

**COURSE OBJECTIVES**

To introduce different perspectives on the environmental ethos in ancient and medieval Indian literature; familiarize students with the application of literary theory in Indian literature, especially in Bhakti literature ;to enhance critical sensibility; to understand the relevance of adopting new environmental practices in solving the environmental hazards and to communicate the relevance of Bhakti literature in balancing environmental crisis.

**ACTIVITIES/CONTENT WITH DIRECT BEARING ON EMPLOYABILITY /ENTREPRENEURSHIP/SKILL DEVELOPMENT (based on NAAC Criteria):**

The Course will guide the learner to form a clear understanding of the concepts and ideas regarding the serious issues that affect the environment and socially and culturally relevant areas of thought. It will promote Bhakti literature in the contemporary world. By understanding and applying the theories and concepts in the course, the learner is able to build a career as an assistant professor /content writer/ environmental scientist.

**Unit I: Nature as a Sacred Space**

Ecocriticism, Environmental imagination, Place Studies, Ecophenomenology, Anthropocene, Bioregionalism etc.

**Unit 2: Harmony Between Humanity and Nature**

Kalidasa: *Meghaduta*, *Abhijnanasakuntalam*

Irayimman Thampi: *Omanathinkal Kidavo*

**Unit 3: Nature and Moral Integrity**

*Bhagavad Gita (Chapter 10 - Vibhuti Yoga)*

Kumaran Asan: *Nalini*

Vallathol Narayana Menon: *Sahitya Manjari*

**Unit 4: Spiritual Duty and Ecological Consciousness**

Sree Narayana Guru: *Daiva Dasakam*

Bilvamangala Swami: *Krishna Karnamrita*

**Reference**

Asan, Kumaran. Nalini. Kerala Sahitya Akademi, 1911.

Bilvamangala Swami. Krishna Karnamrita. Translated by E. B. Cowell, The Royal Asiatic Society, 1880.

Daily, Gretchen C., editor. Nature's Services: Societal Dependence on Natural Ecosystems. Island Press, 1997.

Eckersley, Robyn. Environmentalism and Political Theory: Towards an Ecocentric Approach. SUNY Press, 1992.

Folke, Carl. Resilience: The Emergence of a Perspective for Social-Ecological Systems Analyses. *Global Environmental Change*, vol. 16, no. 3, 2006, pp. 253-267.

Guru, Sree Narayana. *Daiva Dasakam*. 1920.

Kalidasa. *Abhijnanasakuntalam*. Translated by Arthur W. Ryder, Harvard University Press, 1926.

Kalidasa. *Meghaduta*. Translated by Arthur W. Ryder, Harvard University Press, 1926.

Lovelock, James. *Gaia: A New Look at Life on Earth*. Oxford University Press, 2000.

Menon, Vallathol Narayana. *Sahitya Manjari*. 1923.

Rockström, Johan, et al. A Safe Operating Space for Humanity. *Nature*, vol. 461, no. 7263, 2009, pp. 472-475.

Sachs, Jeffrey D. Sustainability: A Systems Approach. *The New York Review of Books*, vol. 52, no. 7, 2005, pp. 1-9.

Thampi, Irayimman. *Omanathinkal Kidavo*. 1848.

Vyasa, Sage. *Bhagavad Gita: Vibhuti Yoga*. Translated by Swami Sivananda, Divine Life Society, 1955.

## **COURSE OUTCOMES**

CO1: Relate different perspectives on the environmental ethos in ancient and medieval Indian literature.

CO2: Demonstrate the application of literary theory in Indian literature, especially in Bhakti literature.

CO3: Develop critical sensibility.

CO4: Examining the relevance of adopting new environmental practices in solving the environmental hazards

CO 5: Evaluating the relevance of Bhakti literature in balancing environmental crisis.

## **Evaluation Pattern**

### **Total 100 Marks**

<b>Internal</b>	<b>External</b>
<b>Seminar I- 25</b> <b>Seminar II- 25</b> <b>Weightage- 50</b>	<b>Term Project- 50</b> <b>Weightage -50</b>