



# Realism in English Literature a Critical Analysis of Selected Sarojini Naidu Poems

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**ABSTRACT:** Sarojini Naidu was a talented artist whose writing is liked for how it sounds like birds and how it is written in a polished way. Her writing is interesting because it has lyricism, meaning, imagery, religion, and local fervour. Edmund Gosse said that Sarojini Naidu's themes are Indian and that they catch the spirit of India. People still look at her work from the point of view of nature, love, life and death, folk life, pride, and the supernatural. Aside from these topics, her writing is full of the simple, everyday things that people do that are rarely talked about. This paper focuses on the parts of her poems that are true to life.

**KEYWORDS:** Poetry, Lyricism, symbolism, Imagery, mysticism, realistic poetry.

## I. INTRODUCTION

Poetess and activist Sarojini Naidu, commonly known as the "Nightingale of India," is widely regarded as a cultural and political icon of India. She shone brightly with her ability and shone the light of success onto the world. She had a small but dedicated group of literary pals who first encouraged her to pursue poetry and later exposed her to the Western literary canon. Encouraged and inspired by those poets and writers, this young poet eventually revealed the world to the wonder and beauty of poetry. In particular, Mahatma Gandhi was moved by her pan poetry. She was given the honorific "The Nightingale of India" by him. Her skill was like a flower that bloomed wherever she went. Her paintings brazenly demonstrate her skill, insight, and adaptability as an artist. Let's learn about Indo-Anglo poetry before we go into the genius of Sarojini Naidu. Among those involved was Sarojini. One cannot appreciate the Realist flavour of her poetry without first learning about Indo-Anglican poetry.

## II. CONCEPT OF REALISM

When taken individually, all these terms contribute to a complete picture of reality. For instance, assume that A and B exist independently of one another. They are connected from the outside. Realists argue that there is an external connection between the two concepts of subject and object in knowledge. Any material thing is the ultimate subject of study for realists.

The first law of realism is that it promotes the simple solutions. No one has to tell it that it exists or that it is there in the actual world; we already know. It is actually happening right now. Everyone here is a part of the actual world, and no one can tell you any different. Romanticism, Modernism, Surrealism, and Postmodernism are only few of the 'isms' that are helpful for students of literature and the arts. All of these concepts need explanation, but realism is distinct since it is grounded on the fact that we exist. It deals with matters that are 'real' in the everyday operations of our lives. Any and all 'real,' academically-relevant phenomena fall within the purview of realism. Realist literature encompasses all works that depict a reality that is readily recognisable to the reader. If something is described as "yes, that's just how it is," "that's how it must have been," or "that's true to life," it falls under the purview of traditional realist literature.

In terms of philosophy, realism represents a specific worldview. The term "literary realism" is used to describe a certain subgenre of writing that generally displays its themes and events in a realistic manner. As with other periods in literary history, realism is a distinct style of writing that attempts to accurately portray the real world. This style has its own assumptions, framework, and limitations. Although a work of realism "has the appearance of truth or reality," this does not make it so. A drama, book, or poem may all fit under the realist genre. Everything that seems real, as we read, we may feel as if we are immersed in the real world as depicted, and the characters are 'brought to life,' as if we are really there. Thus, it is safe to say that literary realism is a heterogeneous amalgam of philosophical leanings, aesthetic goals, and literary techniques. As a philosophical movement, realism emerged in opposition to Romanticism.

### Sarojini Naidu's Poetic Volumes and Realism in the Poetry of Sarojini Naidu

When Sarojini was born, her career as a poet started. This skill was a lullaby from her mother that she learned. Her mother was a strong, intelligent lady who spoke many languages. Her teenage poetry collection, titled "songs," was secretly published by her father when she was in her early twenties. She went to college in England, met the love of her



life there, and then moved back to India to start a family. She was already highly busy before she got married, but thereafter she became even more so.

As a poet she remained a dreamer throughout her life. She published four volumes of poetry

1. The Golden Threshold (1905)
2. The Bird of Time (1912)
3. The Broken Wing (1917)
4. The Feather of Dawn (1961, posthumously)

Naidu's poetry is replete with references to India and Indian culture. The presence of Indians permeates her poems. Harvest Hymn, Sutte, Hymn to Indra, Lord of Rain, Indian Gipsy, Palanquin Bearers, Itinerant Singers, Bangle Sellers. These poems provide a vivid portrait of modern India and its people, traditions, and customs. The folk tunes that Naidu writes are grounded in reality. They provide an accurate account of how the world really is. The people shown are representative of modern society (Bangle Sellers). Character development (like Corn Grinders and Indian Weavers) is given greater attention. Naidu's poetry is grounded in the actual world and shows us the beauty and the horror of the working class and daily existence. Sarojini Naidu's poetry provides insight into the inner lives of Indian men and women, including their unique regional characteristics, their whims and mood swings, their responses to joy and disappointment in romantic relationships, their perspectives on parenthood, and their adherence to time-honored traditions. In particular, the folk songs reflect the emotions, hopes, and dreams of the majority of India's working class. She has a holistic perspective on actual life. Sarojini's poetry is beautiful because it always hits its mark and communicates its true meaning. Sarojini's poetry is an excellent example of societal awareness and realism. Her poems reflect on common experiences, both happy and sad. Taken as a whole, her poetry provides a genuine depiction of the lives of ordinary Indians. It's an adventure into the heart of authentic India.

Political and social upheaval marked the time of Sarojini Naidu's birth. There was an abundance of violence, discontent, disillusionment, and horror. She had a hard problem coming up with realistic subjects for her poems. The societal upheaval inspired her to pen works on the topics at hand. She had a genuine concern for the welfare of others. She adored her fellow humans through happy times and sad. Her compassionate nature allowed her to empathise with the people who suffered under Gandhi's leadership. The truth of India before independence provided five foundations for doing so.

- i) Non violence- as the tool to achieve freedom.
- ii) Use of Khadi- to promote people for using made in India things
- iii) Hindu –Muslim unity needed to be strengthened.
- iv) Harijans needed extra care and attention. Equality was the need of the hour.
- v) Women emancipation needed to be strengthened.

There were connections between all five threads. To enhance the quality of life for all Indians, progress has to be made on these five concerns. After achieving independence in 1947, India prioritised establishing a free market economy. After that, the nation's populace had to go to work restoring social harmony. She collaborated with Gandhiji to achieve national social liberation. In order to tear down barriers between people, she held meetings and gave lectures. She made genuine attempts and put in significant labour to address the social issues that had arisen in India after its independence. She reached out to those trying to eliminate societal ills, lending them her influence so that they may achieve what society had hoped for for a long time. Of the five topics we covered, the right to work was still an issue for harijans and women during her era. Her attitude towards India's young was another theme that emerged in her writing and speeches. Sarojini's poetry is deeply entwined with India's historical and contemporary problems. S. Naidu was a female. She represented the ideal of a modern woman: independent, accomplished, and wise. She represented the ideal of a fulfilled life, even while it was submerged under the weight of serving the nation. She was well admired for her wit, charisma, toughness, empathy, and wisdom.

She had the ability to empathise with women from many walks of life, including those in the workforce, those living in rural areas, and those living in urban centres. Her poetry captures the whole range of female experience, feeling, and expression. As explained by Dr. P.V. Rajyalakshmi. She has a deep affinity for and familiarity with India's folk culture, and it shows in her folk songs. All the many rituals, celebrations, and holidays she imagines from various cultures are intrinsic to her realism in verse. 82 The 22nd Indian National Social Conference was convened that year, in 1902. The resolution called for the creation of a house for single women and the elimination of barriers to remarriage for widows. Sarojini Naidu served as the impetus for all of this. The poem 'Sutte' she wrote has the same idea. In that work, Sarojini describes the old practise of a widow killing herself by setting fire to her husband's body. She believed that the success of the national independence struggle and the development of the country could be guaranteed by investing in



the education of women. She was firm in her conviction that empowering women through education was crucial to developing strong nations. At one point, she addressed the debate around the importance of girls' education at a conference. She learned that not all males support equal educational opportunities for women. They just wanted women for housework, she remarked. Women can't possibly supply the delicious halwa and tasty omelette if they go to work. The human spirit, she claimed, may fly above the confines of artificial restrictions, and the wind can never be stopped. For the Pachaiappa's College Historical Association, which Sarojini attended in 1908, the city was a must-visit. The event included a speech by Pandi Madan Mohan Malavia. After her husband had finished speaking, Mrs. Naidu remarked that women in the West played an equal role in a country's development, whereas in India, men were educated but women always lagged behind. At the 1936 convention of the Women's Indian Association, Sarojini was a motivating figure. 'Women's Manifesto' was written and sent to all federal, provincial, and municipal candidates. Women's groups still utilise copies of the Manifesto to raise awareness about social concerns that need government action.

### III. CONCLUSION

All of this talk about Realism and analysis of some of Sarojini Naidu's poetry leads to the same conclusion: Realism is concerned with the commonplace and the real. The plain and unadorned are highlighted rather than hidden. An essential component of Realism is the inclusion of historical and contemporary social and political factors. Realist literature is characterised by its focus on the mundane, ordinary, and commonplace elements of human existence, as well as the ugly, working class, and less than human behaviour. Issues of the present day are the focus of realist writing, as is the material world in which we live. The fundamental themes of Realism include family life and societal concerns such as gender inequality, socioeconomic stratification, and social discord.

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