

Selves At Risk Patterns Of Quest In Contemporary American Letters

The Feminization of Quest-Romance The Shape of the Gospel Genres of Emergency Quest Minutes of the Annual Conferences of the Methodist Episcopal Church The Old Wives' Tale Archetypes of Conversion Postmodern quests in applied philosophy Odes The Legend of the Holy Grail and the Perceval of Crestien of Troyes ... Science The History of the Norman Conquest of England A Modern Philosophy of Education Lawyers' Reports Annotated The Complete Works of William Shakespeare Dr. William Smith's Dictionary of the Bible Unity Ancient and medieval A Glossary to the Works of William Shakespeare After Her Death Dana A. Heller Robert C. Tannehill Ayelet Ben-Yishai Methodist Episcopal Church George Peele Anne Hunsaker Hawkins afi William Wells Newell John Michels Edward Augustus Freeman Sir Godfrey Hilton Thomson William Shakespeare William Smith Alexander Dyce Lilian Whiting

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what happens when a woman dares to imagine herself a hero questing she sets out for unknown regions lighting a torch she elicits from the darkness stories never told or heard before the woman hero sails against the tides of great legends that recount the adventures of heroic men legends deemed universal timeless and essential to our understanding of the natural order that holds us and completes us in its spiral yet these myths and rituals do not fulfill her need for an empowering self image nor do they grant her the mobility she requires to imagine enact and represent her quest for authentic self knowledge the feminization of quest romance proposes that a female quest is a revolutionary step in both literary and cultural terms indeed despite the difficulty that women writers face in challenging myths rituals psychological theories and literary conventions deemed universal by a culture that exalts masculine ideals and universalizes male experience a number of revolutionary texts have come into existence in the second half of the twentieth century by such american women writers as jean stafford mary mccarthy anne moody marilynne robinson and mona simpson all of them working to redefine the literary portrayal of american women s quests they work in part by presenting questing female characters who refuse to accept the roles accorded them by restrictive social norms even if it means sacrificing themselves in the name of rebellion in later texts female heroes survive their lighting out experiences to explore diverse alternatives to the limiting roles that have circumscribed female development this study of the mountain lion memories of a catholic girlhood coming of age in mississippi housekeeping and anywhere but here identifies transformations of the quest romance that support a viable theory of female development and offer literary patterns that challenge the male monopoly on transformative knowledge and heroic action

most of the following essays reveal my interest in the significance of literary forms both the short literary forms in the gospels such as pronouncement stories and an entire gospel as a formed narrative i am interested in the significance of these forms not just in literary classification systems i am interested in literary form as a

clue to how the text may engage hearers and readers impact their thought and life if they are sensitive respondents the gospel stories have been shaped in ways that give them particular potentials for significant engagement study of literary form can help us recognize these potentials from the introduction contents part i gospel sayings and stories 1 tension in synoptic sayings and stories 2 the pronouncement story and its types 3 varieties of synoptic pronouncement stories 4 types and functions of apophthegms in the synoptic gospels 5 the gospels and narrative literature 6 *You shall be complete if your love includes all matthew 5 48* part ii the gospel of mark 7 the disciples in mark the function of a narrative role 8 the gospel of mark as narrative christology 9 reading it whole the function of mark 8 34 35 in mark s story part iii paul s gospel 10 paul as liberator and oppressor evaluating diverse views of 1 corinthians 11 participation in christ a central theme in pauline soteriology

genres of emergency offers literary genre as a way to understand and negotiate the varied states of emergency and crisis that have become a fixture of our contemporary world building on a critical study of the literature written during and about the state of emergency declared by prime minister indira gandhi in india 1975 1977 the study establishes emergency and its genres as an important interpretative site an exceptionally violent episode marked as a one off crisis which also functions as a locus for an ongoing renegotiation of a modern polity and culture reading a wide ranging archive of english language texts from prison memoir to popular magazine from high brow literary fiction to boilerplate thriller from the unrelentingly realistic to the mythically allegorical genres of emergency traces the tension between crisis and continuity that these genres mediate in addressing this tension the authors of emergency fiction take seriously the genres in which they write and use them to mobilize literary conventions as political interventions more specifically these novels use the conventions of realism epic allegory and the thriller to reach back in time and across cultures and languages invoking past iterations of these genres and histories and anticipating those to come combining literary criticism with cultural history genres of emergency thus has implications for the study of literary genre for the historical events that these genres recount and for understanding the politics of literary form

this sensitive and imaginative study explores the phenomenon of conversion in three major religious autobiographies the confessions of saint augustine grace abounding by john bunyan and thomas merton s the seven storey mountain these three religious figures could hardly be more different and yet as hawkins shows their conversion narratives are remarkably similar in patterns of theme figure and action this archetypal approach is particularly appropriate to spiritual autobiography which is less concerned with self than with soul and which seeks to relate the individual to a divine reality that is universal and timeless hawkins approach to these texts is sophisticated yet free of jargon and doctrinaire psychologizing here archetypal analysis becomes not an end in itself but also a means to investigate the complexity of the individual text hawkins archetypal analysis serves not only to discern continuities but also to explore cultural ideological and psychological variations adapting william james s distinction between crisis and lysis conversion hawkins shows that the conversion paradigm central to each autobiography determines its religious meaning its formal structure and its archetypal emphases the author approaches the phenomena of conversion with a blend of critical detachment and imaginative sympathy she is always careful to honor the authenticity of religious experience and for this reason her commentary succeeds in illuminating it the result is an interdisciplinary study that will appeal to the psychologist and literary critic as well as the student of religion but these narratives of conversion offer paradigms that apply to any deeply significant change for they are of interest and concern to all readers seeking to find meaning in their lives hawkins makes us feel both the immediacy and the permanence of these texts for what is human in them speaks to what is human in us

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