

Mimesis in Emily Dickinson's Select Poems: A Mirror Through Realities

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Abstract

This paper aims to reveal the acceptance of life's realities as expressed by the poet in her select poems through the lens of the mimetic theory of Rene Girard. Specifically, the mimetic significations are analyzed through each poem's poetic vision. The literary study is a qualitative descriptive, it employs closed reading and content analysis methods to determine the poetic visions of the select poems: "Hope" is the thing with feathers," "Because I could not stop for Death," "If I can stop one heart from breaking," and "I'm Nobody! Who Are You?" The analysis of poetic visions reveals that hope remains despite life's struggles and difficulties; the acceptance of death is an eternity of living; compassion is a language of love, and fame brings complexity to life.

1. INTRODUCTION

Literature is a reflection of man's significant experiences in life. Particularly, through literature, the reader can relive memories through words which inspires a person to share one's experiences by unraveling realities depicted in a literary work. In its very essence, a person learns lessons in life from the perspectives and experiences of the writer; it could either be a mistake or a win in life. Therefore, literature depicts life as a natural cycle of defeat and victory, and what makes it significant is how experiences are shared to inspire others. In this manner, literature becomes an avenue that helps a person to understand better the realities of life.

According to Asriyati (2008), poetry is a way of expression, whether it is verbal or non-verbal. It is the objectification of the poet's hidden emotions and passions. Moreover, it also serves as an avenue for communication since one can strikingly express one's thoughts, ideas, sentiments, and creativity. For this reason, poetry is considered the supreme form of expression. Rozakis (1990) explains that the use of figurative language in poetry allows the reader's imagination to come into play within the communication process in reading poetry. This strong mental activity by the reader enables to develop a high level of literary appreciation since figures of speech makes the language significant, moving, and fascinating.

Emily Dickinson is known as one of the most acclaimed artists in American literature; receives a decent measure of her uniqueness in writing. According to Shackford (2019), Dickinson likes to use different forms of poetic devices, symbolism succors the author to dilate on a concept by using a limited number of words. Miller (1954) states that Emily's fierce desire to write and her evident lack of socio-cultural power motivated her to create such rhetorical

strategies. Nonetheless, the simplicity of Emily's poems creates beauty through the choice of disjunctive and unconventional ways. Hence, the strategy of Dickinson, though it faces criticism, still undertone her literary artistry, and this is the main reason why most ordinary people who read her poetry appreciate poetry because of its simplicity it reveals universal significations of life's realities in which touches more of the ordinary people.

Dickinson's structure of the poem is an immense manifestation of how she perceives and accepts the positivity and negativity of the realities in life she lived. Emily Dickinson has utilized many types of literary devices in her poems, and most of the people who are into studying her works have focused only on their interests in understanding, interpreting, and analyzing these literary devices, structure, and punctuations in the poems based on its use in the text. Likewise, most of the analysis mentioned in Emily Dickison's poem concentrates mainly on the poem's textualities. Therefore, it is in this premise that this study is conducted to explore the deeper aspect of Dickinson's poetry focusing mainly on mimetic significations of life's realities as depicted in the poems and how Emily, the author, expresses her inner being in her poetry. Hence, within this rationale of Dickinson's poetic essence, this study is conceptualized.

2. LITERATURE REVIEW

Poetry, as an art, conveys truth and conceals realities artistically. Literary devices help readers analyze realities and interpret meaning in each metaphor and symbol used by the poet. Therefore, poetry is appreciated if readers can fathom the hidden meanings being conveyed by the poet. The two opposing theories of Plato and Aristotle on mimesis emphasized that the search for truth in poetry depends on man's perception of the world. Hence, readers' worldviews and experiences can affect the perception of the underlying realities of the works therefore, the reality is not absolute. The reader communicates with the poet in a way that the reader finds a common line between the world created by the poet in the works and one's own world. Thus, the concept of imitation in literature is significant to understand the implied message of the works.

French-American literary scholar, René Girard, in his mimesis theory emphasizes the dismissal of autonomy. Accordingly, the model's desired qualities should be seen as having been developed through imitation. The model's role as the model is a result of mimesis and cannot be considered to be privileged or to be a priori more substantial than the copy. Instead of supporting the act of copying, by showing the non-identical or supplemental factor created by the act of copying the model, Girard reveals the original as a copy (Grande, 2018). Leach (2009) alludes to explaining that the concept of mimesis considers recognizable proof with the outside world. It encourages the likelihood of manufacturing a connection between self and others.

On the other hand, mimesis is considered an imitation of art based on the universal realities. Since the consideration of the oldest theory in this school of thought, several literary studies have used mimetic theory to identify various realities reflected in the different forms of literature. In the study of Candilas, (2018) it is disclosed that the select poems of Robert Frost under investigation mimic the realities that portray the various problems in life. Charcos (2018) study also demonstrated that there are five general mimesis gathered in the select sonnets, of the universal realities mentioned, "having a sense of responsibility dominates." According to Gido (2015), the study discovers that poems have emotive elements which uncover sentiments of the artist: position against power; experience of deep suffering over death; sentiment evoked because of loneliness; confusion caused by ambiguity; despair, anxiety, and depression.

In the study of Alqaryouti and Sadeq (2017), it is revealed that Dickinson's religious beliefs influenced her spiritual life, which also shaped the foundation of her thoughts about death. Therefore, Dickinson's view of death is a product of the different experiences she had in her life. The hidden message of her poems goes beyond what is unseen. The study of Hidayanto (2004) also revealed that Dickinson's poems aroused the readers' emotions as it

dwells on religion, friendship, and heroism, which are aspects of reality in the present. Thus, the readers can take a glimpse of the reality that the author experienced in her time in terms of the mentioned aspects.

Likewise, Kohler's study (2004) discussed that Dickinson's vision makes her poem significant to the readers because it does not tell something, rather, it speaks of something real, and this real thing reflects on a man's struggle in reality. Emily is telling the readers about the possibilities that may happen in one's life. Dickinson provides a well-built vision in her poems. Her perspective in life helped her to write poems with vivid visions. Further, Gearey's (2004) analysis of Dickinson's poem, discloses that Emily as a poet has spoken the truth to the readers about the realities of life and she has spoken the truth through the use of poetic devices which allows her to conceal the direct meaning of her message. Ali, Bhatti, and Shah's (2016) study on the Poem "Hope is The Thing With Feathers" reveals that Dickinson expresses hope through her poetry. Hope is the thing that makes her rise up amidst her life crisis. She added that hope never leaves her because it stays where it should, and it is in the human's soul. The study of Wineapple (2011) connotes Emily's poems had influenced and moved people because of her poetic visions which carry a realization about life and its realities.

The aforementioned related studies and analysis are relevant to the objective of this study and reflect Emily Dickinson's message about life's realities. The implication of the analysis is based on the study that the poetess had emerged her own experience and her life in most of her poems thus making her poem provides impact, especially to those people who are longing and searching for the meaning of life.

3. METHODOLOGY

This literary study is qualitative and descriptive. It employs closed reading and content analysis methods to reveal the mimetic signification of life's realities through poetic visions of the select poems: "Hope" is the thing with feathers," "Because I could not stop for Death," "If I can stop one heart from breaking," "Im Nobody! Who Are You?" The critical approach of mimesis by Rene Girard is used to investigate the signification of life's realities through poetic visions.

4. RESULTS AND DISCUSSION

Poetic vision is known as the implied message embodied in the poem about the human condition in life: the theme. The poetic vision is an important poetic element because it expresses the poet's significance of life's realities. In this view, the implied vision of the poems expresses poet's perceptions of human conditions.

4.1. Poetic Visions of the Select Poems

Hope Is the Thing With Feathers

Hope Remains Despite of Life's Struggles and Difficulties

"Hope is the thing with feathers," a poem that expresses reality of life through its poetic vision that hope remains in one's heart despite of life's struggles and difficulties. The opening of the poem presents how hope is described as something which has feathers, which simply connotes as a Bird. This statement is illustrated in lines 1-4.

I

- 1 "Hope" is the thing with feathers -
- 2 That perches in the soul -
- 3 And sings the tune without the words -
- 4 And never stops - at all -

In first stanza, “*feathers*” infers something that is light and free. Hassan and Jamil (46) elaborates that feathers of hope nourish and help man to enjoy life. Line 2, “*perches in the soul*” indicates hope, like a bird, is settling or resting after flying. In Poetry for Students (2022), it is pointed out that the resting-place of hope is the soul. To emphasize, hope is part of the self and is carried along with the thought and will however it has no physical and material reality.

Further, lines 3 and 4 also emphasize that hope creates a comforting sound that makes the person feels good in one’s inner self just like listening to a chirping bird whose sounds give a feeling of comfort and tranquility. Likewise, bird sounds help the devastated souls to regain their senses. A bird is used as a symbol of hope because it is often viewed as a free spirit and self-reliant, or as a symbol of spirituality. Accordingly, the bird is a source of courage and perseverance, for it is heard loudly in most difficult conditions. Hence, Dickinson creates a lovely image of a bird to represent human virtue.

Ali et al (2016) affirm that Dickinson used the word —feathers and —sing which implies that hope is like an innocent bird singing in the human heart. Hope, therefore, is something it is felt from one’s inner self and once it is recognized it creates a sense of optimism. On the other hand, though hope is presented as something positive when pain and difficulties come it becomes vulnerable to destruction as indicated in lines 5-8.

II

5 And sweetest – in the Gale – is heard-
 6 And sore must be the storm -
 7 That could abash the little Bird
 8 That kept so many warm -

In line 5 “sweetest- in the Gale” infers that amidst the inner trouble hope speaks. In line 6 “sore” infer pain which is the source of difficulty and struggle in life, a negative feeling which can destroy a person’s sense of optimism. This statement is also elaborated in the phrase “*abash the little Bird*” which indicates the vulnerability of hope to destruction in times of trouble and pain. Likewise, when life is most difficult, hope is an even greater solace. However, it needs a “sore,” or distressingly intense storm, to “abash,” or trouble the “Bird,” which symbolizes hope. Like “Bird,” man is inspired by hope in the most difficult circumstances in life as “Hope” “kept so many warm” by offering a way to look beyond the harsh realities in life.

Essentially, the last part of the poem expresses that amidst pain and difficulties hope still remains within one’s self and it lives because it ought to enlighten the inner self of the person, to conquer the real battle in life. Like a bird, hope alludes to calling the inner self, calling out to give positivity to the person and guides the heart to the truth and happiness.

The third stanza illustrates that the persona evaluates on where to find hope and later realizes that hope cannot be found anywhere except in one’s own self. It lies in the soul and heart of the one who longs for it as implied in lines 9-12.

III

9 I’ve heard it in the chilliest land -
 10 And on the strangest Sea -
 11 Yet - never - in Extremity,
 12 It asked a crumb - of me.

In lines 9 and 10 “*chilliest land*” and “*strangest Sea*” connotes the condition of extreme coldness and bareness or someone’s emptiness in the state of trouble. However “Extremity,” which means an extreme necessity and great risk, the little bird stays the same. As implied, such emptiness will never go any farther because deep inside hope remains and rescues man in times of difficulties. Hope, therefore, sustains man from difficulties. Hence,

Hope lives deeply and calls to be heard and it never stops because man needs to survive pain. Likewise, "Hope" is a joyous gift that man can have. It dwells in the soul to help man survive difficulties in life.

According to Hassan (2015), Dickinson defined hope as philosophy as something which creates an optimistic attitude towards life. The theme of hope is defined as spiritual freedom and motivation toward life's adversities. However, her theme of hope have counter-arguments but it is powerful enough to speak in her poetry. Dickinson's outpour of words depicts her optimism as a person: "Perches, soul, tune without the words". Further, the positivity is described in the poem as, "Sweetest in the gale".

Essentially, the poem "Hope Is the Thing with Feathers" which uses metaphors of nature and animals such as feathers and birds is a clear manifestation of the poet's love for nature and influenced the individuality and uniqueness of poetry as an art. The signification of these images connotes a deep understanding of the poet toward nature and the wisdom it gives to humanity which somehow creates a feeling of hope and motivation to move forward despite life's pain and difficulties.

In the above analysis, the poem reveals that in reality, hope is always there amidst the troubles that life brings. Hope dwells in the human soul but is encountered in wild places. It is part of the self but is independent of it; it is free of human control. Deeply, hope is not something that comes anytime when a man needs it but its voice is only heard during difficulties and struggles that one has to win.

On the other hand, it is in the reality of life that people encounter struggles, feel pain, and most of all pass-through difficult times in life. It is like a man to struggle when troubles come along the way. The pain and emptiness brought by such troubles cause one to feel crisis and sometimes depression. However, in times of crisis, the voice of hope is telling a person to be brave enough to face the troubles because things will go by in its own time. Thus, Hope is felt when there are troubles and it pushes the spirit to continue the fight. Yet, being hopeful in times of trouble is what people need. Hope just like a bird enlightens the mind of those who are in trouble. A bird is a very powerful symbol of hope because it reflects the holy spirit for which man prayed for when problems come along the way. It heals and it gives comfort to the troubled heart.

Because I Could Not Stop for Death

The Acceptance of Death is an Eternity of Living

Death is a significant theme in Dickinson's poetry. Specifically, "Because I could not stop for Death" illustrates the reality of life in its poetic vision which is the acceptance of death is an eternity of living. This poem talks about how a person encounters death and experiences the afterlife down to her grave but with a positive disposition of the event because it might lead her towards eternal life.

I
1 Because I could not stop for Death –
2 He kindly stopped for me –
3 The Carriage held but just Ourselves –
4 And Immortality.

In the opening part, the persona personifies death as a close friend or someone dear. Classical Arts Universe (2016) elaborates that death never forgets and comes after those whose time in this realm is over. Line 2 in the poem "he kindly stopped for me" indicates that death brings no struggle to the persona. The pleasant tone of the poem suggests that the dead person feels positive one's death with death and had already conditioned the mind that death has its own time and is part of the natural cycle of life. In line 3 the carriage ride symbolizes a coffin

where the dead body is placed - signifying one's departure from life. Alqaryouti and Sadeq (2017) concur that in times of death part of the person that is still not dead- "the soul"-still consciously lives. However, based on the Christian religion, when a person dies, the soul is separated from the physical body in a spiritual form. To the speaker, death is kind and it offers a ride to take her somewhere else.

II

5 We slowly drove – He knew no haste
6 And I had put away
7 My labor and my leisure too,
8 For His Civility –

The second stanza indicates that when death comes everything a person owns will be left behind. There is no way of bringing along one's achievement, position, wealth, and all the earthly things that makes man happy because death requires nothing except the soul of the person.

The drove in line 5 connotes the persona's leaving life. As one also elaborated that she needs to give up and leave his "labor" and "leisure" which implies work and other earthly happiness because death is coming and so the persona must leave everything behind and go with death. Chuan (2009) specified that the kindness of death is ironic, suggesting his grim determination to take the persona despite her occupation with life. Death knows not haste because he always has enough power and time.

III

9 We passed the School, where Children strove
10 At Recess – in the Ring –
11 We passed the Fields of Gazing Grain –
12 We passed the Setting Sun –

In the third stanza, the following lines clearly illustrate how the persona reminisces as one looks back at the journey of one's life from childhood to the time in her grave. In this instance, the persona describes how she had looked back on the memories in one's life with death. One is describing life as colorful as one progresses from childhood going to maturity which is indicated as "Gazing Grain" which can be interpreted as ripened plant and the "Setting Sun" which is also inferred as the persona's dying moment– it describes the complete cycle of life.

IV

13 Or rather – He passed Us –
14 The Dews drew quivering and Chill –
15 For only Gossamer, my Gown –
16 My Tippet – only Tulle –

Moreover, in the fourth stanza death is illustrated as something invisible and with no senses. No more warmth feeling but only coldness as expressed in "quivering and chill." In reality, although no one can testify to the feeling of being dead but somehow this poem gives a realization that even a soul may still consciously be afraid of the idea of being dead. It becomes damp and cold, which means that the experience of death somehow troubles a soul from the thought of separation from nature and by what seems to be a physical threat.

V

17 We paused before a House that seemed
18 A Swelling of the Ground –
19 The Roof was scarcely visible –

20 The Cornice – in the Ground –

In stanza five, there is now a shift in the tone of the narration as the persona and death pause at the grave which is illustrated in lines 17-20. The symbol of a “house” and the image of “Swelling of the Ground” vividly signify the grave of the persona. In this event, when a person is being placed down to one’s grave in a few more days the physical body will be rotten. The rotten body will be decomposed and will go back to the ground. This is a reality that no one can escape from. However, the grave symbolizes a resting place.

VI

21 Since then – 'tis Centuries – and yet
22 Feels shorter than the Day
23 I first surmised the Horses' Heads
24 Were toward Eternity –

In the final stanza, the language of death becomes abstract – the tone becomes gloomy. Lines 21-22 “Since the – 'tis Centuries- and yet” “Feels shorter than the Day” denotes that death is the longest time in the journey because in eternity time is over, time is lost forever, yet the time of being alive seems to be short. In this reality, one can say that life is really short compared to the time of being dead. There is no more time in death; therefore, one must learn to accept the reality because the realization of death can change the way a person how lives a life. It is in valuing life while still alive that one hints at how to live a happy life in eternity.

In line 23 the word “surmised” indicates the persona’s uncertainty of whether the “horses’ heads” –which propels the carriage are heading towards eternity or somewhere else. Nevertheless, the poem does not tell if eternity is filled with anything more than the blankness into which one’s senses are dissolving or “immortality” may be a part of a mocking game or an indication of a real promise. According to Chuan (96), some critics believe that death is escorting the persona to an unknown paradise. However, their destination is not certain.

Based on the analysis, the poem reveals that death is part of the natural cycle and when death comes in its own time man has no control over it. The knowledge of death is something very mysterious among those who are still alive. It can be observed that at the end of the poem the persona is still uncertain of whether they go to eternity or somewhere else as indicated by the word “surmised”. Nonetheless, death is something that man cannot change and the question of whether eternity exists in the afterlife – only God can answer it because the idea of death is unfathomable. It is worthy to note that while a person lives it is important to reflect on the possible experience of death because it is in understanding the idea and process of death that one may learn to live life with contentment and purpose and a person may learn to value life deeply.

Death in its spiritual aspect is 'self-transcendence'. It is precisely this movement into the newness that characterizes the 'journey beyond'. It is believed that after attaining spiritual death one comes out of the cycle of birth and death. Further, Pandit (2019) explained that "when the soul departs the body, people say the person is dead. But nobody knows exactly if the soul repeats taking birth and dying." Sant Kabir says, "Nobody comes from their death to whom we can go and inquire. All are gone from here with the burden of bundles on their shoulders."

To Alqaryouti and Sadeq (2017) Dickinson’s vision about death is that life is over and the time in search for eternity has begun. The thing that swells in the ground indicates the biological process of the decomposition of the body. Yet, the soul still remains searching for what awaits in eternity.

Furthermore, The Romanticism movement which flourished during the time of Emily Dickinson was mainly themed on nature; works were mostly filled with imagery, irony, and originality (Woodlief, 2021). Such that this poem “Because I Could Not Stop for Death” is a great kind of poetry that manifests the character of a Romanticism period wherein it clearly exemplifies the nature of man was the source of knowledge and delight and a way to understand death. Dickinson looks back on the “roots” which is finding inspiration and wisdom in nature.

In reality, man's acceptance of death as an eternity of life-death is part of life. Death must come in its own time no matter how we try to escape it. However, it is worthy to note that death may come but the way people live and value such borrowed life is eternal. The way one sees death must be promising because accordingly if one lives in goodness and with peace in heart and mind then one's eternity will be spent in paradise but if one lives and does not give value to the borrowed life then one will live in sorrow in eternity. Therefore, living has always been temporary everything man desires in this world and acquired may be gone soon. Further, although no one has proven the afterlife and what it looks like it is in the reality of life that people must accept death because everything has an end. Thus, if one chooses to live a life of goodness then one lives a promising life after death but if one chooses to waste the chances of living a worthy life then life is dead even in the afterlife.

If I Can Stop One Heart from Breaking

Compassion is a Language of Love

The poem of Emily Dickinson "If I can stop one heart from breaking" is a poem in which poetic vision tells that compassion is a language of love. This poem by Dickinson discusses the meaning of life in a hopeful way which leaves the reader with a realization of a purpose in life (Moon, 2015). The following lines elaborate on the vision of the poem.

I

- 1 If I can stop one heart from breaking,
- 2 I shall not live in vain;
- 3 If I can ease one life the aching,
- 4 Or cool one pain,
- 5 Or help one fainting robin
- 6 Unto his nest again,
- 7 I shall not live in vain.

Line 1 reflects the persona's compassion towards other people. According to Clarke (2013), the persona expresses a desire to help someone not to feel a broken heart. A broken heart could either be a broken relationship, a death, or any of the typical troubles that people go through in life. In other words, Dickinson is posing a condition that if she can stop a person from experiencing terrible pain, she should just have lived simply. The compassion expressed in the first line indicates that a person with a compassionate heart would do everything so that others will not suffer in pain.

In line 2, "not live in vain" expresses the grief and regret of a person upon knowing that there are still more people living in morbidity-an unfortunate life. This unfortunate situation reflects the reality in life that there are people who may not suffer from pains in life but living life with morbidity. The word "vain" indicates living without a purpose these people who may have been fortunate in life do not see how unfair life would be unless they see other people suffering from terrible pains. Likewise, the feeling of empathy is depicted in the poem as the persona feels the suffering of others. Moon (2015) states that the lines "If I can stop one heart from breaking" and "I shall not live in vain" bring the reader to the realization that there is meaning in small acts of kindness and in seemingly purposeless areas of life.

Lines 3 and 4 denote the willingness of the persona to help beyond measures. True enough, it takes a lot of goodness to show compassion. In showing compassion, one must sacrifice to help others and it should come naturally, without any force. With this, compassion becomes the language of love.

As specified in lines 5 and 6 "help one fainting robin" and "unto his nest again" depict that compassion can end the suffering of others by helping to rise again. The way compassion

is expressed in the poem depicts the heroicity of the persona – saving someone else from pain is difficult and somehow impossible but with love expressed through compassion a compassionate person will always find ways to help make the person feel that they are not alone in their suffering.

The last part of the poem is a repetition of line 2 “I shall not live in vain” which indicates the persona’s validation of the goodness in her heart. The poem suggests that there are more things to look forward to if one learns from others. On the other hand, happiness in life is not measured by things but by how one helps others in need of it.

The analysis implies that the poem clearly reflects that some extremely suffer from pain and some are compassionate enough to help. This reality of life portrayed emphasizes the goodness of man - a man with a good soul that brings light to someone else darkness can truly find meaning and purpose in one’s life.

In reality, some people consider their lives to be more valuable than others but some people are ready to serve others. Kind-hearted people are special, they are willing to sacrifice and fight for other people’s battles. Compassion, therefore, is a language of love. This reality of the life of being compassionate for others is a gift because not all individuals who live can feel others' pain. Nevertheless, the reality indicated in the poem means that the world can be better only if people would help each other.

The poetic vision of the poem also reflects the event in Dickinson’s life because during her younger she used to take care of her morbid mother who is suffering from severe pneumonia (Kirk, 2014). Dickinson became a nurse for her morbid mother and during that time, she realized how unfortunate it was for other to suffer. Further, Woodlief (2021) indicates that the American people believed during the Romantic Movement that man’s goodness is a reflection of the environment in that one’s life.

I’m Nobody! Who Are You?

Fame Brings Complexity to Life

“I’m Nobody! Who are you?” is one of the notable poems of Emily Dickinson. In historical literature, this poem consists of the most wonderfully artistic and memorable opening line. This poem depicts the reality of life in its poetic vision that fame brings complexity to life. This poetic vision expresses that anonymity is preferable compared to fame or public recognition. This statement is exemplified in the following lines of the poem.

I

- 1 I’m Nobody! Who are you?
- 4 Don’t tell! they’d advertise – you know!
- 5 How dreary – to be – Somebody!
- 6 How public – like a Frog –
- 7 To tell one’s name – the livelong June –
- 8 To an admiring Bog!

In line 1 “Nobody” indicates anonymity of the persona by saying she is not known and less important in the eyes of the public. Guy (2011) explains that the claim of being Nobody is a disregarded person, but it may also be a way of asserting one’s humility and freedom from narcissism. Likewise, Lepore (2010) states that the persona of the poem wanted to break free from a feeling of not being important as being a “Nobody” was imposed upon her in the world she lived in.

In line 2 “they’d advertise – you know!” implies the persona’s disappointment and bitterness over people who do not recognize her potential. In reality, when people reject one’s potential then there will be a feeling of bitterness and one may not be able to showcase this potential forever. Thus, it is not the loss of the one who attempts but it is the loss of those who criticize. In line 5 “How dreary – to be- Somebody” infers the anxiety and unhappiness that

fame brings to someone who is famous or who is known by the public. In this line, it can be said that not all who are in the spotlight are happy. Although being famous is regarded by others as a measure of success but in reality, fame does not give an assurance of happiness.

Rockwell (3) affirms that being famous is variously described as leaving the person feeling “lonely; not secure; you have a bubble over you; family space is violated; a sense of being watched; living in a fishbowl; like a locked room; and, a familiarity that breeds inappropriate closeness.” Yet, despite the positive aspects, it brings the luxury of wealth, access, special treatment, public adoration, and as one celebrity put it, “membership in an exclusive club,” keeps the famous person stuck. The unfortunate truth of fame is that one may fall down anytime.

Further, in line 6 “like a Frog-” is a personification of someone who aims to become famous. “Frog” also connotes a well-known person of who like a frog always croaks to get attention from the public and be recognized. In this given scenario one can say that the reality of fame may even lead to a miserable life. Getting other’s attention and pleasing the public can be draining and one may get tired because being somebody means allowing others not just to give praise but also to criticize and judged more like somebody who is a public figure. In reality, if one is famous then one may also lose privacy in life.

In the study by Schaller (1997) fame brings greater levels of self-focused attention. First, famous people tend to be more aware than others because they know that other people are aware of them. Second, famous people put themselves in an exclusive group-creating a private circle.

In lines 7 and 8 “To tell one’s name – the livelong June” and “To an admiring Bog” indicate weariness of somebody of asking the public’s attention to be recognized. In the last part, the persona indicates “bog” which connotes unpleasant thing and something negative because being famous means opening one’s life to the eyes of the public of whom sees not just the positive things but mostly the negative side of the person – they are the critics who give praises but mostly criticisms.

Lepore (2010) explains that this poem shows the concept of outsiders and conformists. This implies that there is an element of “outsider”--one who thinks differently than those who conform and disagree of being considered as “somebody” who is pressured to act, say, do something in a way that it must concur to the approval of the masses.

Based on the above analysis the poem reveals that in reality fame is something that is poisonous and destroys the inner self. To aim for fame by doing things so hard just to be recognized can make one so tired and weary. To point, if one has something special ability one should not ask for people’s attention instead let people discover it.

This event in Dickinson’s life somehow gives a hint of her disappointment towards the rejection of her works to be published. This caused Dickinson to withdraw and live as a recluse. More so with people who think she is not capable of publishing her works thus Dickinson writes with anonymity.

It is indeed, true, that happiness in life is the measure of success. No matter how famous one is, still, there is no assurance of a happy life. Happiness comes from the inner self and not from the things that are acquired and achieved in this world. If being famous gives weariness and anxiety then one should not dream of it but if fame brings goodness then that is something to dream for. Reality is harder than what people think it is. If one dreams more of being famous then complexity in life gets along the way and in this case, complicated life is not appreciated. However, for some people, the things that matter most are what other people think and see rather than showing their true self.

5. CONCLUSION

Based on the findings drawn from this study, it is concluded that Emily Dickinson’s select poems “Hope is the thing with feathers,” “Because I could not stop for Death,” “If I can stop one heart from breaking,” and “I’m Nobody! Who are 106 you?” reveal significations

life's realities based on the mimetic analysis. Further, the poet, Emily Dickinson had expressed the truth in life through her poetry based on her worldviews and experiences in the world she lived.

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