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Patrick D. Murphy

Essays in Ecocriticism Rayson K. Alex, 2007 Contributed papers presented at two ecocriticism conferences organized by Indian Association for Studies in Contemporary Literature in English ... [et al.].

Kumāra-Sambhava of Kālidāsa Kālidāsa, 1985 ABOUT THE BOOK: The Kumarasambhava of Kalidasa is a tour-de-force of literary effort of a very high order, and is in fact the oriflamme of Indian Poetic genius. It is a gem among Kalidasa's poetic works. It Sings of divine love and of the strife between

Culture and Media Rayson K. Alex, S. Susan Deborah, Sachindev P.S., 2014-06-19 Indian ecocriticism has not yet adequately demonstrated the applicability of ecological/deep ecological/tinai principles to visual texts. Culture and Media: Ecocritical Explorations closes this gap at the most opportune moment. Though this volume accommodates ecologically oriented interpretations from several cultures across the world, it reserves the centre stage for Indian ecocriticism and ecotheory quite appropriately. The volume effectively challenges the major documents on ecocriticism and theory (published by international presses), which have been reluctant to give space to tinai criticism and theory that transcend Dravidian or Tamil boundaries. The day is not far when cinema of the world, shaped by tinai theory, will employ tinai hermeneutics to gain fresh insight, which, in turn, will feed into the processes of creation and production of relevant and great movies.

Ecology and Life Writing Alfred Hornung, Baisheng Zhao, 2013 This volume examines the interrelations between ecological concerns and personal forms of writing in Europe, Asia, and America. It assembles contributions from an international conference of experts from four continents who provide new insights into the redefinition of the self in contact with nature in different parts of the world. Articles range from the American tradition of nature writing via the ecological traditions of Native Americans and ethnic communities to Asian attitudes of nature worship and the dangers to human and animal lives on planet earth. Beyond the familiar Anglo-American focus, these case studies, interpretations of auto/biographical texts and films begin to bridge the gap between Western and Eastern discourses and propose new approaches to the theoretical basis of ecocriticism and life writing.

A Place for Humility Christine Gerhardt, 2014-09 Emily Dickinson and Walt Whitman are widely acknowledged as two of America's foremost nature poets, primarily due to their explorations of natural phenomena as evocative symbols for cultural developments, individual experiences, and poetry itself. Yet for all their metaphorical suggestiveness, Dickinson's and Whitman's poems about the natural world neither preclude nor erase nature's relevance as an actual living environment. In their respective poetic projects, the earth matters both figuratively, as a realm of the imagination, and also as the physical ground that is profoundly affected by human action. This double perspective, and the ways in which it intersects with their formal innovations, points beyond their traditional status as curiously disparate icons of American nature poetry. That both of them not only approach nature as an important subject in its own right, but also address human-nature relationships in ethical terms, invests their work with important environmental overtones. Dickinson and Whitman developed their environmentally suggestive poetics at roughly the same historical moment, at a time when a major shift was occurring in American culture's view and understanding of the natural world. Just as they were achieving poetic maturity, the dominant view of wilderness was beginning to shift from obstacle or exploitable resource to an endangered treasure in need of conservation and preservation. *A Place for Humility* examines Dickinson's and Whitman's poetry in conjunction with this important change in American environmental perception, exploring the links between their poetic projects within the context of developing nineteenth-century environmental thought. Christine Gerhardt argues that each author's poetry participates in this shift in different but related ways, and that their involvement with their culture's growing environmental sensibilities constitutes an important connection between their disparate poetic projects. There may be few direct links between Dickinson's "letter to the World" and Whitman's "language experiment," but via a web of environmentally-oriented discourses, their poetry engages in a cultural conversation about the natural world and the possibilities and limitations of writing about it—a conversation in which their thematic and formal choices meet on a surprising number of levels.

Ecodocumentaries Rayson K. Alex, S. Susan Deborah, 2016-11-15 This book features ten critical essays on ecodocumentaries written by eminent scholars from India, USA, Ireland, Finland and Turkey in the area of ecocinema studies. Situating social documentaries with explicit ecological form and content, the volume takes relational positions on political, cultural and conservational aspects of natures and cultures in various cultural contexts. Documentaries themed around issues such as electronic waste, animal rights, land ethics, pollution of river, land grabbing, development and exotic plants are some of the topics ecocritiqued in this volume.

Folklore as Discourse M. D. Muthukumaraswamy, 2006 Contributed articles with reference to India.

Migrant Voices in Literatures in English Anu Shukla, 2006 Papers presented at the Second World Conference of World Association for Studies in Literatures in English, held at Nagpur in January 2004.

Unnatural Ecopoetics Sarah Nolan, 2017-04-28 What constitutes an environment in American literature is an issue that has undergone much debate across environmental humanities in the last decade. In the field, some have argued that environments are markedly natural or wild sites while others contend literary spaces can be both wild and urban, or even cultural. Yet, few of the works produced to date have addressed the pronounced influence the author of a text has on a literary environment. Despite exciting work on materiality and culture in conceptions of environments, critics have not yet fully examined the contributions of poetry's language, form, and self-awareness in rethinking what constitutes an environment. By approaching environments in a new way, Nolan closes this gap and recognizes how contemporary poets employ self-reflexive commentary and formal experimentation in order to create new natural/cultural environments on the page. She proposes a radical new direction for ecopoetics and deploys it in relation to four major American poets. Working from literal to textual spaces through the contemporary poetry of A.R. Ammons's *Garbage*, Lyn Hejinian's *My Life*, Susan Howe's *The Midnight*, and Kenneth Goldsmith's *Seven American Deaths and Disasters*, the book presents applications of unnatural ecopoetics in poetic environments, ones that do not engage with traditional ideas of nature and would otherwise remain outside the scope of ecocritical and ecopoetic studies. Nolan proposes a new practical approach for reading poetic language. Ecocriticism is a very fluid and evolving discipline, and Nolan's pioneering new book pushes the boundaries of second-wave ecopoetics—the fundamental issue being what is nature/natural, and how does poetic language, particularly self-conscious contemporary poetic agency, contribute to and complicate that question.

Moral Ground Kathleen Dean Moore, Michael P. Nelson, 2011-04-15 *Moral Ground* brings together the testimony of over eighty visionaries—theologians and religious leaders, scientists, elected officials, business leaders, naturalists, activists, and writers—to present a diverse and compelling call to honor our individual and collective moral responsibility to our planet. In the face of environmental degradation and global climate change, scientific knowledge alone does not tell us what we ought to do. The missing premise of the argument and much-needed center piece in the debate to date has been the need for ethical values, moral guidance, and principled reasons for doing the right thing for our planet, its animals, its plants, and its people. Contributors from throughout the world (including North America, Africa, Australia, Asia, and Europe) bring forth a rich variety of heritages and perspectives. Their contributions take many forms, illustrating the rich variety of ways we express our moral beliefs in letters, poems, economic analyses, proclamations, essays, and stories. In the end, their voices affirm why we must move beyond a scientific study and response to embrace an ongoing model of repair and sustainability. These writings demonstrate that scientific analysis and moral conviction can work successfully side-by-side. This is a book that can speak to anyone, regardless of his or her worldview, and that also includes a section devoted to "what next" thinking that helps the reader put the words and ideas into action in their personal lives. Thanks to

generous support from numerous landmark organizations, such as the Kendeda Fund and Germeshausen Foundation, the book is just the starting point for a national, and international, discussion that will be carried out in a variety of ways, from online debate to “town hall” meetings, from essay competitions for youth to sermons from pulpits in all denominations. The “Moral Ground movement” will result in a newly discovered, or rediscovered, commitment on a personal and community level to consensus about our ethical obligation to the future.

Transversal Ecocritical Praxis Patrick D. Murphy,2013-06-20 Transversal Ecocritical Praxis: Theoretical Arguments, Literary Analysis, and Cultural Critique, Patrick D. Murphy, Ph.D, utilizes ecocriticism and ecofeminism to develop his concept of transversal practice: an interdisciplinary combination of theory and applied criticism. Traversing a wide range of examples, literary, cultural and economic, this work fleshes out the benefits of an ethically grounded interdisciplinary ecocriticism. /span

Madhura Kala K. Lakshminarasimhan,Muthuswamy Hariharan,Sharada Gopalam,1991
Red Lilies and Frightened Birds Ā. Irā Vēṅkaṭācalapati,2011 When the red lilies bloom on the waterlogged fields, the birds panic that the water is on fire. They fly helter-skelter trying to guard their nestlings under their wings. Red Lilies and Frightened Birds is a collection of poems in praise of the three ancient Tamil royal dynasties Cheras, Cholas and Pandyas. Translated from the early medieval Tamil classic Muttollayiram, these beautifully crafted verses retain a surprisingly contemporary tone a testament to their enduring appeal over the centuries. While some of them are odes to the splendour of the king s country and city, his prowess in war, and the ruining of the enemy country, others reveal how young women, deeply infatuated with the king, pine and long for him. M.L. Thangappa s translation brilliantly brings to life the playful inventiveness and heady imagery of the original verses. This edition also includes an illuminating introduction by A.R. Venkatachalapathy which places this classic in its historical and cultural context.

Post-coloniality C. T. Indra,Meenakshi Shivram,1999 Contributed articles chiefly on post-colonial Indic English literature.
Words for a Small Planet Nanette Norris,2013 Examines literature and the environment from cultural, historical, sociological, and psychological perspectives.

The Cilappatikāram Iḷaṅkōvaṭikaḷ,2004 Men And Women Of Maturai Of The Four Temples! I Curse This City. Its King Erred In Killing The Man I Loved One Of The World'S Masterpieces, The Cilappatikaram (5Th Century Ce) By Ilanko Atikal Is India'S Finest Epic In A Language Other Than Sanskrit. It Spells Out In Unforgettable Verse The Problems That Humanity Has Been Wrestling With For A Long Time: Love, War, Evil, Fate And Death. The Tale Of An Anklet Is The Love Story Of Kovalan And Kannaki. Originating In Tamil Mythology, The Compelling Tale Of Kannaki Her Love, Her Feats And Triumphs, And Her Ultimate Transformation To Goddess Follows The Conventions Of Tamil Poetry And Is Told In Three Phases: The Erotic, The Heroic And The Mythic. This Epic Ranks With The Ramayana And The Mahabharata As One Of The Great Classics Of Indian Literature And Is Presented For The First Time In A Landmark English Verse Translation By The Eminent Poet R. Parthasarathy, Making It Accessible To A Wider Audience. Winner Of The 1995 Sahitya Akademi Prize For Translation (English), The 1994 Pen/ Book-Of-The-Month Club Translation Citation Of The Pen American Centre, And The 1996 Association For Asian Studies A.K. Ramanujan Book Prize For Translation.

Characterizing Literacy R Narasimhan,2004-03-20 Literacy has always been considered a pre-requisite for a modernizing society. The bases of this belief, and its full ramifications, however, have not been adequately researched in the Indian context. The book raises some crucial issues attached integrally with literacy-modernization thesis and makes a case for broader and deeper Indian studies in the field, involving interdisciplinary talent and methods.

The Poetry of Sylvia Plath P. Rajani,2000
Words on Water Maureen Devine,2008
Hayavadana Girish Raghunath Karnad,1975 A Yakshagana folk theatre piece, combining music, dance and drama. Two young heroes, Devadatta, a man of the intellect, and Kapila, a man of the body, are both attracted to Padmini, who marries Devadatta. When the rivalry threatens their friendship each man commits suicide by cutting off his own head. Through the intervention of the goddess Kali the men are brought back to life but Padmini accidentally mixes the heads up, attaching them to the wrong bodies. A subplot fleshes out the theme of the search for completeness: Hayavadana wants to lose his horse's head and become fully human.

The Enigmatic Realm of **Skype 600126**: Unleashing the Language is Inner Magic

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