INTRODUCTION

Literature is one of the products of the conservative or imaginative power in the mind, and is the verbal part of the process of transforming the non-human world into something with a human shape and meaning, the process that we call culture civilization. In literature, particularly in poetry, the non-human or natural world is symbolically associated with the human world. (Frye, Spiritus Mundi 245)

Human beings are constantly in search of a harmonious world by using the resources available in this computerized world and are in need of satisfaction. The present chaotic world with its own scientific and technological achievements is posing a threat to human existence. It is worthy to note that science has simplified and mechanized life and as a result people have become self-oriented. Science has played a significant role in reducing human values and the development of science and civilization has reduced the distance between places, but miserably failed in broadening the minds of the people. Science has reduced man to the level of machines and has compelled him to loiter around the world for material
gain. The inner urge in every human being to develop a kinship with others is missing.

Science and civilization are inter-related to one another and the growth of both affect the society very much. The former reduces man to the level of machines and the latter promotes inequality among the weaker and stronger groups. Throughout history, the weaker section is tortured and ill-treated. In the laws and constitution of every country men and women are considered as equals. For instance the “American Declaration of Independence” says:

We hold these Truths to be self evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the Pursuit of Happiness - That to secure these rights, Governments are instituted among men, deriving their just Powers from the Consent of the Governed, that whenever any Form of Government becomes destructive of these Ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its Foundation on Such Principles, and organizing its Powers in such Form, as to them shall
seem most likely to effect their safety and Happiness.

(Brinton 195)

Laws, which govern people, focus mainly on viability and happiness where every human being can live a life of happiness and it is important that human values have a close relationship with culture. Human values are often neglected and violated by scientific achievements, which often destroy the natural environment on which every human being depends. For instance the nuclear explosions in Japan, affected the growth of the country especially the natural habitats.

Man is capable of interpreting and analyzing the atmosphere around him and he understands the society in which he is living. He is constantly in touch with nature for his survival. Science and technology have helped him to lead an easy life but sometimes compelled him to live a lonely life where he is not happy at all. Man is different from all other living organisms, and is capable of doing things as he wishes. As Bertrand Russell rightly observes:

Man is yet free, during his brief years, to examine, to criticize, to know and in imagination to create. To him alone,
in the world with which he is acquainted, this freedom belongs [...] (Egner 67)

Man is free to create something of his own and he depends upon nature always to live a healthy life, for from the origin, nature provides him, the basic necessities. Creative writers like Wordsworth often portray the role of nature in the development of every human being and depict how the physical environment helps man to develop psychologically. Man can understand nature and can also enjoy the beauty of it by developing a close kinship with it. The external landscape often affects the internal mindscape of the creative artists and the reflection of this is evinced in almost all the works of creative writers. Writers deal with human relationships and try to promote a viable world which is the major necessity of man. Every society has some peculiarities and creative writers through their stories and poems direct people to live a happy life. They often condemn the follies of society and instruct the readers through their characters. Writers like Swift and Pope criticized the wickedness of man and his stupidity, through their works for example, *The Battle of Books,* and *The Rape of the Lock.*

Almost all writers concentrated on creating a world, which was livable, where people could lead a life of happiness. Writers gave due respect to human values and as humanists presented their own views of life through
their writings. They were concerned about life on this earth and how human values were thwarted in critical circumstances. Writers like Charles Dickens and Shakespeare dealt with human values throughout their works. Charles Dickens described the condition of working class people through his characters and Shakespeare dealt with human relationships in his plays. In India, writers give due respect to human values. Writers like Mulk Raj Anand dealt with the underdogs and their sufferings in his novels like Untouchable and Coolie.

Most literary artists are basically humanists for they deal with human relationships and aim at creating a good and pleasant world in which one can live. Literature presents the society with its positives and negatives and aims at a positive moral world which will lead the whole humanity in a better way. Humanism also aims at a positive world, which is devoid of destruction or exploitation.

Humanism is a doctrine, which originated in Italy in the 14th century. At first it invaded areas like philosophy and education and later it was taken up by the literary artists. It is a term derived from ‘humanitas’, during the time of Cicero and Varro, which means the education of man. It is remarkable that the Greeks also used it in the same sense and coined the word ‘paideia’ which means education, for education differentiates man
from other living creatures. Education helps man to identify his own position in this world and helps him analyze the problems around him and also develop a good kinship with others.

Humanism helped man to understand human values and relationships and it also helped him to understand that he is the measure of all things. Freedom, naturalism, tolerance, etc., are the major tenets of humanism. Freedom brings forth the idea that man is free to do things as he wishes and he is not subordinate to other earthly or super human beings. The French humanist Charles Bouille believes that man is free to do things as he wishes and he is not subordinate to other earthly or super human beings. The French humanist Charles Bouille believes that man has the power to shape his own life and the world in which he exists. Humanism believes that man is the deciding authority for the problems he faces in his life.

In the history of humanism, Renaissance humanism plays a vital role and it argues that man is the centre of the world and he has a liberty of his own. It was started by men of letters, historians, moralists and statesmen. Renaissance humanism gave way to the rebirth of classical culture and helped the man of letters of the time to concentrate more on Plato and Aristotle. In his book The World's Living Religions, Archie J.Bahm says:
Humanists agree that man is good, or that it is good to be a man, and that it is better for a man to be than not to be. Humanists recognize the existence of evil, but evil consists in whatever prevents a man from continuing to exist and to enjoy life. (337)

Man suffers a lot due to the internal conflict that goes on in his mind about good and evil. Literature pays attention to this very clearly. For instance John Milton concentrates mainly on conflict between the two in his well-known epic Paradise Lost. While commenting on Paradise Lost M.V.Rama Sarma opines that the conflict between the two is eternal and will co-exist.

Man has every right to select his own needs and it is evident that he has developed kinship with his surrounding. As S.P.Kanal in his book The Philosophy of Religion states:

As far as man is concerned, humanism holds that man is not created by God. Man is a product of Nature. He is a product of the process of evolution in Nature. He is evolved from the animal world. Nature is man's first and last home. Man is
good in his intrinsic character. He becomes bad due to unfavorable conditions. (62)

It is clearly evident that man has a close relationship with nature and this relationship helps him to lead a harmonious life for he satisfies his basic needs with the help of nature.

It is also worthy to note that religion is God-centered and humanism is man-centered focusing mainly on man. The former advocates love and the worship of God and the latter advocates love and service to mankind. Both religion and humanism use knowledge and scientific techniques. The former uses science to describe faith and the latter uses faith to deal with variations.

Some philosophers argue that humanism is a religion. Some others are of the view that ‘Man’ is naturally religious and his natural religion is humanism. Some disagree with the idea that humanism is a religion and strongly oppose it by saying that it is not a religion at all, and are of the view that man is the measure of all things. Humanists are aware of the existence of good and evil in man but they concentrate mainly on the positive side of him. Archie J.Bahm says, in his book The World’s Living Religions:
Humanists differ in their beliefs as to whether man is primarily rational or volitional, static or evolving, individual or social, improving or degenerating, simple or complex determined or free, wise or stupid, the same everywhere or widely differing in quality and kind.(337)

In spite of all the differences, all humanists concentrate on the betterment of man, and almost all humanists try to build a humanistic world.

Evolutionary humanism also plays a dominant role and its leader Julian Huxley puts forth his idea that reality itself is the process of evolution with Darwinism as its base. He is also of the view that man is the cause for his future evolution and is the product of evolution and he rejects the idea that God has created man and he identifies problems which affect human beings like nuclear wars, population and exploitation of natural resources. He tries to mingle both science and religion by believing Darwinism and Huxley seems to reject the idea of religious humanism, though he wants to mingle both. The Chinese philosopher Confucius also believed that man is a natural being and he was of the view that the nature of man is good and the ancient Chinese philosophy was humanistic in nature.
In the Occident, Humanism was sacred in all the works of the Great Poets, in Indian thought humanism was introduced in the form of man’s longing for peace, and harmony in life. The Indian mind is highly religious and is closely related to nature. Indians give much respect to human values and the epics of India reveal this fact. The Mahabharatha and the Upanishads say that there is nothing greater than man. Indian saints and philosophers tried their level best to remove inequalities and injustice and often preached brotherhood. Gandhian thought gave way to the serving of mankind. Gandhi played a vital role in the freedom struggle and had been a strong believer in the religion that advocated “non-violence”. Social reformists like Raja Ram Mohan Roy also condemned cruel habits like sati and respected human values and feelings.

Writers like Tagore and Mulk Raj Anand had done much to respect human values and had worked for that through their writings. The former believed in a religious ideology and the latter believed that harmony will evolve only through the upliftment of the under dogs and through the removal of inequality at all levels.

Like Humanism, feminism also focuses mainly on partnership and tries to create a bridge and a binding between genders. Throughout history women have been ill treated and suppressed by the patriarchal male
dominated society which often prescribes rules and regulations for them and expects them to do as they wish. Rejection of these rules and regulations in countries like India are considered as sin and the women who protest the male dominated rules are often threatened and often prohibited to move freely in the society in which they live. Starting from Eve in the Bible, women have often been used as objects and are often tempted according to the needs of the patriarchal society. Women are oppressed externally and internally and both are related to one another where the latter is the result of the first. Today’s basic need is psychological relief from the clutches of male domination in order to attain equality and co-operation, and for this self-realization is very essential and women should join hands with their sisters, fight for their rights and also for equality in all fields. Self-realization will help not only in understanding one’s own self but also lead one to think about his or her responsibility in the society which ill treats him/her. Feminism is often misunderstood and misinterpreted that it is against humanism. In fact feminism is a part of humanism and females are an unavoidable part of humanity. As Kathleen McDonnell in her article entitled “Claim No Easy Victories: The Fight for Reproductive Rights” rightly observes:
Women have always viewed themselves as truly “pro-life” and anti-violence. We are the nurturers, the protectors of the weak and helpless, the guardians of truly human values. (36)

Feminism has a political base, for in the beginning it emerged as an ideology from the women’s movement in the 1960’s and politically committed women participated in the beginning and later academicians started using feminist ideologies in literature. Literature was a powerful cultural media which reflected the society and which focused mainly on human relationships.

Feminists started criticizing male oriented literature and producing female stereotypes. The patriarchal dominant group presented and described females according to their own gender consciousness. It is worthy to note here that passiveness, weakness, etc., are of often associated with females by the patriarchal setup. Feminist criticism began with two ideas, one dealing with woman as a reader and other with woman as a writer. The former was primarily concerned with the books written by others and their treatment of women and the latter focused mainly on the style of writing of women and themes, structures etc, themes like survival, quest for identity, loneliness etc., The first mode i.e. ‘woman as a reader’ criticized books by male writers and the language employed by them and
stressed on the need for a female language, for in the language also females
were prohibited and they were not at all considered as subjects. Female
language is necessary; as Louise Dupre says in “The Doubly Complicit
Memory”,

I want to discover women’s language, beyond all national
languages, which dares to present my relation with the world,
reality and love in terms other than those of castration. (27)

The reflection of male domination is not only in society but also in
literature. In the writings of the female writers female heroes are created
and they are made to go in search of their selves, in search of their
 authenticity and identify their role in the society and spell out their
responsibility. They also portray the problems faced by their female heroes
in critical situations and they wish to develop a good friendship with others,
for co-operation is an essential thing in a healthy world. They are often of
the view that they are not treated as part of humanity though they work hard
for the whole of humanity. This tendency finds a place in their writings and
they are against stereotypes created by male writers. Their writings also
concentrate on the reconstruction of the entire system, which violates them.
So it is evident that feminism also concentrates on human dignity and
individual freedom like humanism. It is remarkable that both feminism and
humanism go hand in hand though the former evolved at a latter age. Humanism aims at a viable world where any human being can lead a harmonious life. Feminism also aims at a world of happiness through cooperation, equality in all fields etc. It is one of the urgent needs of the colonial countries like India and Canada for in both countries female degradation plays a vital role and hence human rights are violated.

Canada is a colonial land having linguistic and cultural variations and is one of the largest countries of the world. It has a vast natural environment and it is worthy to note that natural resources are of more use to the development of Canada. The influence of the two major cultures plays a significant role in the development of the country; i.e. the British and French. America contributed much to the growth of the country but indirectly controlled it and it stood as an obstacle for the development of the land. Americanization is hated by writers and they often feel that it is a threat to their own identity. Canada is a pluralistic land having ethnic groups living together and so it is often considered as a ‘Mosaic’.

Canada’s landscape, its tradition, its varied cultures, its similarities and its dissimilarities are brought to light by writers of Canada in different literary forms. In the beginning writers followed British models to write fiction, poems etc., It is noteworthy to see that poetry is used as a medium
of expression from the beginning of language i.e. oral poetry. It is interesting to note that well known writers are basically poets, for instance Shakespeare, Milton, Grey, Keats, Alexander Pope, T.S.Eliot, etc., Shakespeare through his poetry acclaimed international reputation. All these writers tried to achieve the world of happiness and peace though their perception was different. They portrayed their locale and presented the problems of the people of their age but still they are relevant to the present world too. Robert Frost through his pastoral poems advocated his philosophy of life. The growth and development of Canadian poetry presents the multidimensional Canadian society with all its cultural, linguistic and political problems.

Canadian poetry is different and it has its own literary history and in the beginning people who visited Canada wrote poems, praising the beauty of nature in a Wordsworthian way. Poems of Cornwalls were optimistic by nature because they celebrated the beauty of nature without identifying the reality at all and the other important elements in the visitors' poems were descriptions of military actions. George Cocking's 'The American War' is a good example for this kind. These descriptive and narrative poems are not written for the people of the land but for the remote foreign readers.
During 1749-1841 local readership began to emerge with the development of English Communities and local poetry became a popular medium of expression and they concentrated more on moral and ethical values. Civilization was given more importance than other things and landscape had little role to play. The pre-dominant element in this kind of poetry is the reflection of the colonial situation. The colonial mind is portrayed by the poets of this age in poems like Henry Alline’s ‘Hymns and Spiritual Songs’ where religious values are dealt with.

From the beginning to the end of the 19th century British models were used by poets like Wallace, James Liston, etc. The influence of English romantic poets was evident, identified from the writing of the then writers. ‘Nationalism’ and self consciousness were given more importance by poets like E.H.Dewart. During the last two decades of the 19th century a new group of writers wrote poems and they were called Confederation poets because they lived in the decade of the Confederation and they wrote regional and national, lyric poems. This gave place to the inclusion of mystical elements and transcended ideologies in their poetry. Nature was one of the unavoidable elements in their poems and nature was portrayed realistically. These poets imitated Keats, Shelley, Tennyson, Arnold and Emerson in style. Charles G.D Roberts, Bliss Carmen, Archibald
Lampman, Wilfred Campbell are popular among the Confederation poets and their source of poetry is different and original and they were all against the violation of nature, for they celebrated the spirituality of nature in all their works. E.J.Pratt’s poems were written in geographical and historical terms and he provided a link between the Confederation poets and the modern poets. He was the one who fixed Canada in the heroic tradition and concentrated much on history.

In the 1940’s poets like Raymond started criticizing the accepted tradition and discussed the social values. In the 1950’s poets like Eli Mandel used myth and persona in their poems and the influence of Yeats and Auden were very emphatic in their poems.

The Canadian poetry of the 1960’s extended the content and gave much importance to local history. National, ecological, political and regional elements were employed by writers like Margaret Atwood, Al Purdy, Irving Layton, Eli Mandel, Earle Birney, Patrick Lune and others. Michael Ondaatje also belongs to this period. He uses the dramatic monologue and mixes poetry and prose in his works eg The Collected Works and Billy the Kid (1970) for which he received the Governor General’s Award. Earle Birney wrote conventional poems and poets like
P.K. Page visualized the society of his time through highly complex images in his poetry.

Margaret Atwood, one of the best literary personalities of Canada who received the Booker Prize for the year 2000 for her novel *The Blind Assassin*, is a great literary genius. She has written fifteen major poetry collections, ten novels, five books of non-fiction, five books of short-fiction, four children’s books and produced few plays to her credit. Atwood has received many honorary doctorates, has received many prizes for her works and has received many awards including Ida Nudel Humanitarian Award (1986) and Humanist of the Year Award (1987) from different universities all over the world and her works were translated into many languages of the world.

Apart from being a prolific writer Atwood is a notable Cartoonist and has drawn cartoons under the pen name Bart Gerrard. She is also a visual artist. Her paintings and illustrations deal with the operations of power on the weaker sex and human relationship. Charles Pachter, a good friend and a contemporary of Atwood was a visual artist and as visual artists both contributed to each other’s contribution to literature. Sharon R. Wilson in an article entitled “Margaret Atwood’s Visual Art” says:
In addition, Atwood and her friend Charles Pachter, the visual artist, have probably influenced one another to some extent. Although she is aware that Pachter's visual imagery is quite different from hers, Atwood owns some of Pachter's work and has respected Pachter's talent throughout her career.

Her career as a visual artist has helped her to a great extent in designing her poems as a visual craftsman. She is also a well known playwright and has produced plays like The Servant Girl for the Canadian Broadcasting Corporation, and her involvement in play writing finds a place in her poems and other writings as well. It is interesting to note that her female heroes often enact the situation and most of her poems are dramatic monologues in structure. They often acknowledge the presence of the second person pronoun directly or indirectly. The second person pronoun is often the male. The reader identifies his actions through the words of the female persona. Patricia Monk in ""I am Created in You": The Rhetoric of the Dual Consciousness in the Poetry of Margaret Atwood" says

Most of the poems can be described structurally by the perhaps rather old fashioned term "dramatic monologue". In
these poems, a second person is explicitly present and is addressed directly or repeatedly by the second person pronoun. (224)

As a writer she contributed much to the growth of Canadian literature and is often criticized for her controversial views on feminism and nationalism.

Atwood was born on 18 November 1939 in Ottawa, as the second child in her family. She spent her early childhood days in her birthplace in Ottawa, and also in Ontario and Quebec. Her father was an entomologist, who often took his family to the Northern Woods and they had settled in Toronto in 1946. Atwood gained a lot of information through her trips to Northern Quebec where her father Dr. Carl Edward Atwood was doing entomological research.

In June 1995, Atwood delivered a lecture at Hay On Way, Wales, entitled “Waterstone’s Poetry Lecture,” in which she reminiscences about her childhood days:

My childhood was divided between the forest, in the warmer parts of the year, and various cities, in the colder parts. I was
thus able to develop the rudiments of the double personality

so necessary for a poet. (3)

Atwood developed great affinity towards nature because of the influence of her father and also because of the experience she gathered as a “Camp Officer”. This helped her not only in life but also in her literary career. The reflection of this is clearly portrayed by herself in her well-known novel Surfacing. This closeness is also seen in her poem ‘This is Photograph of me.’ In 1961 she finished her under graduate studies in Victoria College, University of Toronto with honors and in the year 1962 she received A.M., in English from Radcliff College USA. While doing her under graduation she was influenced by Northrop Frye, who was her teacher, who introduced her, to the works of William Blake and the influence of the latter is visible in her books namely Double Persephone, Two Headed Poems etc,. She was also influenced by her teacher and poet Jay Macpherson well known for her irony. Other women poets who had influenced her were Anne Herbert, P.K.Page Phyllis Webb and Gwendolyn Mac Even. It is interesting to see and follow the evolution of the poet like Margaret Atwood from her childhood days when she was a “book maker.” She reveals her experience in an interview with Margaret Kaminski:
When I was five, I did write a book of poetry. First did the cover and the title; then I assembled the pages and inserted them in the book, and then I wrote the poems. So you could say that I'm a book maker first. And that's a reasonable thing to call a writer, somebody who makes books (Ingersoll 30).

This gives an idea that she was interested in writing poems from her childhood days and about her interest towards writing poetry she reveals in her interview with Graeme Gibson.

You can write a poem very quickly, and then it's done, and you've had everything, all possible satisfactions and engagements with the thing, condensed into a short period of time. (Ingersoll 3)

Nationalism and feminism were the two major elements in her writings. She presents the contrast between the natural and the artificial life and creates a tension between them. This tension prevails in all her works and is often a creative one. She creates paradox where contrast between the static and the moving, the natural and the artificial exist. This tension gains momentum in her poetry collection Power Politics (1971). Some critics often say that she is negative in her approach, without going deep into her
writings and she rejects this opinion and clearly states in her interview with Jo Brans "I'm not a pessimist. People sometimes read my poems and think, oh, this is a pessimist." She further says: "You may often define a positive by defining negatives." (Ingersoll 142)

Taking this as the core this thesis aims at making the writer as a 'positive poet.' Atwood aims at a positive world through her negative images or through her binary oppositions. She wants to re-create a world where women are also treated as an unavoidable part of the universe. It is worthy to note that women are prevented from writing and they are compelled to adopt the role given by the male writers. They wrote secretly in the form of diaries, notes, letters etc. Writers like Atwood present the patriarchal society in their works e.g. The Edible Woman and also focus on the role they have to play in the consumerist society where males are the consumers and females are the consumed. Identification of the women's role, in their own position, in their own society is a must, for this will help them to lead into a good future. Timothly Findley rightly observes:

In The Edible Woman (1969), Marian McAlpin finds herself adrift in a consumer society that threatens to engulf her.

Faced with the prospect of marriage, she begins to understand that, being a woman, she is the stuff upon which that society
feeds and survives, and that marriage-in itself a staple of the consumerist society - is a kind of sexist cannibalism. (Benson 75-76)

The Atwoodian world includes a life, which is colourful and happy; which directs the readers to understand the female heritage, the spiritual and cultural kinship that they develop with their sisters who suffer because of the sub-ordination. This ‘togetherness’ gives them the confidence. History records the male activities and excludes female’s participation, though the latter has been doing a lot to the growth of the society in which the female is living. Valerie Miner in her article entitled “Atwood In Metamorphosis: An Authentic Canadian Fairy Tale” says:

Margaret writes about women simply because she is a woman. She says that she can emphasize with, but not identify with male characters in books. She has no particular models. (188)

Atwood often goes deep into the psyche of her characters and she presents her female heroes realistically and the narrative voice in her poems and novels are not her own but belong to the character’s voice. The voice of the suppressed females, and this voice is often mis-interpreted by male
critics because these characters will not come into the limits in which they are expected to by the male oriented world. *Surfacing* plays a dominant role in most of her works which not only reflects but goes beyond that reflecting the inner selves of the protagonists and also presenting the split psyche of the central characters. It is interesting to see that surfaces are the hiding places of true identities. In almost all her works natural images like trees, fire, water, rocks etc., are portrayed in a very emphatic and powerful way and these images often depict the relationship of the female hero with the landscape in she lives. Atwood also creates a cosmic and private world where nothing is personal and everything is political.

Atwoodian feminism as revealed in her poems is radical because she is against the patriarchal set up and she is for a better world where tension exists between destruction and creation and most of the time creation succeeds and she is constantly in search of a world where altruistic life is the goal. The female world she creates gives voice to the voice less and recognizes the 'art of silence' (which is written in the form of diaries and notes). The 'art of silence' is often associated with the art of the females; the passive listeners in the male oriented history, who do not have the right to express themselves in words or through voices, and so are voiceless. Voice is one of the most critical elements used in Atwood's poems like
'Double Voice'. Here she says. "Two Voices / took turns using my eyes" (Atwood, *Journals* 42.)

Voices are used to communicate deep feelings of the persona in her poems and the personae or the protagonists' voice also expresses her role in the society. This voice can be the voice of the poet Atwood narrating her own experience first or it can be the persona's voice. Voice is one of the predominant techniques in Atwood's works. Frank Davey in his book *Margaret Atwood: a Feminist Poetics* observes:

[…] the voice of an Atwood poem is female, that unless clearly bracketed by dramatic context, a poem speaks to us – or tricks us – in the poet’s personal voice. (15)

Doubleness is another among the major elements in her works. The titles of her poetry collections and poems show the doubleness namely, *Two Headed Poems, Double Persephone,* and especially poems like "The Double Voice," "The Two Fires," etc.

‘Journey’ is another important metaphor used by Atwood which depicts both mental and physical journeys. Journey relates the mind and the land and is inevitable in the Canadian setup. ‘Underground’ is yet another metaphor which also presents the relationship between the two.
Problems which human beings face in life become the subject matter for Atwood and she is more concerned with the psychological transformations of the personae in the cruel Canadian landscape. Complexity of relationship is clearly portrayed by Atwood and she often concentrates more on personal relationships where the female protagonists i.e. the personae play an active role, not as listeners but as participants. She portrays the individual persona’s transformation in critical situations, making the mind decide things. That is why her poetry is often called the ‘poetry of movement’. She writes the ‘poetry of movement’ because she is a visual artist, cartoonist and painter. These things make her capture moments in movements showing us physically things moving in her poems. This takes us back to Spenser’s Prothalamion where, as Coledrige says the poem moves like the ‘swan moving’.

Atwood plays the role of a philosopher, psychologist and a prophet in certain poems eg. ‘Journey to the Interior’, which is included in her well known poetry collection The Circle Game for which she has won the Governor General’s Award for poetry. In this particular poem she describes a psychological and geographical search, leading to self-analysis and self-realization. Here interior represents a person’s inner most self which is more or less equal to the soul in Christianity.
Atwood's creative world is highly optimistic though it includes negative images e.g. the 'fish hook,' Characters in her novels are not passive creatures; they want to build a new world where there is no room for inequality. They (persona / protagonists) go in search of their roots like the nameless character in Surfacing and she presents their sufferings in the male dominated world. Atwood's characters believe in their own power, for Atwood's religion is confidence. The persona in her poetry collection, The Circle Game comes to a firm conclusion. After all her suffering: she says "I want the circle / broken" (Atwood, Circle Game 55)

Her personae never escape from reality. They fight for their survival through out their life and they want to lead a healthy and peaceful life where one cares for the other. Partnership is one of the most significant elements that Atwood tries to create in this world for it does not exist in the present. The longing for a happy and friendly life is expressed by her persona in her poetry collection Power Politics, esp. in the poem entitled 'He reappears'.

Can't we
be friends I said:
you didn't answer (Atwood, Power Politics 2)
She is unique in her presentation of characters. The reader can identify the gradual development of the characters from the beginning to the end. This is evident in all her works. Atwood usually startles the reader with her imagery creating a correspondence with nature.

The female heroes in her works often associate themselves with the landscape, and it appears as if nature will heal their wounds. They also long for psychological union with their partners rather than a painful union where love has no role to play. She feels union without love is violence. Physical and mental violence are clearly visualized by her in her lines:

You fit into me
like a hook into an eye

a fish hook
an open eye. (Atwood, *Power Politics* 1)

She presents harsh reality in human relationships and her prophetic vision is to create a optimistic world. She is against industrial revolution and is always for the nation. In fact she doesn’t want people to be reduced to the level of machines. She is also of the view that human beings are victims of industrial revolution and also victims of strife caused by inner separation in mind and body and the split in them operates and mirrors the
outer world. Freedom of mind is often affected by the external world events especially like the industrial revolution affecting the mind of writers like Atwood, who care much for the whole of humanity. She declares, "I am a writer of people whether they care or not I am paying attention to them."
(Miner 175)

Her writings concentrate much on the psyche of the personae who represent real life - characters and the environment in which they are living. She often criticizes the present world which does not give proper respect to human values and is mad after machines and exploits the environment.

She is undoubtedly a radical feminist, who is against patriarchal institutions with a difference because she is one who believes that the relationship between a man and woman should be a happy one. Atwood's feminism though radical, in the poems selected she presents the victim stance and emphasizes on Showalter's third phase; the female phase. She wants her female personae to understand, analyse, introspect and proclaim themselves as primary and not secondary.

She further advocates the theory of Eco-feminism. All the poems selected in this thesis contribute to the Eco-feminist theory. The techniques, her concept of dualities, her feminism and her eco-feminist
ideas are summed by very elegantly by Sherrill Grace in "Articulating the "Space Between": Atwood's Untold Stories and Fresh Beginnings" says,

    What she continues to offer is a system embodying dualities,
    but dualities understood as mutually interdependent aspects of
    a continuum of relationship, functioning dialectically and
    modelled upon natural life processes. (13)

She is always careful when she deals with personal relationships
which play a major role in her writings. She advocates feminism and she
says in one of her interviews: "I am defining my feminism as human
equality and freedom of choice." (Ingersoll 142)

    Atwood's poetry has its own specialties and she has an intellectual
control over her writings and her writings are inter-related to one another.
Feminism, nationalism and humanism are unavoidable elements in her
poetry. She is a poet of words, great words. Her poems remind us of
Coleridge's words that poetry is best words in best order. Split personality
in her works receives the attention of readers and through this she presents
the conflict between the mind and land. She also narrates the struggle
between time and space in her poetry collections like The Journals of
Susanna Moodie, where she undergoes a lot of difficulties with the new
land and she is unable to come out from the past. She uses supernatural
elements in her works and incarnates them.

While talking about her uniqueness and her craft of writing, Timothy
Findley rightly observes:

Whatever traditions are shared by Atwood's writings, they do
not include the traditions that dominated Canadian writing
prior to her own arrival on the scene. In that sense, her work
remains unique. The intensity of its focus is its salient quality.
Its greatest strength lies in its seductive but entirely deceptive
subjectivity. Hooking her readers on the irresistible lure of the
first person singular, she has managed to disseminate an
objecting view of modern life that is among the most
challenging in present-day writing. (Benson 76)

Besides being a technical craftsman in her poetry she also reveals
many other sides to her personality. She is undoubtedly a scientist, painter,
cartoonist and photographer. Further there is vision, teaching, prophecy and
music in her poems. Her attitude towards life clearly emerges from the
poems taken for analysis. It is evident that her poems are didactic in
nature-her responsibility, seeming pessimism and hidden optimism and her
anti-hierarchical spirit contribute to a philosophy that is holistically societal. Atwood’s philosophy is highly positive. She advocates equality among the sexes, following closely the Marxian philosophy of socialism with an added aim of transcendence. Atwood’s philosophy is a sound moral philosophy veiled by negatives.

This thesis details, analyses and describes Atwood’s preoccupation with creating a viable world through the next four chapters.

The second chapter discusses in detail the inner and outer worlds depicted in the poems presenting the need for the fusion of the two. Six poems of Atwood namely “Journey to the Interior”, “Thoughts from Underground”, “Alternate Thoughts from Underground”, “Paths and Thingscape”, “Flying Inside Your Own Body”, “The Woman Makes Peace With Her Faulty Heart” are analyzed in this chapter. The first three poems deal with retrospection and self-realization which includes the conflict between the landscape and the mindscape. The other three poems deal with the conflict between mind and the land through an immigrant experience which involves cultural clash where the persona longs for reconciliation.

The third chapter analyses five poems of Atwood namely “You fit into me,” “The Circle Game,” “He is a strange biological phenomenon,”
"The Double Voice," "Looking in a Mirror." The first three poems concentrate on the operations of power where the female is suppressed and pushed to the margin, hence isolated. The other two poems deal with the conflict that occurs within one's own mind and the outside world is between the artificial and the natural. This also includes the tension between reality and expectation.

Four poems namely "Burned space," "Today," "Day Books I," "Progressive insanities of a pioneer" are dealt with in the fourth chapter. The first two poems deal with human interventions in the wilderness and the consequences of these include a gross violation of nature. The other two poems focus on illusion and reality and especially in the last poems the land responds to the questions of the 'Pioneer' and rejects his idea of 'great vision' as against 'green vision' i.e. the vision of the land.

The fifth chapter is a highly descriptive and challenging one for it deals with the Atwoodian idea of life and death. Non-Violence is a part of the Atwoodian theory and is very closely built on Indian philosophy. In this chapter six poems are analyzed namely "Torture," "A night in the Royal Ontario Museum," "Death of a Young Son by Drowning," "The Deaths of the Other Children," "Resurrection," "Mushrooms." All the poems in this chapter describe death not as a concept but as a part of life.