

الوجودية البيئية في قصة نشوة العشب لدبليو بي

كينسيلا

Eco- Existentialism in W.P. Kinsella's *The Thrill of the Grass*

م.م. نبراس إبراهيم محمود

Asst. Lect. Nibras Ibrahim Mahmood

مديرية تربية صلاح الدين

General Directorate of Education in Salah Al Deen

E-mail: nmahmood@st.tu.edu.iq

<https://orcid.org/0009-0007-8364-6358>

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المخلص

"تشويق العشب" (١٩٨٤) هي قصة قصيرة بقلم دبليو بي كينسيلا. تدور أحداثها حول لعبة البيسبول وتأثيرها العميق على حياة الناس. تهدف هذه الورقة إلى دراسة كيفية توافق الفلسفة الوجودية والعلاقة المثيرة للجدل بين الإنسان والطبيعة بشكل كبير مع بعضها البعض حيث يتم استخدام الذكريات السعيدة للبيسبول لتعزيز تلك العلاقات داخل إطار وجودي. استخدم الكاتب المصطلحات الوجودية الأكثر توسعاً، والتي لا تُستخدم غالباً في هذا السياق، مثل التحول الذاتي والفردية والإرادة الحرة لإعادة التفكير في وجودنا من وجهة نظر بيئية من خلال التركيز على الطبيعة بينما يسعى الراوي إلى إيجاد معنى لوجوده. هذه العلاقة واضحة ومتداخلة في جميع أنحاء هذه القصة القصيرة للتأكيد على وجهة النظر الوجودية البيئية للكاتب. تُظهر النتائج أن الراوي يجد معنى وجوده في العالم الطبيعي حيث يمكن للطبيعة أن تؤثر على وجود البشر بطريقة تحقق ذاتيتهم بالإضافة إلى دورها كمصدر أساسي للتفكير الحر والرفاهية الروحية والوعي الذاتي.

Abstract

The Thrill of the Grass (1984) is a short story by W.P. Kinsella. It revolves around the game of baseball and its profound impact on people's lives. This paper aims to examine how the existential philosophy and the disputable connection between man and nature align significantly with each other, where happy memories of baseball are used to strengthen those relations within an existential framework. The writer has used the more expansive existentialist terms, which aren't often used in this context, such as self-becoming, individuality and free will, to rethink our existence from an ecological standpoint by focusing on nature as the narrator pursues a meaning to his existence. This relation is evident and intermingled throughout this short story to emphasize the ecological existential viewpoint of the writer. The results show that the narrator finds the meaning of his existence in the natural world, where nature can affect the existence of humans in such a way as to achieve their subjectivity as well as its role as an essential source of free-thinking, spiritual well-being, and self-awareness.



Introduction

W.P. Kinsella (1935-2016) wrote numerous collections of baseball stories. *The Thrill of the Grass* was published in 1984 as part of the Penguin Short Fiction series in a volume of the same name. It is Kinsella's third book of baseball fiction, and it has remained consistently in print; although it was not a bestseller like the stories before it, *Shoeless Joe*, it was controversial and was received with mixed reviews (Gale, 2016). Antanas Sileika of the Canadian *Globe and Mail* wrote about Kinsella's collection, saying that "...this particular wizard wants us to be taken in by his illusions, and he succeeds about half the time. When the illusion flops, it is forgettable, but when it works, it sticks in your memory." (qtd in Constantakis, 2010, p. 261)

The Thrill of the Grass is about the fans of baseball which the narrator is a passionate fan himself. In this short story, the fans of the sport are gathered to rebuild the old stadium in their area and revive some old memories concerning the game to pursue their passion, which is "Baseball". The story delves into the complex tapestry of human experiences, exploring plenty of subjects that resonate with readers on a profound level. In existentialism, nature often serves as a counterpoint to the absurdity of human existence. For the protagonist, the grass represents more than just a playing surface; it is a living entity that connects him to deeper, more meaningful aspects of life. The natural grass embodies the beauty and simplicity of nature, which stands in stark contrast to the synthetic, lifeless turf. This dichotomy reflects the existentialist idea that true meaning is found in authentic, unmediated experiences with the natural world. Kinsella's masterful storytelling weaves together tales of the past, love, loss, and friendship between people and nature in a new mode of interaction within the timeless connection between individuals and the natural world. Nature is depicted not only as an assortment of items to be examined but also as an essential source of motivation to achieve success, spiritual well-being, and self-awareness.

This study falls within the eco-existential dimensions of man on Earth from the perspective of his relationship with nature in search of an environmental philosophy and "Earth ethics" (Chalise, 2024, p.46). Eco-existentialism in literature combines themes from existential philosophy with ecological concerns, exploring the human condition in the context of environmental crisis. This approach addresses feelings of hopelessness, despair, and meaninglessness by promoting sustainable and regenerative relationships with nature. Man is inevitably a part of nature and should be placed within the cosmic environmental system within which he was formed. However, man is considered the only part of the cosmic system distinguished by knowledge and responsibility; therefore, a balance between the sense of belonging to nature and the sense of exception within



it should be called for. This study will unravel the layers of philosophical Eco-existential depth embedded in the narratives, shedding light on the author's ability to transcend ordinary moments into extraordinary reflections on life's journey.

It is beyond debate that all existential standpoints are interested in the existence and knowledge of the individuals in life. One of the ways to define existence is by finding comfort, fortitude, or support in others or in the environment, which is, in fact, shared by almost all living things. Obviously, pain in life stems from a lack of that comfort, and that's where the problem of meaning starts. Existential philosophy considers that human nature is flexible and capable of carrying out a huge range of experiences and that people are in a continuous process of development based on the basic idea on which it stands, which is that existence precedes true essence, as man is the one who creates his essence. (Morse, 1998, p. 354) The connection between human existence and the natural environment is highlighted by this study by examining the notions of human life tied to ecological existence, utilizing the theoretical concepts of existentialism and ecology which is important in promoting ecological ideals.

The confluence of existentialism and ecology creates a framework that highlights the mutual influence of human existence and the natural world. Literature, as a reflection of human thought and experience, becomes a powerful medium to explore this intersection, illustrating how the natural environment shapes human consciousness and how existential questions inform our ecological awareness. Eco-existentialism stresses the existentialist notion of freedom, highlighting that with freedom comes the responsibility to make ethical decisions regarding the environment. It posits that ignoring the environmental consequences of our actions is a form of bad faith or self-deception. (Chalise, 2024, p. 47)

Ecological existentialism

The 20th century has witnessed the emergence of the deep philosophical movement known as existentialism, which emphasizes the importance of individual freedom and personal responsibility in creating one's own identity. This philosophy's central concern is the fascinating subject of free will and its significant ramifications for human action and freedom of choice. Jean-Paul Sartre's groundbreaking essay "Being and Nothingness" establishes the framework for existentialist conversations on individuality and decision-making. According to Sartre, people are inherently free and have the ability to determine their existence by deliberate choice. He is credited with coining the famous expression "existence precedes essence," which emphasizes the crucial role of free will in existentialism by stating that people first exist and then define who they are via their decisions. In addition, Sartre stressed the ability of a person to rise above a predicament and, by the fluid nature of free will,



create new opportunities that participate in shaping our lives. (Sartre, 1956, p. 53)

Existentialism is concerned with studying the concrete and real existence of man in his daily life, not in his relationship with existence. The individual man is the starting point in this philosophy in terms of reality and sensory experience in a directly interaction with the surroundings. Because traditional philosophies are concerned with the human being devoid of any specification, the general characteristic that appeared in the human being was a hollow mental character that had no connection to reality, so existentialism seemed to study the human being defined by his realistic positions that connect him to his place, time, and circumstances, and this is what gave existentialism its distinct, realistic, living human character. Since a person's essence is influenced by a variety of variables, such as culture, religion, nature, society, and many more, therefore, it is crucial to understand existence by drawing a link between individual and global existence. According to this view, one's life's significance is determined by how well they understand themselves and others. The more effective these connections and personal fulfilment are, the more we understand ourselves and each other (Clemente and J. Cocchiara, 2018). Beauvoir exhorts us to acknowledge how, regardless of our uniqueness, "an individual does not create the world, yet we are all closely related." (qtd in Webber, 2009, pp. 1-2)

Ecology is known as a modern science that appeared during the 19th century and developed during the 20th century. Ecology provides a great deal of knowledge necessary for a policy concerned with the biological field and the related sustainable development, protection of nature, and conservation of biodiversity. In general, ecology allows us to understand the complex relationships that prevail in nature within a systematic or holistic conception, which means a group of interconnected parts that combine the biotic and the inanimate to form circles of influence that lead to the emergence of new characteristics. It refers to the everyday interactions between people and other beings. In other words, ecology is a knowledge of how nature and humanity contribute to overall harmony. (Morton, 2010, p.1).

The relationship involving ecology and existentialism is hard to discern. Existentialism seeks to define the purpose of existence, whether it is physical, psychological, material, or spiritual, particularly for individuals. It centres on the profundity of humans, namely their very existence. At the same time, ecology is concerned with the significant of the natural world. While the core of the existential pursuit: "Being aware of ourselves involves understanding one another" (Sartre, 1956, p. 240) similarly, ecology explores the interaction between the natural environment and human society, based on the idea that humans have been



incredibly fortunate to live in a system that has been largely natural. Consequently, existentialism and ecology share their concern with existence and co-existence (among beings), which leads up to the precept of 'eco-existentialism' as a developing philosophical perspective that combines the principles of existentialism with ecological consciousness.

The term "eco-existentialism" is not widely defined, and its originator is not recognized. Instead, it appears to have evolved as a name for a school of philosophy that integrates ecological and existentialist concepts. This strategy is often used by scholars, writers, and philosophers who are interested in exploring the relationships between environmental issues and existential concerns about human existence, meaning, and ethics. This approach tackles environmental issues by examining the existential aspects of human existence within the natural world (Chalise, 2024, p.46). There is a moment at which both theories of ecology and existentialism collide since, as Morton (2018, p.1) states, "not being able to be in the center of things is an important challenge for ecological philosophy" likewise, the challenge of "not being in the center" is an existential one, a constant quest for meaning. By grounding environmental concern in existentialist thought, eco-existentialism offers a pathway to reconcile human freedom with ecological sustainability, advocating for a life that is both authentically lived and ecologically responsible.

literature portrays the human/nature connection by examining how humans interact with the surroundings. Henry David Thoreau's works such as *Walden* (1954) and *Civil Disobedience* (1849) are reflections on nature, simple living, and the relationship between humans and the natural world have made him an enduring figure in the development of ecological consciousness. Stories such as *The Overstory* by Richard Powers (2018) or "*Solar*" by Ian McEwan (2010) regard nature being the source of human satisfaction and happiness to emphasize human responsibility and ability to give life a purpose. Because ecology infuses the natural world with human-nature interactions, it postulates new understanding of interconnections in areas of human wealth and well-being. In the material dimension, existentialists believe that the individual relates to his environment and the data of the world around him naturally, and this includes the individual's attitude towards his body, his physical needs, his attitude towards his tangible surroundings, and his material possessions, such as the conditions of people and their possessions, or the climate. (Chalise, 2024, p. 48) In today's world, eco-existentialism is particularly relevant as it provides a philosophical basis for addressing the environmental challenges we face. By integrating existentialist principles with ecological awareness, this framework encourages individuals and societies to confront the environmental crisis with a sense of purpose, responsibility, and hope.



Plot Summary

The Thrill of the Grass revolves around the game of baseball and its profound impact on people's lives. The story begins in 1981, around a month into the baseball strike that ended the season. The narrator described himself as a "failed shortstop" elderly man who has had visions of playing baseball professionally. In this short story nearly all the characters are elderly individuals who place a high value on their families. Each family member is identified and shown through the way they relate to the game because it is a family game. The narrator truly adores his wife Maggie, the only name that is mentioned, but she is not involved in this ritual which is just limited to 'true believers'. He also has a strong bond with his two daughters as well as his granddaughter through baseball, a thing he is very proud of in front of the 'rich man', another fan, whose 'grandchildren all live over thousands of miles away' (Kinsella, 1984, p.342) which is really a great regret for him. Although one of the narrator's daughters resides in Japan, he still has a strong bond with her because she has always been a baseball fan since she was nine when she used to cover her chest and pillow with scattered cards of baseball. She is an advocate and keeps sitting on the first baseline of the stadium. Since The narrator's second daughter has moved behind the third-base line of the stadium, he no longer seems as connected to her, even though they both reside in one town. According to him, she has let down her faith, 'she has been converted to the third baseball side' (Kinsella, 1984, p. 345). His granddaughter, who is trusted enough to share his secret with him despite her young age, swings between attending games while seated on his knee and accompanying her parents across the stadium.

The narrator is preoccupied with attempting to regain the past to the point he overrules the law. After succeeding in picking the lock of the deserted neighbourhood stadium, he made himself relive a lifetime of baseball-related experiences. Instead of the artificial turf that the owners currently use, he remembers a period when the fields were covered with actual grass. Night after night, the man is back at the stadium and makes his decision to remove a square of that artificial turf and plant a square of grass out of his backyard. Then, one square at a time, he manages to recruit more sincere, old-school baseball fans to help him replace the turf with genuine grass. An army of elderly men will soon be laboring through the night to repair the field in time for the return of the baseball players who will find "the miracle we have created." (Kinsella, 1984, p.347) The story ends with the narrator, alone in the stadium, putting his face to the wet grass, "which, wonder of wonders, already has the ephemeral odors of baseball about it." (Ibid)



Discussion

Eco-existentialism provides a nuanced exploration of the relationship between human existence and the natural world. By merging existential philosophy with ecological consciousness, literary works illuminate the profound inter-connectedness of all life forms and the existential implications of our ecological actions. As a postmodern stereotype character, the narrator finds in the baseball field, where he later plants its grass by himself, the meaning that he misses in his real life. He wants the game better not for the players only but for himself in the first place. He rejects the rules that bound man and limit his thinking and perspective. He starts to initiate his own world, where he is the master of his choices and the achiever of his dreams. He is free from any higher power that predetermines his choice. This highlights the existential principle that life only has value when we assign meaning to it. (Sartre, 1954, p. 47)

Place arises from the fact that we exist spatially and are actually directed towards it. Space and time gain their importance from the point of view of Eco-existentialists through our interest in them and their organization. The story begins by describing summer without baseball as “a disruption to the psyche” and the narrator is in a state of aimlessness passing through “dull weeks”. The first paragraph represents the emptiness, boredom, and routine of the narrator’s life 'a locksmith for forty years' (Kinsella, 1984, p. 340) who will soon break the law. The deserted stadium and the silent lot which is like an empty classroom or a house without children really reflects the sense of nothingness that the narrator feels when the season is over. Many philosophers and thinkers point out that the first dilemma is the prolonged thinking about the issue of meaning leads to a deep feeling of anxiety, as the individual is under the pressure of necessity and responsibility to create something instead of the emptiness that he lives in many times (Morse, 1998, p. 360). Sometimes, with his feeling that everything passes quickly, and that he can never hold on to the present, as the present passes quickly and becomes the past, and that it is no longer what it was or what he wishes it to be, and thus the narrator finds himself somewhere in the middle, wrestling with the data of the past and the possibilities of the future.

Ralph Emerson defines nature in his famous essay ‘Nature’ (1836) as the interaction between humans and the natural world. Man possesses unique abilities to nature since it was designed to meet man's bodily, mental, and spiritual requirements. The natural world has the potential to revive man when he is worn out, to bring pure satisfaction, to serve as a fitting setting to his heroic acts, and to activate his mind and motivate human’s artistic endeavor through his awareness and interpretation of nature's beauty which is in its turn provides and enhances man's skills.



(Emerson, 2003, p. 48) In the text, the tone has been completely changed as soon as the second paragraph starts when the narrator recalls the happy times at the stadium, he said 'I enjoy arriving an hour early'. The view is optimistic and the verbs reveal happy feelings where everything around like the sun, tangerine ropes, young families, the mothers grilling hamburgers, men drinking beer, and little boys clutching their hot dogs, all reveal that. He feels alive and meaningful there, at the stadium.

Existentialism frequently uses the term "alienation" to describe the feeling of being cut off from the outer world. Eco-existentialism extends this concept to include being isolated from the natural world. It seeks to address and transcend this alienation by encouraging a reconnection with nature and recognizing the intimate connection between ecological prosperity and human well-being. Nature as a personal knowledge demands spending time alone and reflecting on nature which can result in self-realization and a deeper understanding of oneself. Humans and nature can coexist in some way and become who they were meant to be their greatest, most contented selves in the natural context. As if there is a secret or magical tie between nature and mankind (Ibid, p.52). The narrator finds a way to communicate with himself and be unified with nature through the natural turf of the baseball stadium. The time he spends alone in the deserted stadium gives him a chance to recall his memories of the old days when the field was covered with real grass whose 'uniform' wasn't ugly compared to the synthetic one that is 'seared with hot steal', an underlying attitude of discontent at ruling out the beauty of nature using technology.

The act of planting real grass in defiance of the artificial turf can be seen as a form of eco-existential rebellion. This resistance against the encroachment of artificiality is a quest to preserve the integrity of the natural world and, by extension, the authenticity of human experience. The protagonist's actions reflect an existentialist assertion of individual freedom and responsibility, challenging the status quo and asserting the importance of maintaining a tangible connection to nature. Subjectivity must be the way to go and searching for one's meaning is the driving force to find it. From an existential perspective, the objective meaning of the world can only be comprehended through blending free will along with consciousness, and individual responsibility. Thus, each human may construct their own subjective meaning. Individuals nowadays either adopt major physical activity and uncertainty for one's senses to decrease their understanding of the crisis of meaning, or simply endeavor to engage in actions that are alternative to religious traditions. This provides them with the same experience of devotion and unity (Sartre, 1956, p. 334).

Existentialism rejects any form of literal adherence to rules, as laws and rules are viewed as burdens imposed on human beings from the outside, forcing them into a predetermined pattern of behavior and



preventing them from achieving their unique, authentic self. "A single weed" that "stands defiant" gives a spark to the whole idea. To the narrator, it is a challenge and not only a change, but he knows that he needs an accompany to give him a hand and share his secret with, "I need an accomplice." he said. The narrator has chosen a man whom he doesn't know personally but he is "a first-base-side fan" and that is enough for him to pick him. The seats are very important metaphor in determining the way the person resolves to be involved in life, it is an existential viewpoint. Choosing the seats and recognizing them reflect their indulgence in proving free will and responsibility for one's choices. When the two men are introduced to each other, they use no names but only know each other through the game they both like, they are called by it. They are fans, real fans.

Eco-existentialist highlights that while existentialism promotes extreme freedom, it also entails a deep responsibility—not just toward other people but also toward non-human animals and ecosystems. This way of thinking exhorts people to acknowledge how they affect the environment and to take actions that safeguard and maintain it. In the story, the narrator discovers how natural beauty represented by the 'single weed' awakens his mind along with his innovative thinking as an intense affection for and reaction to this natural beauty. The relationship between the narrator and nature is conspicuous once he finds the magical door "more the promise of a door than the real thing" that lets him be infield, though it makes him a criminal for the first time in his life. He portrays the field as out of life, a breathless one because of the artificial grass that 'doesn't need water or a cut' (Kinsella, 1984, p.349). In fact, it is "a stubble that is called grass which is hard to walk on with bare feet, just like stepping on toothbrushes on an evil day" (Kinsella, 1984, p. 340). The image of the grass portrayed by the narrator really reflects his feelings.

Our existence inspires us to appreciate the beauty of life. The beauty of human existence lies in its individuality and the ability to express it. The two fans discover the beauty of existence through being attached sincerely to this game. They attend "because of the beauty and mystery of the game". People construct their own meaning and identity by the decisions that they make in their daily lives. They choose to feel the beauty of life despite its folly and pain (Clemente and J. Cocchiara, 2018). "America the beautiful," the narrator said when the stadium is covered with green grass like a piece of art. They turn the mundane into something beautiful, something meaningful. A person cannot be fully and truly himself except in the case of action, which includes thought, freedom, and decision.

Andy Fisher explains eco- existentialism as "the ultimate concerns of life are worked out in the context of our membership within the community of all life" (Fisher 2002, p. 267). We are in a position to



acknowledge other people's existence once we acknowledge our own. All people are born, grow up in the world alongside other people, and eventually pass away. This does not mean that human nature is set in stone. Because each person implies the presence of other people, each person has worth, as a result, everyone may relate to another person's experience. In this short story, people have things in common. They were 'trusted friends, and friends of friends' until they become a crowd. The narrator described their coming to the stadium carrying the "square of sod" night after night as a pilgrimage. It is a journey towards order and harmony. At the end of the day, nobody else is more responsible for their meaning than themselves. Sartre stated that 'we are condemned to be free' since there are many decisions that we may make to add purpose to our life. The story leaves a good impression to promote better living situations.

Creating a collective practice add positive feedback upon power, strength, and meaning sensation. The narrator succeeded in gathering the fans of the game together to support nature. They are mostly old men walking slowly at night across the park in a row, sneaking behind their 'sleeping grey-haired wives.' They all found something to share to consolidate their wide social support, their 'secret was safe with each other'. They feel more united and caring more about one another support, and experience greater sense of belonging. Planting the grass at night with all that enthusiasm was a kind of spiritual journey to them 'The pilgrims continue' silently and willingly, each one knows what to do and how to do it, and they wear "dark as ants". He suggests a method by which they might all arrive at their visions of wholeness. Nature can lift their state of mind, their innate compassion and delight. However, it depends on a person's internal tendency to become vital, and yet, the ability to generate this delight is not inherent in nature, but rather in man, or a combination of the two. The narrator and his friend reached that delight when they planted the 'first square foot of sod' and let themselves lay down on it, feeling that 'verdant square' with their fingers to leave an impression of 'faint veronica'. (Kinsella, 1984, p. 346) That spiritual feeling asserts that nature is not an ultimate aim as much as it is a reflection of man's longing for beauty.

Kinsella's magical baseball field represents a perfect world based on nostalgia and devotion, instead of the pursuit of wealth and power. Consequently, he permeated his work with nostalgic pictures, intending to arouse a reader's longing for another period. He focused on a joyful decade in the past and used allusions from the time while emphasizing what made that period great, "For many, Kinsella's . . . timeless and perfect America, where one and all were happy and content, might as well exist on Pluto" (Morse, 1998, p. 354). The nameless narrator describes those baseball fans as 'mostly men my age or older, for we are the ones who remember the



grass'. They are characterized by their desire to relive the former glory and excitement of their past days. Each one is indulged and driven at least partly by futile longing for the past which is highly connected with the thrill of the real grass. The work explores the concept of legacy, particularly how humans will be remembered by future generations based on their treatment of the environment. It considers how the memories and stories of nature are passed down, often invisibly, through generations.

Eco-existential philosophy's interest in the body is directed towards direct awareness of this body as a component of one's existence in the world. The body - from an existential standpoint - is our way of participating in this world. When it comes to our bodies, we are more than just brains, we should be connected to our essential feelings, desires, and demands. Nature encourages mindfulness and being present in the moment. The sights, sounds, and smells of the natural world can draw our attention away from the distractions of modern life, allowing us to fully engage with our surroundings. This heightened awareness can lead to a greater sense of being and presence.

One of the most successful ways to describe the impact of nature on people's sense of living that is to use tactile pictures that evoke the readers' five senses: sight, hearing, smell, taste, and touch. Sensory details and the choice of words create a natural and a realistic image of the narrative while also triggering the audience's recollections and connections. (Grosby, 2021) Each time the narrator recalls the field, he involves visual images from nature to describe it, like 'green graph paper' or lets the readers smell 'the cool odors of the grass' or even feel the touch of 'water touches the skin between my spread fingers' (Kinsella, 1984, p.347). This is definitely evoking sentiment sense of existence and brings new feelings to the past. Under this impact, emotions are heightened beyond those related to what happened.

Nature often presents us with the sublime – those moments of beauty or grandeur that leave us speechless. Whether it is a breathtaking sunset, a majestic mountain range, or a powerful storm, these experiences can evoke deep emotions and a heightened sense of existence. The sublime reminds us of the mystery and wonder of life, enhancing our appreciation for the world around us. The happy experiences the narrator has gone through may be a driving force to keep him moving forward, especially when life appears to lose many people and possibilities from his existence throughout time. (Grosby, 2021) Eco-existentialism promotes living honestly and according to one's beliefs, especially when it comes to environmental ethics. To achieve this, one must behave in good faith by downplaying the impact of one's actions on the environment, as opposed to caving in to peer pressure or behaving in "bad faith" by acting carelessly.



The first idealized image that brought immediate happiness and great affection to the narrator at its remembrance is when he recalled the ball fields of his childhood, 'the outfields full of soft hummocks and brown-eyed gopher holes'. It is a unique feeling that we may cherish while recognizing that the grass is always greener on the other end. It requires pleasant restorative past recollections to go looking for unfamiliar, fulfilling and self-being experiences. Nature satisfies our feelings as much as our needs quite silently, and such feelings and needs are not the opposite of reason and thought, but rather they are a source of experiences and insights that deepen our understanding of life and our place in the world.

However, eco-existentialism is not a philosophy of feelings, but it recognizes that feelings have a place in the total fabric of human existence. Feelings offer us a key to understanding the existence that surrounds us and which brings our human existence into its framework. The intentional feeling that goes towards a thing is what gives it proof of its existence. If a person does not feel the existence of a thing, then this existence becomes as if it does not exist. Because of this direct relationship between feelings and things, between man and nature, it can be said that feelings are not purely subjective, but they contain objectivity that takes them from the objective thing that a person feels.



Conclusion

Using eco-existentialism as theoretical lenses in helps to explore the integration of mankind and nature. *The Thrill of the Grass* has shown an eco-existential perspective where the narrator finds the meaning of his existence in rejecting the rules and thinking outside the box. He decided to achieve his subjectivity and be the master of his choices to feel the beauty of life. The existential relation with nature in this short story is represented through the natural weeds that give the narrator an aspiration to activate his mind and achieve satisfaction, freedom and self-reliance as he depicted man's philosophical struggles with the world and with himself. The writer succeeds in evoking the senses of the readers to present real and beautiful images of the grass in the past to compare it with the artificial turf field in the present by recalling the old and pleasant memories of baseball where all the meaning nature has created for him is there. The naturally ruined earth reflects an existential despair, where the loss of nature parallels the loss of meaning and hope. This literary work emphasizes the importance of nature for survival, human responsibility and the freedom to create meaningful life. The analysis highlights how the text sheds light on ways to achieve ecological harmony and expand knowledge of existential philosophy, especially when it comes to issues of freedom, meaning-seeking, and individuality in relation to environmental ethics.



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