INTERNAL DIFFERENCES SECULARISM, RELIGION, AND POETIC FOR NNETEENTILCENTURY AMERICAN POETIC by DONALD W. DOW A DESCRIPTION and solutions to the Graduate School-New Blammick on the Graduate School-New Blammick Rangers, The State (Iniversity of New Jersey in partial fulfillment of the requirements for the degree of Doctor of Hillmosphy Graduate Program in Literatures in English written under the decision of Professor Michael Warner and approved by

New Brantonick, New Jersey

## Internal Differences Secularism Religion And Poetic Form In Nineteenth-century American Poetry

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Summary: Free internal differences secularism religion and poetic form in nineteenth-century american poetry pdf download - accounts of the origins of literary modernism typically point back to walt whitman s and emily dickinson s break with the received conventions of meter and rhyme these accounts present the perceived break with tradition as authorizing a variety of practices notably the privileging of innovation in poetic form as indicative of a work s sincerity and authenticity the dissertation seeks to revisit the break from conventional form not in terms of modernism but in terms of the cultural significance of poetic form in the mid-nineteenth century particularly given the impact of secularism on the preconceptions and critical conventions governing the role of the poet and the formation of the lyrical subject an important vein of scholarship connecting literature with modern secularism - going back to m h abrams s natural supernaturalism and beyond - posits post-enlightenment literary works as emerging out of the secularization of previously religious tropes and themes recent studies of secularism as a historical movement however present a more complicated account than the oft-told tale of the inevitable triumph of humanism over religion in reading the formal choices that dickinson s and whitman s works display i reveal the authors complex engagement with vital changes not only within contemporary accounts of inspiration identity and publication but also with the modes of spirituality that secularism paradoxically made available as part of its reconfiguration of religiosity on a personal intimate scale

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