



NATURE AND NATURAL ENVIRONMENTAL LITERATURE-ITS LENS

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ABSTRACT

For the last three decades of different revolution in literary study, the ways readers consume and interpret literary texts have changed its environment. Literature and culture have flourished, provided, for example, by feminism, multiculturalism, post colonialism, structuralism, post culturalism, and post modernism by intellectual and ethical perspectives. Now eco-criticism joins this list as its newest member in poetry. Few questions emerged in culture, literature and literary study. Focus also on texts that have little to do with nature and the natural, exploring what it means to read this literature through an eco-critical lens. Study of a wide variety of verbal and also visual texts from the Renaissance to the present and study of Shakespeare and science fiction, nature writings and urban literature, the comedic and the cynical, prose and poetry also work with photographic and filmic text on a regular basis, using of photography and journaling as tools for investigating. This research paper focuses on a brief overview of the nature, significance, and evolution of literature-nature and natural environmental studies focusing on poetry specially Urdu, Arabic and Palestinian literature.

INTRODUCTION

“Eco-criticism has been predominately a white movement. It will become a multi-ethnic movement when stronger connections are made between the environment and issues of social justice and when a diversity of voices is encouraged to contribute to the discussion”. This argument highlights the significance of opening up the field of eco-criticism to incorporate more ethnic texts and writers all over the globe. These arguments of eco critics enlighten the readers of eco-criticism like us to employ an eco critical lens and read our literary texts to see how different contexts of utilization of the natural environment can reveal other insights related to literature and the environment.

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A lens on Urdu poems:

Poems are part of the energy pathways which sustain life. Some poems seem to be, in themselves, ever-living, inexhaustible source of stored energy. The first law of ecology – everything is connected to everything else- applies to poems as well as nature. The concept of interactive field was operative in nature, ecology and poetry long before it ever appeared in criticism” Urdu poems in English that lend themselves well to the eco-critical interpretations because the poets make vivid interconnections between the human and nonhuman world. The present article, therefore, is to contribute to the greening of resistance as a new way for expressing human resistance via nature, through the parts of the biotic community in a particular place of the Arab world to concur with Coupe’s green studies which “makes no sense unless its formulation of theory contributes to the struggle to preserve the ‘biotic community.Using eco-criticism as a lens through which to read the selected Arabic poems, which are representative of other poems in their genre, we hope to incorporate new insights into approaching modern Arabic literature from an eco critical perspective.

A lens on Palestinian Poems:

By engaging the natural world in the context of resistance in the poets’ homeland is the central theme of the poems selected in this research article. Mahmoud Darwish’s poems, *A Lover from Palestine* and *A Diary of a Palestinian Wound*, are two poetic voices of resistance that recount the suffering of Palestinians in their homeland of Palestine via the surrounding natural environment. These poems highlight the interconnectedness between human and nonhuman world by depicting the symbiosis between humans and the elements of nature and animals in resisting the occupation of the homeland. Tawfiq Zayyad’s poem entitled *The Impossible* illustrates the poet’s views for negotiating the impossibility of the imposed parting between people and their land and highlights the human-land inseparability by involving the organic images of human and nonhuman world. Fadwa Tuqan’s poem, *Ever Alive* presents pathways of the interrelations between the human and natural world. It also offers both Palestinians and their land a hope of regaining as long as they remain steady and patient in their struggle. The last poem to be considered in this article is Salem Jubran’s *The Exile*. The poem in its entirety demonstrates a momentum through the engagement of the world of nature to represent the human situation and suffering. It also shows a profound presence of the natural world in the poet’s eco-consciousness which in turn helps shape the eco-critical sense of human resistance targeted to be played out in this article in my research.

A lens of Arab poems:



Arab poets who used to apply the natural images and the images of animals to depict glowing pictures of the setting of the poems or as symbols for conveying certain ideas of their own, Zayyad appropriates animals and the natural world such as elephants, fish, crocodiles, the sun, the galaxy and the wind in a situation of resistance which is very crucial in the human world. Albeit the tone of the poem seems to be quite political as it involves themes of resistance, destruction and suffering, the use of the elements of nature and animals make it a vivid engagement for the greening of resistance. The poet, exceptionally, draws a parallel between the strength of animals in the surrounding world for any imposed deed and the steadiness of humans in their resistance against the occupation of their land. The impossibility of imposing power on animals and natural world, like passing an elephant through the needle's eye, putting out the sun, capturing the wind and making a crocodile speak out, has been transcended into human world to illuminate the steadiness of the Palestinian resistance. The transmission of the readers from the world of animals and nature into the human world lends the poem to eco-critical implications. Throughout Zayyad's poem, it seems that the poet means to emphasize that the human world is in tune with the natural world in Palestine. However, it seems to be less concerned with the organic interconnectedness of Darwish's poems than it is with conveying the sense of stability, strength and steadiness of resistance to the occupation by the whole biotic community of Palestine expressed through the images of the powerful animals and elements of the surrounding world such as the elephant, the galaxy, the wind, the sun.

CONCLUSION

This article comes to conclusion that Arab, Urdu and Palestine poets engage the natural environment in their poetry as a powerful means for shaping human force and resistance to regain their lost homeland. The analysis of few poems, which represent the other Urdu, Arabic and Palestinian poems of their genre, advocates the greening of resistance as a new way of expressing human resistance through nature. In Arabic poetry signifies the profound presence and powerful engagement of the natural world. It highlights the interconnectedness between the human and nonhuman world by presenting natural environment. The idea of expressing human resistance through the green images and symbols in Arabic, Urdu and Palestinian poems provides evidence that the eco-critical reading of Arabic literature in general and the poetry in particular is timely and encouraging. An Arab eco criticism adds value to the Western appropriation of eco critical lens. By incorporating the viewpoints and voices we have shown how eco-criticism is instrumental in meeting its targeted scope as a multinational, multi vocal, multicultural area of poetry



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