

**LITERATURE OF SOCIAL PROTEST: A COMPARISON OF TWO POETS OF INDIA  
AND IRAN SAROJINI NAIDU & PARVIN E'TESAMI**

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**Abstract**

*Sarojini Naidu is an eloquent and patriot that was born in Heydarabad in Feb 13<sup>th</sup> 1897. She was a leader of voting rights for women. National congress of India supported the voting rights for women leading by Mahatma Gandhi. He recognized class conflict from his early childhood in India society, and this pain flamed up in him that his people do not enjoy the equal rights and privileges, he took the first step to break bad social relations and broke the prevailing relation by marrying with Dr. Naidu that was a great scandal of the day in India. By doing so, he actually stood against the class grading, and he shattered the prevailing thought.*

*Parvin Etesami is a contemporary Iranian renowned poet that was born in March 16<sup>th</sup>, 1906 in Tabriz. Similar to Sarojini Naidu complained about this class conflict and unequal rights of his people. In addition to her poems, she gave a lecture at the American school in 1924 in which she cited the orient women's dark days that were full of suffering; bondage and humiliation, and then she considered awakening of Asian nations from deprivation, shades of hope and insisted on education of women and significant social reforms.*

*In this article, writer makes an attempt to compare thoughts of these two leading female poets of the orient she wants to highlight their common points by providing instances of their similarity, while considering women social changes.*

**Keywords:** *Sarojini Naidu, Parvin Etesami, Social protest, India and Iran Literature.*

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**Introduction:**

There has been the contrast between right and untrue power during people's life and people were fair on the basis of their nature. Most of the people take step against oppression through contemplating, fighting, activating economical wheels but the superiority imagine of man during history rooting in ignorance and inappropriate prejudice divide human society in to 2 hemispheres creating bridge between society structure that it's result is nothing than scratching monotone soul of nature. Although we passed the history filling of wrong thoughts against woman's role and this is why most of the literature reflex social situation of their arena.

**Case study**

In Iran after constitution revolution taking place in 5 August, 1906, it's gains were different cultural, social, political and..... changes that were one of the significant sample of woman presence changes in society and also this was the first time that woman was as a free mankind contribute in societies issues. Indian because of having common Aryan race have a close relationship with Iran regarding culture; They were depriving of free presence in society during history. In old habits and imitation they burn wife while they are alive and standing near her dead man, this horrible custom is common and authorities confirm this. Other belief is that woman has not eternal soul and should not be alive after husband. According to Mano rule, woman depends on father, brother, husband and other relatives in order to force to service them. (JenabZade: 1962, p52)

The Writer aims are to explain viewpoint of the 2 Iranian and Indian poetess Sarojini Naidu and Parvin Etesami regarding social presence of woman.

## **Hypothesis**

Sarojini Naidu and Parvin Etesami were common in opposition with bad habits, superstitions and prejudice.

Both of them recognize their own society woman's ability so each of them tried to introduce woman's merits and took big step and attempted in this area.

## **Research goal**

Goal of this research is outstanding mental similarities of Sarojini Naidu and Parvin Etesami regarding woman's political and social presence.

## **Background**

May be there is a general research regarding Iranian and Indian culture but nothing happen in the framework of comparative literature between thoughts of Sarojini Naidu and Parvin E'tesami.

## **Research method**

- Method of this research is descriptive and analytic one.
- Essential data gathered through library method and searching Internet.
- Analyzing data took place after searching internet.

## **Research Barriers and problems**

The most important problem of this research is not accessing to India reference regarding India poetess Sarojini Naidu so writer focus on Internet.

## **Common thoughts of Sarojini Naidu and Parvine'tesami**

Sarojini Naidu is a patriotic poet who was born in 13<sup>th</sup> of February 1897 in Heidar Abad, "she was the leader of vote right for woman. India National Congress through leader of Mahatma Gandhi supported woman's vote right. When she was child, she recognized the class contrast and this crisis flame in her nature that her compatriots don't have equal right. She took the first step of extinguishing social bad tradition through marrying with Doctor Nayder that was the big scandal of India. Through this attempt

she persisted on class sorting and disappeared such thoughts". (www.sobhe Sadegh.blog sky.com)

Parvin E'tesami an Iranian prominent poetess born in 17 March 1907 in Tabriz like Sarojini Naidu was complaining of class contrast and unequal rights. In addition to poems, she delivered speech in American school in 1924 and remembered East woman who was full of hurts and suffers and persisted on important social reforms.

If Parvin E'tesami delivered speech in American school regarding suffers and difficulties of woman, "Sarojini Naidu gained top tribune in Kanpoor in 1925 and began her political life, in 1928 through his nonviolence slogan that Gandhi was it's founder traveled to America. This travel is the foundation of America Black fights with the leader of Martin Luther king. In 1930 Gandhi imprisoned because of protesting to salt tax and took leader of autonomous revolution and in 1931 with Gandhi and pundit Malaviaji took part in leader conference, he was imprisoned with Gandhi in 1942 during 21 months. After becoming independence, she was becoming governor of Ootaprash, she was the first woman governor". (Story of Baharat)

### **Fighting with wrong tradition in Parvine thoughts**

Parvin's poems are full of knowledge, philosophy, thoughts. Maybe less poetess talk about directly regarding these social issues. She talks about these wrong traditions regarding woman and the following poem explain these claim:

1. Woman in Iran has not seemed to be Iranian and her life has been but fate and perplexity.
2. She used to live and die in solititude.  
So, what could a woman be assumed rather than a prisoner?
3. Nobody has not dwelt in a prison for centuries as woman has nor has anybody been scarified in a temple of hierocracy as her.
4. Woman had no witness in a fair court, she was not primary school kid in the school of value.
5. Woman's pleas is not considered through her life.

This unfairness has been quite obvious. (The Poetical Works of ParvinE'tesami)

6. There have been lots of fruit at the science stand, yet no portion of this abundance belonged to woman.

7. She used to live and die in a cage.

This bird's name has never been listed in the rose garden.

### **Fighting with wrong traditions in Naidu thoughts**

“The patriotic poetess and national leader of India is one of the most effective woman in the India's contemporary literature. When she was a little child, she learned English and through entering to the Madres university created different atmosphere. Through her abundant innovation and God's originality recognized as one of the youngest poetess girl in India. Her marrying with Doctor GoindraJolaNapedo was her fighting with wrong customs because Saro was Brahman and Doctor was from another class and according to the cast law. It was prevented .Although this law was banned in Gandie'stime , until now these thoughts are existed in India's people”. (Hamidi: 2012)

“when Sarojinini was a little child she understood the class contrast in life and suffered from this pain that her people did not have equal merit and right” (Karachi: 2011, p 35).The following poem show pretesting to cast law and class contrast:

1.Sleep like a sweet girl over freshet,it is full of passion and action  
2.Hot caste carries panache on the brow of blue sky , and makes fire the bright glory golden moon.

### **Last subject**

Because poets observe more accurate than other people in the world, better than other people recognize the class contrast. Parvin E'tesami and Sarojini Naidu through observing inequality and contrast of external and internal world fought with wrong customs and focus on fighting with superstition, bad custom and habit and each of them through their own language tried to introduce the right way and took big step regarding this.

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