Tamil, Marathi, Telugu and English. Translation of these works from Kashmiri Literature has opened up avenues for foreign learners to listen to her voice. Kashmiri Literature and the life of Kashmiri people are beautifully shown through these translations. This paper attempts to



RESEARCH ARTICLE

Vol. 5. Issue.1., 2018 (Jan-Mar)

ISSN INTERNATIONAL
STANDARD
SERIAL
NUMBER
INDIA
2395-2628(Print):2349-9451(online)

THE CORRELATION OF WOMEN AND NATURE IN BARBARA KINGSOLVER'S
THE BEAN TREES AND PIGS IN HEAVEN

V.MENAKA¹, Dr. SUSHIL MARY MATHEWS²

¹Ph.D Scholar, Department of English, PSGR Krishnammal College for Women, Coimbatore

²Associate Professor, Department of English, PSGR Krishnammal College for Women, Coimbatore



ABSTRACT

Barbara Kingsolver is a contemporary American author of best-selling novels, non-fiction and poetry, who has focused on eco-feministic writing. Kingsolver is committed to political and social activism. She also believes in writing that promotes social change. She is committed to social and environmental causes, and her novels reflect this commitment. She continues to work as an environmental and human-rights activist. Her first novel *The Bean Trees* and the sequel *Pigs in Heaven* are taken for the study of this paper.

This paper aims to bring out the importance and the interconnection between the women and nature relations symbolically. It also attempts to study the oppression and exploitation of women in the select works of Kingsolver, to trace out the deep link of women with nature in their lives, to finally find how the female characters in the novels overcome their hurdles, and to reveal all the possible advantages to the world as a result of leading a happy and interconnected life with Nature.

KEYWORDS - Eco-Feminism, Barbara Kingsolver, *The Bean Trees* and *Pigs in Heaven*.

Barbara Kingsolver is an eco-feminist writer who brings out the close knit between women and nature in her sequel novels. In *The Bean Trees* and *Pigs in Heaven* she has used the symbolical connections that exist between women and nature. There also exists a symbiotic relationship between the women characters during adverse circumstances. These are echoed with nature imagery and symbols.

The Bean Trees concerns Taylor Greer, a young woman who leaves her small hometown at Kentucky to search for a more fulfilling life. While driving west across the United States, Taylor becomes the guardian of an abused child whom she names Turtle.

"The Indian child was a girl. A girl, poor thing. That fact had already burdened her short life with a kind of misery I could not imagine. I thought I know about every ugly thing that one person does to another, but I had never even thought about such things being done to a baby girl." (31)

The violence against women is rape, which is forced upon the small child just because she was female. Nature is often described in feminine and sexual terms as nature is raped, mastered, conquered, controlled and mined. The dominations of women, child and nature are explained thus, just because its nature and the child a girl, they are forced into oppression or domination.

The encounter of the bird, with turtle's exploitation of situation and the scene of rattle snake are linked to share the eco-feministic perspectives of symbolism. In both the scenes the bird and the bird's eggs symbolize Turtle (the female child) who is already assaulted and was oppressed all these days and its effect on