

# The Experience of Being Alive Through Poetry

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## Abstract

It is viewed that poets and poetry readers mostly come to a disappointing idea from the community's belief proclaiming poetry's death and that poetry is in vain and it is a waste of time. Readers and poets keep wondering intensely that, if so, then how do their souls still recall the inspirational world of imagination? How do their souls travel into an imaginative world of thoughts creating a piece of art through some words that are of daily life experiences? William Wordsworth's poem "I Wandered Lonely as a Cloud", for instance, connects humanity and nature to make life more meaningful. The natural world provides human beings bliss, enabling them to overcome life challenges such as loneliness. The poet obtains happiness from the dancing daffodils and overcomes his loneliness. This togetherness between humanity and the natural world aids the poet in overcoming the challenges. The poem uses poetic devices, especially figurative language, that demands the readers to recall their experiences to understand them better. Like Campbell, Wordsworth has a positive view of the natural world because it enables the speaker to deal with sadness. Therefore, artists should acknowledge the significance of discourses while writing poems. The community, in addition to that, is called to reconsider their beliefs and observe that it is through poetry that our souls get nourished and call our daily life experiences. This study examines former beliefs to prove that poetry is the experience that keeps our souls alive.

**Keywords:** Poetry, art, sublime, discourse, imagination, life.

## Introduction

The experience of being alive through poetry or art sounds like a cliché because its meaning is lost in a world where language is glossed over and made too familiar. Social media is evidence of the callous way people communicate. In Bill Moyers' "The Power of Myth" television interview with Joseph Campbell in the 1980's, Campbell outlines the next mythological concern as planetary:

*[T]he only myth that's going to be worth thinking about in the immediate future is one that's talking about the planet, not the city, not these people, but the planet and everybody on it. [T]hat's my main thought for what the future myth is going to be and what we'll have to deal with will be exactly what all myths have dealt with, have dealt with, the maturation of the individual, the gradual the pedagogical way to follow from dependency through adulthood to maturity and then to the exit and how to do it, and then how to relate to this society, and how to relate this society, to the world of nature, and the cosmos. [T]hat's what the myths have all talked about; that's what this one's got to talk about, but the society what it's going to talk about is the society of the planet, and until that gets going you don't have anything. [T]here's that wonderful photograph you have of the earth seen from space, and it's very small and at the same time it's very grand; you don't see any divisions there of nations or states or anything of the kind this might be the symbol really for the new mythology to come. [T]hat is the country that we are going to be celebrating and those are the people that we are one with. (Power of Myth episode 1)*

In this passage, Joseph Campbell calls out the important function of myth in a person's life in the past and today. However, with the emphasis on science and technology, myths today take a backseat to analysis, facts, and economy. He doesn't explain how one bridges the divide between times when synthesis is ignored. Moreover, decades after Joseph Campbell's books, NASA astronaut Ron Garman remarks on YouTube's Big Think:

*When we see our planet from the perspective of space, certain things become undeniably clear. We keep trying to deal with issues such as global warming, deforestation, biodiversity loss, as standalone issues, when in reality, they're just symptoms of the underlying root problem. And the problem is that we don't see ourselves as planetary. . . . But since our human-made systems treat everything, including the very life-support systems of our planet, as the wholly owned subsidiary of the global economy, it's obvious from the vantage point of*

*space that we're living a lie. We need to move from thinking economy, society, planet to planet, society, economy. That's when we're going to continue our evolutionary process (Big Think).*

Both these experts in their fields agree that humans need to think more planetary rather than nationally, culturally, or societally.

Added to the words of the above mythologist (Campbell) and astronaut (Garan), 90-year-old actor, William Shatner, who recently traveled into space on Jeff Bezo's Blue Horizon, and he suggested that there is something common in their assertions. Moreover, concerning exiting the capsule, Shatner exclaimed:

*"What you have given me is the most profound experience I can imagine. I'm so filled with emotion about what just happened. It's extraordinary, extraordinary. I hope I can maintain what I feel now. I don't want to lose it. It's so much larger than me and life (Shatner)."*

What Shatner felt was what Campbell called interchangeably "the experience of being alive," the experience of wonder, the rapture, also called the sublime. Shatner's not wanting to lose the sublime experience is what readers value in poetry. The sublime experience is when our imagination is presented with what at first it perceives as overwhelming terror (that isn't an actual physical threat) and then by making connections with other experiences, and through reason, settles on understanding. However, the experience as a whole excites us afresh to the life we are living, reminding us that we are alive on a planet for a short time.

This paper suggests that the world has globalized and more people know how to read than ever before, moving them from primary to secondary discourse that removes local bias, and fosters enlightenment thinking and broad reading habits. It acknowledges the ongoing conflicts between nations and groups continue alongside the threat of global warming. Given greater reading and thinking abilities, as suggested by Northrop Frye and Joseph Campbell, more responsibility needs to be taken by everyone. Moreover, this paper asserts that daily respect among the peoples of the world as well as for the other species that share this planet go hand-in-hand with reading poetry daily to be reminded of the wonder around our precious lives. This paper will illustrate how the experience of being alive functions in poetry through William Wordsworth's poem "I wandered Lonely as a Cloud", William Carlos Williams poem "Red Wheelbarrow", and Robert Frost poem "The Onset".

### **1. The Experience of Being Alive in the Sublime**

The experience of being alive in the sublime experience is available to anyone on Earth by gazing at the night sky until a chill runs down the spine. All arts attempt the same feat through their media and each sublime experience is a good reminder for that. In fact, scientists are aware of how we don't know and how we are embedded in wonder as living beings. Reading poetry daily can also give the people of planet Earth the sense of wonder that is in the sublime experience of being alive, and it doesn't take a super sensibility to wonder. Having the sense of wonder before entering into the smaller world of daily routine and habit (what Samuel Beckett calls "The Great Deadener") or upon returning to the comfort of home, reminds each person of his/her situation in life on the planet Earth. Percy Shelley reminds us in his *Defense of Poetry* "Poetry... reproduces the common universe of which we are portions and percipients, and it purges from our inward sight the film of familiarity which obscures from us the wonder of our being. (*A Defence of Poetry* 41:6-8)". The rapture that comes with the experience of being alive inspires greater respect and cooperation for each other as well as the fauna and flora. This paper asserts that daily respect among the peoples of the world as well as the other species that share this planet goes hand-in-hand with reading poetry daily.

### **2. Life Experiences through Poetry**

The Romantic movement, a response to the Enlightenment, was to remind readers that wonder continues to be vital to living life as a human. The movement attempts to bring context to the focus that the Enlightenment evokes, often by reminding us that we are a part of the wonder. "I Wandered Lonely as a Cloud" remains one of the most famous and widely read poems authored by William Wordsworth. The poem underscores the centrality of blending humanity and other factors, especially the natural world. This nexus between humanity and the natural world illustrates that the former constitutes a significant part of the latter. The assertion differs from the popular positions indicating that humanity exists independently of the natural world. Equally, the poem suggests that the natural world plays a pivotal role in deepening human happiness. (Wordsworth's *Complete Poems*, 311).

However, a reader can get fooled by the poem's title, which seems to advocate for a solitary life. In contrast, the persona derives happiness from interacting with nature encapsulated in the natural world. The speaker's confession encourages the reader to appreciate the beauty of the surrounding natural environment. Although the poem advances the theme of loneliness, the poet underscores the centrality of togetherness, characterizing the relationship between humanity and the natural world to demonstrate the experience of being alive. The persona likens himself to a natural component, a cloud, to signify the linkage between the two

elements. The togetherness between humanity and the natural environment generates happiness improving the speaker's pleasure. The speaker notes that he would remain lonely in the absence of an experience with nature.

The poem mirrors Joseph Campbell's views in the "The Power of Myth" in chapter four about the "experience of being alive" and "bliss." What Campbell means by these two ideas is first for a person to find ongoing purpose in one's life so that person is of value to him/herself and the community around him/her. That he calls bliss. He states, "If you follow your bliss, you put yourself on a land of track that has been there all the while, waiting for you, and the life that you ought to be living is the one you are living. Wherever you are, if you are following your bliss, you are enjoying that refreshment, that life within you, all the time. (Chapter 4, first lines)". Then the person opens himself/herself to the rapture or wonder in life. For the poet or artist that purpose is to induce the experience of being alive in the reader. The poet has the sublime experience again and again and wants to share it with the reader. Poems and all artistic forms are efforts to provide the audience with the experience of being alive, the sublime experience. It acts as a reminder to the reader who is caught up in the everyday struggle and habits of living that s/he is alive and even playing a role in the larger function of nature (Campbell, 1988).

Campbell depicts nature as a significant element that shapes myths and beliefs. This view resonates with how Wordsworth portrays nature as a source of positive things such as beauty and happiness. Campbell also shows nature as a critical source of inspiration contributing to the enlightenment of humanity. In this regard, Campbell viewed myths as factors that connect people to the universe, enabling them to understand the world. Broken.

Further, Campbell notes that nature constitutes the basis of mythology and that myths reflect human experience in the natural world. As humans connect with nature, they become strategically positioned to balance their lives. The connection with nature enables human beings to also connect with divinity and discover their purpose in life. Wordsworth uses personification of the daffodils in the poem to allow the speaker to gaze at them and achieve happiness. While modern poetry has numerous contributions to humanity, it beautifies people's lives, enables poets to express their feelings, and provides therapeutic experiences to individuals.

### **3. Northrop Frye's "The Educated Imagination"**

In his literary work titled "The Educated Imagination", Northrop Frye has covered several chapters demonstrating the significance of experience in humanity. Chapter one of the work "The Motive for Metaphor" "examines the nexus between language and literary work That language and literature nexus include poetry. (Allam, 2017)." The motive for metaphor is to identify and understand the world around us. All fiction begins with a metaphor as does poetry. Metaphor is the only tool we have for identification and understanding. When we get too familiar with the metaphor, we forget the mystery and wonder that impelled us to create it. Poetry often creates new metaphors to substitute for the old to help bring a sense of wonder into our lives. Frye explains three types of language, but the most significant one is the language of literature which includes poetry. This language distinguishes itself as the most critical because it allows individuals to join the world of imagination that is a part of understanding their lives. Consequently, this language becomes imperative in producing poetry. Frye notes that language deepens the linkage between inner experience and the natural world. As a result, literary works, especially poems, originate from the imaginative world, thanks to literary language.

Next, Campbell provides the significance of literature, including poetry, to humanity in the first chapter by noting that it transmits human experience. Campbell posits that literature, especially poetry, provides a nexus between the conscious and unconscious mind (Kastrati, 2019). Equally, literature plays a pivotal role in enabling human beings to communicate their experiences and emotions. Through poetry, human beings become better placed to develop a deeper grasp of themselves and the natural world around them. In other words, poetry allows individuals to explore and express through unique experiences that cannot get achieved using simple language. In this regard, literature becomes an indispensable tool for conveying human experience to entertain, educate, and inform the audience. As the poet integrates their previous experiences in the literature, they become better placed to educate their audience.

Additionally, metaphors play a significant role in poetry by conveying human ideas and experiences proving difficult to express directly. In this case, poetry allows human beings to express their abstract and complex ideas in a way resonating with people (Denham, 2017). Besides; writers often use figurative language to convey their universal emotions in a way that readers understand. This use of figurative language enables writers to transcend eminent barriers, especially cultural ones, and connect people from different backgrounds. Against this background, readers understand different cultural backgrounds and broaden their horizons about other people. Consequently, every reader empathizes with people from diverse backgrounds and gains a deeper understanding of people's conditions.

In chapter six of the book, "The Vocation of Eloquence," focuses more on the readers as the consumers of the literary work while relegating the writer and producers of the work to the periphery. In this case, Frye asserts that poetry allows consumers to become more imaginative (Denham, 2018). Equally, experts should spend much time training readers to boost their

imagination. Although better and poor imagination exists, educators should prioritize training better people with advanced minds and social behavior. This initiative plays a pivotal role in producing readers with a healthy social life, and puts them in a better place to critique's literary work with greater sensibility.

Another way in which poetry contributes to humanity is through exploring human conditions. It is here that myth also applies. The characters and the words an author uses enable the reader to delve deeper into the complexities of the human mind (Smid, 2017). In doing so, the latter develops a better understanding of emotions driving other human beings. In most cases, individuals understand the struggle for love and the triumphs of the human spirit through the experience conveyed in literature. In this regard, human beings from different backgrounds can understand the challenges associated with love resulting in the universality of human experience. Thus, literature bears the power to voice experiences that virtually every human being shares.

Lastly, poetry allows people to understand different cultural and historical periods. As the audience has different literary works from various parts of the world authored in different eras, they gain a better understanding of the cultural and historical contexts surrounding such works. In doing so, readers expand their perspectives and understand the world and its people better. Besides, literature gives people an opportunity to challenge other individuals' beliefs and motivate them to think critically. As the authors deploy the power of storytelling, they present their ideas in a manner challenging readers' preconceived thought and questioning their beliefs. Consequently, readers develop self-awareness enabling them to understand the world better.

#### **4. How does the Art of Poetry Provide Experience to Artists?**

"The Red Wheelbarrow" is a poem generating differing interpretations from different sources. William Carlos William's resonates with most readers due to its simplistic writing style (Toti & Majed, 2021). Unlike most poems written in a complex style, William's utilizes a positive approach and produces a simple poem that the audience experiences little difficulty grasping. The poem connects the poet with nature. In doing so, the daffodils take away loneliness from the speaker due to their beauty. Likewise, the poet depicts the wheelbarrow and its closer environment dancing and pleasing the farmers (Starkowski, 2019). This depiction underscores the nexus between the humanity and natural environment. The poet expresses his feelings about the significance of linking and respecting the natural world for its providence. In essence, the art metaphor is a literary technique to provide experience.

Similarly, art provides experience to the artists and readers through figurative language. Though Williams is stripping figurative language from the thing in itself and going after the particular in his poem, the reader can't help but make a connection, metaphor. The metaphor acts as a red wheelbarrow "glazed in rain/water / beside the white / chickens" carrying a particular burden. The poem is humble and democratic in its language by being as particular as possible allowing the reader to decide what metaphor (or wheelbarrow) carries the burden.

The wheelbarrow can stand in for any tool that helps any particular human in the natural world. In this way of thinking, a writer might have a pen as a wheelbarrow or a doctor as a stethoscope. Metaphor identifies one thing as another. Though ultimately the pen is not a wheelbarrow, the reader sees the pen in a new light, giving the wheelbarrow its due. A farm greatly depends on it. In fact, the poem's sublime is right there in that particular.

In his poem, Wordsworth uses figurative language to show the connection between humanity and nature (Ruslida et al., 2019). The most evident figurative language the artist uses in the poem is personification. The first line in the poem, "I wandered lonely as a cloud," shows the poet likening himself to a cloud. Likewise, the sixth line, "fluttering and dancing in the breeze," demonstrates that the speaker compares daffodils to human beings to show the oneness between living and non-living things. Ideally, only living things can dance. However, natural components portray human traits through dancing. In addition, humans connect with nature, resulting in a better relationship with God. This figurative language calls upon readers to apply their experience in literature to understand the poet's message.

Additionally, the poem "I Wandered Lonely as a Cloud" captures the significance of humans' appreciation of natural beauty. The poem teaches that humans should appreciate natural beauty because it makes life meaningful and worth living (Yang & Zeng, 2018). This beauty enables individuals to overcome loneliness and other mental conditions affecting people isolated from society, such as depression. Wordsworth is relying on the reader to learn as he has that even the cloud can't be lonely because of figurative language. In the poem, he maps out the experience of being alive in a positive fashion of connection-making: Daffodils, stars, waves, etc., and down-plays the tremendous loneliness in feeling as though one is a cloud, ghostly, lacking substance with two feet on the ground. It is both the experience of loneliness and the experience of feeling at one with the greater nature together that makes up the sublime in the poem. Wordsworth comes away with "jocund company," the experience of being alive, a reminder of his community in nature.

Equally, "The Red Wheelbarrow" appreciates the significance of nature in providing human beings with land for agricultural activities (Starkowski, 2019). Although the former poem advances different themes, it teaches the audience that the journey is more important than the destination. Further, the poet communicates to the readers that life brings together different

moments that one should cherish. Lastly, the poem advises the audience to employ their experience in appreciating life's beauty and cherish what life offers.

Poetry also presents the theme of memory to develop experience among the audience to remember past events. In the concluding stanza, the poet underscores the significance of memory in the poem. In line 23 of the poem, in the last stanza, the poet uses the metaphor "inward eye" (Ruslida et al., 2019). This phrase aptly calls upon the reader to remember something that happened in the past. Against this background, human beings often remember past things because they lie in the innermost of themselves. The poem develops the audience's experience by rekindling the visual memory that lasts longer than daffodils. Consequently, the audience should picture themselves in the scene similar to what they experienced in the past.

Furthermore, the poem propagates an idea of happiness the poet enjoys, thanks to the beauty of daffodils. Although the poem begins with an overriding theme of solitude, it develops experience for the speaker because he reduces the adverse effects of loneliness by gazing at the daffodils as they dance (Prandi, 2017). The poet provides a vivid description of how the blowing wind influences the movement of flowers and enables them to dance. As the speaker becomes solitary and sad, he recalls the beauty of dancing daffodils. This situation positions the poet strategically to enjoy the bliss emanating from the experience with daffodils and attain happiness.

The poem also develops experience among the audience by focusing on the flowers' beauty while talking about other things. As the poet focuses on the beauty exhibited by the daffodils, his description shows that the natural world constitutes a critical element of human life (Prandi, 2017). The poet rekindles the memories by emphasizing the outstanding beauty of the daffodils by talking about natural components, especially the stars and the lake waves. In this regard, the poem develops the artist's experience by asserting that the beauty of the dance of daffodils outflanks that of the lake. Lines 13-14 state that "the waves beside them danced, but they out-did the sparkling waves in glee" to confirm the unmatched dance of the flowers. Thus, the comparison demonstrates the poet's experience in comparing the two dances.

The poet also draws a nexus between his life and the beauty of daffodils to underscore the significance of the experience. This assertion becomes evident in the first line in the first stanza, whereby the poet compares himself to a natural phenomenon. "I wandered lonely as a cloud" shows the speaker uses a simile comparing himself to a floating cloud (Joplin, 2018). This simile demonstrates the loneliness the poet grapples with in the poem. Further, the speaker notes that the beauty of daffodils enables him to retrospect on his life. The retrospection comes in handy in allowing the poet to overcome loneliness and sadness. In this case, the experience becomes necessary because the poet uses it to expel loneliness. Therefore, the beauty emanating from the beauty of daffodils dances becomes imperative in enabling the poet to engage in self-retrospection and overcome sadness.

The use of natural beauty in the poem converges with Joseph Campbell's views in his book "The Power of Myth," which elevates the significance of myths in humanity's lives. Campbell alleges in the first chapter titled "Myth and the Modern World" that myths enable humans to connect spiritually with supreme beings (Vogler, 2017). In this case, myths assist human beings in developing a connection with their experience of being alive. Further, through myths, human beings see themselves beyond their flesh. Campbell also notes that religions are myths enabling human beings to connect with spiritual beings. Similarly, Wordsworth reveres nature and does not get attracted to natural components but also to the Supreme Being. In essence, the poet's experience appreciating the powerful being becomes evident in the poem as he seeks to fill the spiritual vacancy.

## **5. Discourses in Modern Poetry and Poems**

Enthusiasts in poetry should spend more time understanding the modalities one should follow to enter a discourse. James Gee provides two types of discourses, namely primary and secondary, which develop at different times in one's life and influence how individuals socialize in a diverse environment. Gee notes that poetry should allow the dramatizer to show body language to communicate with the audience and enable them to understand the poems. As the person learns to enter the discourse, they become better placed to transit from one discourse to another.

A smooth movement from one discourse to another assists the artist and the audience in experiencing minimal difficulties in understanding modern poetry (Gee, 2018).

One of the main ways of entering a discourse is through apprenticeship. Ideally, this method works better for people joining the secondary unlike those entering the primary discourse. Gee defines apprenticeship as a practice whereby an experienced person shows the newcomer the ideas critical in enabling someone to enter a discourse. In this regard, the apprentices do not only involve themselves with grasping ways of talking in the poetry but also how to talk to enable them to understand everything significant and join a particular discourse. Therefore, individuals should learn ways of speaking appropriately to join a particular discourse.

Primary and secondary discourses constitute the main discourses Gee advances in his work. In this case, differentiating the primary and secondary discourses comes in handy to enable one to understand them. Firstly, primary discourse comprises the discourse individuals develop in primary areas, particularly in the home environment (Gee, 2018). On the other hand,

secondary discourses constitute the discourse people develop after they learn socializing beyond the primary area. Ideally, the areas where individuals develop secondary discourses include, social institutions, especially schools and churches. Gee calls upon people to become fluent users in the local discourse to move to another. Given the above, individuals experienced in one discourse should test the newcomers to determine whether the users fit in.

Additionally, in modern poetry, individuals can fake their way into discourses after interacting with members familiar to them. Gee calls this practice *mush faking* which entails joining the discourse with less information than the required one. In this case, the person takes knowledge existing in one discourse and takes it to another one. As the person fakes as if they belong to another discourse, they adapt to the new one and obtain new knowledge enabling them to adapt. This belief has prompted Gee to assert that artists and audiences should fake it till they make it to join a particular discourse. Consequently, as the person fakes belonging to a particular discourse, they develop a sense of belonging.

While the poetry of earlier times was made up of primary discourse to reach out to human readers and connect them to the natural world after the Enlightenment and modernity, everything about the world became specialized and scientific. The poet relies on *mush faking* from people who haven't read or written much poetry, and the poet often *mush fakes* to reach specialized readers through metaphor and figurative language. One might even argue as philosophers have that it is the poet's job to create bridges to and from the Enlightened discourses in an effort to create common ground and easy access among all humans in the continually updated languages. Poets around the world are attempting to give the reader common ground in beauty and the experience of being alive as a way to hold the human and natural world together, maybe even in *jocund company*.

#### **6. Discourse Analysis of the "Onset" Poem by Robert Frost**

The poem suggests that getting old is the same for people everywhere and that death is near. Though giving in to death early is tempting, what if no good or "evil" has been done by the person (226: 8-10)? The poem pivots at line 11 suggesting that life would have been not worth living (226). The poem reverses its mood to one of "I can still do good." In fact, the poem itself is evidence of the reversal and its commitment.

The poem remains replete with symbols that draw the artists' and audience's attention to examining the connection between the events unfolding in the poem and their real-life experiences. In the first line of the first stanza, Frost states that "always the same, when on a fated night," to symbolize sadness (Hashmi et al., 2019). A textual analysis of the line influences the audience to theorize that maybe the poet is talking about death or an evil occurrence. Similarly, in the fourth line, the poet uses the word "hissing" symbolically to portray something evil. Ideally, only the snake hisses and people associate it with bad things. Other symbols Frost uses in the poem include "church" and "disappearing snake" to advance the themes of life and hope, respectively. In essence, this analysis shows the significance of social institutions, especially schools, and churches, which socialize people to regard snakes as evil.

Next, the artist underscores the essence of the readers' experience with their primary and secondary arena and uses imagery as figurative language in the poem. One of the main types of imagery the poet uses in the poem is visual imagery. In the second line, the poet uses "the gathered snow" to create a visual image in the reader's mind (Hashmi et al., 2019). This style requires the reader to experience how the snow looks like to understand the message the poem presents. In addition, the author also uses kinesthetic imagery. This imagery centers on the actions and movement of an object. The poet utilizes this imagery in the sixth line by asserting that "I almost stumble looking up and around." Finally, the author uses auditory imagery in the 11th line, where he employs the term "hissing." As a result, the audience only understands the poem's message thanks to the knowledge gained in the primary arena and social institutions beyond the home.

At the phonological level, the poet uses alliteration, consonance, and assonance to make the poem resonate with the audience. The first poetic device Frost uses in the poem is alliteration which refers to the repetition of particular words (Latif et al., 2022). The poetic device gets classified into three types: initial alliteration referring to repeated words in the beginning, and internal alliteration denoting repeated words in the middle or the end of the line. In the poem, the third and the eleventh lines use alliteration, with words starting with similar sounds getting used repetitively. Further, the author uses consonance, which denotes the repetition of consonant sounds. In the first and second lines, the poem uses "night" and "white" to have a similar constant sound at the end (Latif et al., 2022). Lastly, the poem uses assonance, which refers to the repetition of vowels with words such as "ground" and "round" having similar vowel sounds.

At the discursive analysis level, the poet begins by painting a picture of how the snow fell on a fateful night. Although under textual analysis, the beginning of the poem represented symbolism, this level shows that the occurrence has become a habit because it takes place often. The poem uses the phrase "always the same" to show the event's routine (Latif et al., 2022). The poet juxtaposes the snowfall with hissing to demonstrate that the event symbolizes evil. In addition, the speaker uses the phrase in the sixth line, "I almost stumble," to signify that despite being on the verge of falling, he never touched the ground. The persona's fall can symbolize either something evil or death. In other words, the secondary discourse reveals that life constitutes

a cycle bringing together good and evil alternatingly. In the end, the poet indicates the significance of resilience because he fails to surrender and remains standing despite stumbling, inspiring the audience to exercise resilience.

Additionally, the poem contains natural elements showing the cyclic nature of life, bringing together good and evil. Frost draws examples from the cyclic seasons to demonstrate how good and evil face humanity (Latif et al., 2022). As the author describes the snowfall during winter, a reader with travel experience develops a picture of New England which bears the brunt of snow during the season. This fusion between good and evil demonstrates that both define humanity, and none can get vanquished from affecting people's lives. Further, the writer maintains his courage despite the difficulties the fierce winter season poses and emerges victorious. As the poem ends, the poet gives the audience hope that despite the ensuing difficulties the evil poses, they should remain optimistic about overcoming all the challenging circumstances.

Where Frost provides the experience of being alive in the poem is the chagrin of not having left his mark in life either by doing evil or being a hero, "no triumph won. More than if life had never been begun." He pairs that line with the relief of "Yet all the precedent is on my side." In those two lines, the reader goes from despair to a breath of life, of new life in fact as the "April rill" reminds the reader, leaving the snake and the white, the evil and good still possible for the poem's persona. Just as "all the precedent is on his side," as it would be with a newborn, the persona takes a first breath that also gives the reader the experience of being alive.

## **7. Importance of Poetry to Humanity**

Poetry has beautified humanity's experience since time immemorial. As a form of literature, poetry has carved a niche as a literary work employing figurative language and other stylistic devices to elicit audiences' emotions (Nunez & Goulah, 2021). Earlier, people recited or sang poems to pass the author's message to the younger generation. Despite the passage of time, poetry has only undergone transformation making its essence resonate more with the readers. Unlike ancient poems, modern poetry has incorporated different kinds of words to match with changing times. Regardless of the changes, poetry continues to develop writing and speaking skills among the members of society. Thus, modern poets should compose poems to make humanity remain creative.

Additionally, poetry has enabled writers to express their feelings and thoughts to the intended audience. Historically, poetry has wielded the power to influence the heart and minds of the audience (Nunez & Goulah, 2021). Ideally, poets healthily express themselves enabling them to dispel their emotions and communicate their feelings in a cathartic way that allows the reader to experience them also. Equally, as human beings grapple with difficult life experiences, they can assemble their thoughts in a poem and share the message with their counterparts in society. In doing so, the poet becomes connected with other members of the society undergoing a similar experience. In most cases, the reader empathizes with the writer while reading the latter's poem, making them develop a connection with the poet. As a result, individuals undergoing the same experience often become healed by reading poetry.

Poetry has also carved a niche in the literary world as a form of therapy, enabling individuals to focus on their thoughts and overcomes difficult life experiences. The therapeutic experience results from allowing the writer to express their feelings and face their good and evil moments (Nunez & Goulah, 2021). Likewise, poetry gives the reader unique comfort and assists them in processing unhappy emotions, especially loneliness, sadness, and anger. Similarly, a poet can write a poem to vent out difficult life experiences and inform the audience about their overwhelming emotions. Consequently, the reader develops clarity in their emotions after reading poetry.

## **Conclusion**

Despite the global conflicts and environmental threats endured, the writers proposed that enhancing reading, thinking, and imaginative skills entail greater personal responsibility. The importance of respect among people and for the planet's environment is stressed, if not connected with the daily reading of poetry to bond with all life through life's amazement. The researchers highlighted through an analysis of poems such as Wordsworth's "I Wandered Lonely as a Cloud," Williams' "Red Wheelbarrow," and Frost's "The Onset."

When poets vividly use poetic devices, especially symbolism, similes, and metaphors, this enables the readers to draw their experiences to connect with the poem's experience. The contributions of the sublime developed a better understanding of the supremacy of being alive by linking oneself with nature. Secondary, discourse also is important because the educated and imaginative reader makes sense of the poem by invoking memories about their experiences. Therefore, poets using poetic devices appreciate the role of discourses to enable the readers to fully experience poetry and its sublime moment. Thus, reading poetry helps readers educate their imaginations as formerly suggested by Frye, even while engaged in Gee's primary and secondary discourses, reminding readers of the wonder in metaphor and identification, to wear familiar fresh to wonder.

The readers' sensibilities are helpful in understanding their lives on a planet and in making decisions for themselves and others. Moreover, stretching the imagination through comedy and tragedy, satire and romance prepares the individual for a life worth living. Thus, the experience of being alive through poetry forms a wider imagination that plays out various roles and ideas. Its impact on the world has developed in the reader avenues for travel in the mind when real-life and real-time decisions need to be made. Those developed sensibilities open the individual to a larger world outside themselves and their culture. Those progressed feelings in people in other cultures around the world interlock creating a network of empathetic minds and like sensibilities. The network could be just what saves the world from the extremes of climate disaster by changing the course we are on, as well as nuclear catastrophe. It may even bring greater empathy and understanding to individuals.

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