

Editorial

Literary discourses in the age of science and technology exist in the state of invariable flux. With the ongoing academic practices, it seems that the peripheries of English studies must be remapped. The limited boundary of scholarship has attempted to respond to the many contemporary issues; but the most serious issue, namely the global ecological emergency, has apparently been ignored. The absence of collective efforts of academia suggests that the scholarship, despite its revisionist strategies, has been untouched from its outer world. The major literary publications across the world till the late 20th century were preoccupied with the issues of race, gender, class, politics, philosophy and economy. The issue of endangered earth has been on the margins discarding the fact of this marginality yielding an end to all kinds of marginalities being talked about and debated for if ignored in the real sense of the term. The scattered endeavours to respond the pressure of the growing hole in ozone layer, toxic waste contamination, waste dump, nuclear war, global warming etc. can be seen in English studies; however, appearances can be deceiving.

It is generally accepted that the current concern for ecological issue started with Rachel Carson's *Silent Spring* [1962] where focus is to establish the slogan 'Go Green' and human beings are suggested to live in harmony with their surroundings. But, it is only late 1990s when the long ignored 'nature', with the publication of *The Ecocriticism Reader* [1996] edited by Cheryl Glotfelty and Harold Fromm, emerges as an individual theory. Since then, regardless of what name it goes by, ecocritical work shares a common motivation—that is the result of human actions damaging the basic life support system on earth and its reflection in literary texts.

Keeping in mind the need of the environmental literary consciousness, the very first issue of our journal combines clarity of exposition with balanced conceptual critique of anthropocentrism and challenges the distinctiveness of all categories of human beings, replacing them with blurred situated and moving boundaries. The selected articles in this volume attempt to explore the implications and ideologies those are radical to promote human-centred discourses.

In selecting the entries for this volume, we have tried to avoid the articles choked with technical jargon in favour of smooth-tongued contributions. The first article of this series challenges to mainstream philosophy replacing conceptual schemes, theories, and practices that currently feminise nature and naturalise women to the mutual detriment of both with ones that do not. The essay '*Green Spirituality*, celebrates the cyclical nature of life, the dance of light and dark, activity and rest and expansion and contraction of nature and demands to revive the moral values of humans towards nature. The Interview of A. K. Choudhary makes us understand nature as whole. He says, "Nature is the universal code of conduct that must be abided by all of us for the fragrance of the ecology on this earth". The article *Struggle for Ecological Justice: A Study of Ecocentric Myths in the Works of Sarah Joseph* raises the issue of eco-justice. It exhibits how nature suffers in the hands of modern monsters and creates an ecological awareness to the modern society on the catastrophe brought by entropic and dystrophic factors on the environment.

Cogitating over the sensible ecological approaches possibly inculcating a greater sense of environmental concern, and awareness in literary studies to crush 'The Endangered Earth' myth in entirety before turning into reality, the article on *Quintessence of Ecocriticism in Emerson's Works* tries to explore more in the major critical works of Emerson that fall into ecocritical fold to prove further that ecocriticism may be new discipline but immensely reflected in the works since centuries.

Since the beginning of ecocriticism, anthropocentrism has been in the centre of its analysis. The selected article *Dislocating Anthropocentrism: R. K. Narayan's A Tiger for Malgudi* argues on various issues dislocating human oriented ideologies and visions, whereas the play *Sarangadhara* puts the matter of the ecocriticism of poor and marginalised class. Through the poem *The Tribal King*, journal attempts to put forward the agenda of tribal and third world environmentalism and keeps the issue of survival in its centre.

Finally, journal concludes with a tone of harmony. The essay *Man-Nature Relationship in Ruskin Bond's Sequel Novels* subscribes to a holistic world view according to which the world is an integrated whole rather than a dissociated

collection of parts, recognizing the fundamental independence of all phenomena. The most important lesson that is implicitly highlighted in this work is that if one has absolute faith in the innocence and goodness of nature as the manifestation of the divine power, one will feel compelled to discover a redeeming feature in it. The journal finally invites feedback, criticism and appreciation on its every aspect by the scholars round the globe for the enhancement of the quality and merit of the intentions it bears in its approach against the academically hijacked intellectual gymnastics for the sanguine rays of holistic understating of the world in order to make it more amiable and worth choosing to live.

- Editor-in-Chief

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