

Solitude and Sanctuary: Exploring Self-Isolation in Selected Poems by Emily Dickinson

العزلة والملاذ: استكشاف العزلة الذاتية في

م.د. غادة عبدالله محمد

الكلية التربوية المفتوحة/ مركز نينوى

gadaaaltae1@gmail.com

Lecturer Ghada Abdullah Mohammad, PhD

Abstract

Solitude is far from a barren and desolate state of being. Instead, it holds tremendous possibilities for healing, self-discovery, and personal growth. In the complexity of life, solitude offers an individual a refuge, a chance to rebuild and reinvigorate her/ his inner self. It becomes a sanctuary where s/he finds solace, embarking on a transformative journey of renewal. Solitude is not merely isolation, but rather a sacred quest that takes her/ him on a profound exploration into the depths of her/ his own soul.

This study investigates the theme of self-isolation as depicted in selected poems by Emily Dickinson. It examines how solitude serves as both a source of sanctuary and a catalyst for self-exploration in Dickinson's poetic works. By analyzing selected poems, this research aims to shed light on the profound impact of seclusion on Dickinson's

artistic expression and personal development. Furthermore, it explores the ways in which Dickinson's self-imposed isolation challenges societal norms and empowers women to assert their independence. Through a comprehensive analysis of certain poems, this research seeks to uncover the deeper meanings and implications of solitude in Dickinson's literary legacy.

The study introduces solitude as a powerful opportunity for healing, personal transformation, and self-discovery. By willingly embracing solitude, Dickinson creates a secure sanctuary. Within this sanctuary, she reconnects with her authentic self, free from external distractions. The research explores Dickinson's unique choices of solitude and the individuality of her soul, which leads to a profound understanding of the self in a mystic perspective.

The conclusion sums up the findings of the study.

Key Words: Solitude, sanctuary, self-exploration, soul, seclusion, autonomy

المستخلص

العزلة أبعد ما تكون عن حالة وجود قاحلة ومقفرة. وبدلاً من ذلك، فهي تحمل إمكانيات هائلة للشفاء واكتشاف الذات والنمو الشخصي. في ظل تعقيدات الحياة، توفر العزلة للفرد ملجأً وفرصة لإعادة بناء وتنشيط عالمه النفسي. تصبح العزلة ملاذًا يجد فيه الفرد العزاء، ويشعر في رحلة تجديد تحويلية. العزلة ليست مجرد عزلة، بل هي سعي مقدس يمكن الفرد من اكتشاف أعماق روحه.

تبحث هذه الدراسة موضوع العزلة الذاتية كما صورتها قصائد مختارة لإميلي ديكنسون. وهي تدرس العزلة كمصدر للملاذ وحافز لاستكشاف الذات في أعمال ديكنسون الشعرية. من خلال تحليل قصائد مختارة، يهدف هذا البحث إلى تسليط الضوء على التأثير العميق للعزلة على التعبير الفني لديكنسون وتطورها الشخصي. علاوة على ذلك، فإنه يتناول كيف ان العزلة التي فرضتها ديكنسون على نفسها تحدد الأعراف المجتمعية ومكنت المرأة من تأكيد استقلالها. ومن خلال تحليل شامل لبعض القصائد، يسعى هذا البحث إلى الكشف عن المعاني والدلالات الأعمق للعزلة في تراث ديكنسون الأدبي.

تقدم الدراسة العزلة كفرصة قوية للشفاء والتحول الشخصي واكتشاف الذات. ومن خلال اعتناق العزلة عن طيب خاطر، تخلق ديكنسون ملاذًا آمنًا. من خلال هذا الملاذ، تعيد ديكنسون التواصل مع ذاتها الحقيقية، بعيدا عن التأثيرات الخارجية. يستكشف البحث اختيارات ديكنسون الفريدة للعزلة وفردية روحها، مما يؤدي إلى فهم عميق للذات من منظور صوفي.

الخاتمة تلخص نتائج الدراسة.

الكلمات المفتاحية: العزلة، الملاذ، استكشاف الذات، الروح، العزلة، الاستقلالية

1.Introduction

For ages, solitude has served as a fundamental element in spiritual traditions, providing guidance to those in search of enlightenment and transcendence. Nevertheless, solitude is often associated with negativity, portraying a sense of loneliness and isolation. However, within the realm of being alone with one's thoughts, lies a remarkable potential for deep healing and personal transformation. For Ralph Waldo Emerson, Solitude is a sacred refuge, a haven where the intellect can broaden its boundaries and rediscover its fundamental essence. Emerson held the belief that by being alone, individuals could access the boundless wisdom of the universe and discover comfort within the profound depths of their own existence. This introspective voyage allows people to reconstruct their identity, revitalize their inner essence, and gather the strength required to confront the obstacles of life. (Emerson, 1857)

If solitude is willingly chosen, it transforms into a safe Sanctuary where poet can rediscover her/ his authentic self, free from the interruptions and pressures of the external world. Many poets may find solace and inspiration in moments of solitude, using it as a catalyst for solitude allows the poets' minds to wander freely and delve into the depths of their imagination. In this state of seclusion, poets can tap into their innermost thoughts, emotions, and experiences, giving rise to profound insights and unique perspectives. The

quietude of solitude provides a fertile ground for introspection, self-reflection, and deep contemplation, which are essential elements in the creative process of crafting poetry. Solitude may act as a fertile soil where imagination thrives and artistic expression blossoms.

In the 19th century, American poetry witnessed a significant rise in the exploration of solitude as a prominent theme. This period, often referred to as the Romantic era, saw poets delving into the depths of individual emotions and experiences. Solitude became a means for self-reflection, introspection, and a way to navigate the complexities of the rapidly changing world. The rise of solitude is related to Transcendentalism. Transcendentalist thinkers, such as Emerson and Thoreau, emphasized the importance of solitude and communion with nature as a means to achieve spiritual awakening and self-discovery. Their ideas greatly influenced poets of the time, including Emily Dickinson, who sought to capture the essence of solitude in their works. (Transcendentalism, n.d)

Emily Dickinson, the prominent poet of the 19th century, crafted a body of work that digs deep into the realms of self-isolation and the sanctuary it can provide. Born in 1830 in Amherst, Massachusetts, Dickinson spent the majority of her life secluded within the confines of her family home. She wrote in one of her letters in 1869, "I do not cross my Father's ground to any House or town". (Ostas, (n.d.), p. 5) This physical isolation, coupled with her introspective nature, fueled her poetic exploration of solitude as both a burden and a refuge. In Dickinson's poetry, solitude becomes a sacred space where she retreats from the noise and expectations of the outside world. Through her verses, she invites readers into her intimate world, where she contemplates the complexities of human existence, the nature of the soul, and the mysteries of life and death. Her seclusion becomes a sanctuary, a cocoon where she can freely explore her own thoughts, emotions, and observations without the constraints of societal norms.

There are a few possible factors that might shed some light on Dickinson's inclination towards seclusion. Dickinson lived during a time when societal expectations for women were quite restrictive. As an unmarried woman living in a conservative New England community, she might have felt a certain degree of social pressure to conform to conventional roles and behaviors. By retreating into solitude, she could carve out her own path and create a world of her own, free from the constraints of societal expectations. Dickinson's physical health also played a role in her preference for solitude. She suffered from various chronic ailments. Henry Willard Williams, Dickinson's physician, observed that her primary symptoms included sensitivity to light, eye discomfort, and difficulty focusing on close-up tasks, which often left her physically debilitated. (Blanchard, 2012) Hence, Solitude provided her with a respite from the demands of daily life and allowed her to manage her health in a way that suited her needs. Additionally, Dickinson was known for her introverted nature and sensitive disposition. She found solace and comfort in her own company, allowing her to explore her thoughts and emotions without the distractions or judgments of the outside world. Seclusion supplied her with the necessary space and freedom to cultivate her unique voice and delve into the depths of her poetic imagination.

Dickinson's preference for being alone has been romanticized and idealized. For some critics, Dickinson willingly embraced her seclusion, choosing to isolate herself within her father's house in order to fully immerse herself in the life of a devoted poet. In this respect, Dickinson spent her life silently challenging the norms of a male-dominated society, seeking refuge from the expectations of domestic responsibilities that hindered her writing endeavors. (Martin, 1984) However, Dickinson's self-imposed isolation serves as a metaphorical representation of the human condition. She captures the universal experience of feeling disconnected and alienated, even in the midst of a

bustling society. Her poems paint a vivid picture of the human psyche, grappling with the dichotomy of longing for companionship while finding solace in solitude.

3. Independence and Uniqueness

In her poem, "The Soul selects her own Society", Dickinson portrays the soul as a selective entity that chooses its own company. It asserts its autonomy by consciously deciding whom to associate with and whom to exclude:

The Soul selects her own Society —

Then — shuts the Door —

To her divine Majority —

Present no more — (1-4)

The notion of selectivity can be seen as an expression of individuality and the rejection of societal expectations. The soul, in its pursuit of authenticity, defies conformity and embraces its own distinctive path. It refuses to be swayed by external pressures or the demands of others. By emphasizing the power of choice and self-determination, Dickinson celebrates the freedom to create one's own social circles and forge meaningful connections based on personal affinity rather than societal norms. The poem suggests that true fulfillment lies in embracing one's unique identity and finding companionship that aligns with the soul's deepest desires and values.

The soul is self-reliant and finds solace in its own realm, detached from the external world. Dickinson restricts her social circle to just a few like-minded individuals. She represents a higher spiritual presence and avoids extensive social interactions. Isolation is necessary for her to achieve her artistic aspirations. She has reached a state

of spiritual and emotional maturity, no longer feeling the need to engage with the outside world. The soul is portrayed as a divine queen engrossed in her own realm of existence.

According to Dickinson, choosing seclusion was a feminist declaration of independence. (Ostas, (n.d.), p. 6) Dickinson found the freedom to cultivate her unique voice and perspective, unburdened by the constraints of a patriarchal society. It allowed her to assert her intellectual and artistic autonomy, challenging the notion that a woman's worth was solely defined by her domestic or social roles. Thus she "shuts the Door" in an attempt to protect her inner self. The act of shutting the door represents a deliberate choice to withdraw from the external world and embrace one's own inner world. It highlights the poet's inclination towards self-isolation and the idea that true companionship can be found within oneself. By shutting the door, Dickinson captures the essence of her introspective and often reclusive nature, emphasizing the importance of personal independence and the freedom to choose one's own society.

The line "To her divine Majority" refers to the sovereignty of the soul in choosing its own society, whether in terms of people, ideas, or values. It underscores the importance of authenticity, self-discovery, and the pursuit of meaningful connections that align with one's true self. "Divine Majority" can be seen as a metaphor for the soul's innermost desires, values, and authentic self. It represents the core essence of an individual, her/ his true nature, and the unique qualities that define her/ him. In this sense, the line suggests that the soul selects its society based on alignment with its deepest aspirations and values. For Dickinson, the soul has the power to decide who it allows into its inner circle or "society". By using the phrase "Present no more", she implies a deliberate act of exclusion or withdrawal from certain individuals or groups. This choice may stem from a desire to preserve the soul's integrity, protect its emotional well-being, or maintain a sense of authenticity.

Dickinson's inner strength, resilience, and independence are displayed in the following lines:

Unmoved — she notes the Chariots — pausing —
 At her low Gate —
 Unmoved — an Emperor be kneeling
 Upon her Mat — (5-8)

The poet presents a powerful image of her solitary soul who remains unmoved and unaffected by external influences and grand displays of power. She observes the chariots pausing at her low gate, indicating that these symbols of power and achievement are humbled in her presence. Even an emperor, who would typically be treated with utmost respect, kneels before her on her mat, yet she remains unaffected. The poet's soul is not swayed by external influences or impressed by societal hierarchies. Instead, she maintains her own sense of self and remains unyielding in the face of worldly grandeur.

Dickinson's inner self makes deliberate choices about the company she keeps. The soul selects "One" (10) from "an ample nation" (9), such choice reflects the soul's resolute nature. The poet claims to have witnessed the soul making its choice from a vast array of possibilities, but once the selection is made, the soul "close[s] the Valves of her attention — /Like Stone". (11-12) This imagery suggests that once the soul has chosen its society, it becomes impenetrable, unyielding, and unresponsive to any other potential options. The soul's attention is sealed off, focused solely on its chosen path. "The Soul selects her own Society", contemplates the soul's uniqueness, since the choice the soul has made is courageous and unparalleled. However, the choice and society of Dickinson's soul can be poetry itself.

3. The Society of Solitude

Dickinson admitted that she deliberately distanced herself from strangers. (Ann Chin, Beverly, & et al, 2002, p. 423) The majority of her existence was spent in solitude within the confines of her home. Over time, she developed a tendency to isolate herself, giving rise to local tales of unrequited love and an authoritarian father, as well as various speculative rumors. Following her father's passing in 1874 and her mother's subsequent illness, she withdrew even further into the house, displaying an intense fear of encountering strangers. (Forester, 1964, p. 95) Lesley Wheeler interprets Dickinson's poetry as a representation of confinement, where both the form and the content are enclosed. The recurring imagery of confinement is linked to the poet's individual characteristics and societal expectations that promote a restricted state for women. (Wheeler, 2002)

However, Dickinson creates her own imaginative world. Richard Chase indicates that, in her letters to her correspondents, Dickinson consistently expresses a deep and lasting fondness for illusions, memories, "and imagination as against the meager mentality of shallow realism" (Chase, 1951, p. 258) For Emily Dickinson, poetry was unquestionably an inevitable requirement. She states in a letter, "[a]nd when, far afterward, a sudden light on orchards, or a new fashion in the wind troubled my attention, I felt a palsy, here the verses just relieve". (Todd, 1951, p. 255). In another letter, she explains, "Don't be afraid of my imprecations-they never did anyone harm, and they make me feel so cool, and so very much more comfortable!" (Todd, 1951, p. 42) Accordingly, Chase asserts that Emily Dickinson considered poetry as "one of the stratagems by which she was empowered to endure life". (Chase, 1951, p. 120) Hence, poetry becomes an essential source of consolation.

Dickinson finds solace and introspection in poetry, as it does not only allow her to reflect but also liberates her inner self from its confines. In this realm, her inner thoughts and emotions take on a meaningful purpose, unlike in the constraints of

everyday life. (Ostas, (n.d.), p. 59) Dickinson's solitude turns to be her muse and source of inspiration. She views poetry as her savior. Accordingly, George F. Whicher comments, Dickinson "gave [poetry] all her energy", she isolated herself from the outside world to devote her life to write poetry. In displaying "her intense feelings on paper she was finding a form of relief in action; she was, in Emerson's phrase, "grinding into paint" her burden of despair". (Whicher, 1938, p. 109) Although poetry initially served as a soothing remedy for Emily Dickinson, it quickly transformed into something of immense significance to her. It became so crucial that it became nearly impossible to disentangle any facet of her life and character from her poetry, ultimately becoming the very essence and purpose of her existence.

In her poem "I Dwell in Possibility", Dickinson presents a contrasting view between dwelling in poetry and dwelling in prose. The poet asserts that living in the realm of poetry is far more desirable and advantageous than living in the realm of prose.

I dwell in Possibility –

A fairer House than Prose –

More numerous of Windows –

Superior – for Doors – (1-4)

For Dickinson, poetry provides a more imaginative and creative space for her to reside in. Poetry offers a multitude of perspectives and possibilities, represented by the abundant windows, allowing the reader to explore diverse interpretations and meanings. Additionally, the phrase "Superior – for Doors" suggests that poetry grants greater opportunities for exploration and entrance into new realms of thought and emotion.

In "I Dwell in Possibilities", Dickinson employs vivid imagery to convey a sense of strength, protection, and permanence:

Of Chambers as the Cedars –

Impregnable of eye –

And for an everlasting Roof

The Gambrels of the Sky – (5-8)

The comparison of chambers to cedars suggests a solid and unyielding structure. Cedars are known for their durability and resilience, symbolizing a sense of fortitude and stability. The phrase "Impregnable of eye" further emphasizes the impenetrability and invincibility of these chambers. It implies that they are impervious to external influences and remain steadfast. The mention of the "Gambrels of the Sky" as an everlasting roof adds to the imagery of shelter and permanence. The gambrel roof, with its distinctive shape, is associated with traditional homes and provides a visual representation of a comforting and enduring structure. By connecting it to the sky, Dickinson elevates the concept of shelter to a celestial level, suggesting a connection between the earthly and the divine.

For Dickinson, poetry has the best readers "Of Visitors – the fairest –" (9) She welcomes the presence of beautiful and enchanting beings in their chambers. This could be interpreted metaphorically as the speaker's openness to inspiration, creativity, or even spiritual encounters. The use of the word "fairest" suggests a sense of purity and perfection, further emphasizing the significance of her readers. Dickinson's poem reaches its conclusion by presenting a clearer explanation of her understanding of the expansive nature that lies at the core of her poetry. She states:

For Occupation – This –

The spreading wide my narrow Hands

To gather Paradise – (10-12)

In these lines, Emily Dickinson implies that poetry serves as a transformative force in her life. She undergoes a shift from a state of confinement, symbolically representing human flaws and wrongdoing influenced by Puritan beliefs, to a state of expansion. The use of capitalization draws a parallel between the poet as a creator and God as the ultimate Creator. Thus, by embracing poetry as her calling, she is able to surpass and transcend the limitations imposed by conventional perspectives. Dickinson suggests that poetry allows her to transcend the boundaries of traditional religious views and enter a realm of infinite possibilities. The notion of "gathering Paradise" signifies her ability to move beyond conventional religious paradigms and instead create a revitalized and reimagined paradise. This new paradise is founded upon a unique interconnectedness between the natural world, represented by the house's connection to the sky and humanity, symbolized by the numerous entrances to the house. (Wohlpart, 2001, pp. 64-65)

In essence, Dickinson implies that poetry grants her the freedom to transcend societal limitations, explore boundless creativity, and establish a harmonious relationship between the natural world and human existence.

Dickinson frequently employed her poetry as a means to delve into the essence of her own artistry, contemplating the significance of her poetry and her identity as a poet.

4. Solitude AS A Source of Mysticism

Dickinson embraced mysticism as a means to transcend the boundaries of the physical world and connect with the spiritual realm. Through her poetry, Dickinson expressed her fascination with the mystical aspects of life. She adopted solitude as a means to connect with the ethereal and the transcendent. Her secluded lifestyle allowed her to investigate the depths of her own mind, where she found inspiration and a sense of communion with the mystical forces at play. Dickinson's poems often feature themes of nature, death, and the afterlife, all of which intertwine with her exploration of mysticism. She saw the natural world as a gateway to the divine, finding spiritual significance in the smallest of things. Her unique perspective allowed her to capture the essence of mysticism in her verses, infusing them with a sense of wonder and enchantment.

Dickinson's fascination with solitude and the inner realm of the self is also presented in her poem "There is A Solitude of Space". In this poem, she explores the idea that true solitude is not merely a physical state but a profound journey of self-exploration and self-acceptance. She notes:

There is a solitude of space
 A solitude of sea
 A solitude of death, but these
 Society shall be
 Compared with that profounder site
 That polar privacy
 A soul admitted to itself—
 Finite infinity. (1-8)

Here, Dickinson delves into the concept of solitude and explores different forms of isolation. She begins by presenting three familiar types of solitude: the solitude of

space, the solitude of the sea, and the solitude of death. However, she suggests that these forms of solitude pale in comparison to a deeper, more profound solitude that she refers to as "that polar privacy", which implies a state of extreme seclusion and introspection. It suggests a level of isolation that goes beyond the physical and ventures into the world of the soul. This solitude is not imposed by external factors but is willingly embraced by the individual. Dickinson then introduces the idea of a soul being "admitted to itself". This phrase can be interpreted as a soul finding solace and self-awareness within its own depths. It suggests a profound introspective journey where one confronts her/ his innermost thoughts, emotions, and truths. The paradoxical nature of this solitude is encapsulated in "Finite infinity". It implies that within the finite boundaries of one's own self, there exists an infinite expanse of contemplation and self-discovery. It highlights the vastness and complexity of the human soul, which can encompass boundless thoughts and emotions despite its finite existence.

In essence, Dickinson's "There is a solitude of space" is a mystical exploration of the profound connection between solitude, the vastness of space, and the mysteries of existence. It invites readers to embrace the unknown and embark on a journey of self-discovery and spiritual awakening.

Moreover, in her poem, "The Brain Is Wider Than the Sky", Dickinson evokes a sense of mystery and awe, inviting readers to contemplate the complex relationship between the human mind and the divine.

The Brain is just the weight of God—

For—Heft them—Pound for Pound— (9-10)

The poet presents a thought-provoking comparison between the human brain and the weight of God. She suggests that the weight of the brain is equivalent to the weight

of God, implying a profound connection between the two. The phrase "For—Heft them—Pound for Pound—" implies that if one were to weigh or measure the brain and God, they would be equal in weight. This metaphorical comparison suggests that there is a divine essence within the human mind, elevating its significance and potential. In short, the poem hints at the mystical idea that the human mind, when delving into solitude and introspection, can connect with divine wisdom and experience a transcendent understanding of reality. It suggests that within the depths of solitude, one can uncover profound insights and spiritual truths, ultimately merging with the divine essence.

5. Dickinson's Inward Isolation

Dickinson's inward isolation allowed her to experience emotions intensely and deeply. Her poetry is characterized by its raw emotional power, capturing the nuances of joy, sorrow, love, and despair. Her seclusion may have heightened her sensitivity to the world around her and enabled her to express her emotions with remarkable intensity. In her poem "I heard a Fly buzz - when I died," Dickinson conveys a sense of inward isolation amidst the moment of death.

I heard a Fly buzz - when I died -

The Stillness in the Room

Was like the Stillness in the Air -

Between the Heaves of Storm - (1-4)

Here, Dickinson introduces a jarring and unexpected image of a fly buzzing at the moment of the speaker's death. The presence of the fly disrupts the conventional tranquility associated with death, suggesting a disturbance and intrusion into the

speaker's final moments. It also serves as a symbol of the mundane and ordinary aspects of life that persist even in the face of death. Additionally, the poet emphasizes the contrast between the external stillness of the room and the internal turmoil experienced by the speaker. The room's stillness reflects the absence of movement or sound, creating an atmosphere of serenity. However, this stillness also intensifies the speaker's isolation, highlighting the stark contrast between the external environment and the internal emotional state. The poet in this line, "Between the Heaves of Storm-" compares the quiet in the room to the calm that occurs between the heaves or surges of a storm. It suggests a temporary pause, a momentary lull before the impending emotional turmoil or spiritual transition. This image further underscores the speaker's inward isolation, as they experience a profound and existential struggle within herself.

In "I heard a Fly buzz - when I died", Dickinson expresses a sense of inward isolation and detachment from her personal belongings or keepsakes:

I willed my Keepsakes - Signed away

What portion of me be

Assignable - and then it was

There interposed a Fly - (5-8)

The phrase "Signed away" implies a formal relinquishment or transfer of ownership, suggesting a conscious decision to let go of a part of herself. This act of signing away her keepsakes symbolizes a detachment from the past, memories, or sentimental attachments. The line "What portion of me be Assignable" reflects the speaker's contemplation of what aspects of her identity or self can be assigned or attributed to these keepsakes. It raises questions about the extent to which material

possessions define one's sense of self and the desire to free oneself from such attachments. However, the presence of the fly disrupts the speaker's contemplation and potentially represents an external distraction or reminder of the physical world. It serves as a contrast to the inward isolation and detachment sought by the speaker. Moreover, the introduction of the fly may also symbolize the transience and fragility of human existence. Like the fly, which is often associated with decay and impermanence, it recalls the fleeting nature of life and the impossibility of complete isolation. The poem, then, captures the speaker's struggle with inward isolation and her attempt to detach herself from material possessions. However, the presence of the fly reminds her of the inescapable realities of the physical world and the challenges of achieving complete detachment.

Furthermore, in her poem "I felt a Funeral, in my Brain," Dickinson describes a profound sense of isolation, as if attending a funeral within own mind. her

I felt a Funeral, in my Brain,

And Mourners to and fro

Kept treading - treading - till it seemed

That Sense was breaking through - (1-4)

The repetitive phrase "treading - treading" suggests a relentless, monotonous movement, as if mourners are pacing back and forth within the speaker's thoughts. This repetition emphasizes the feeling of being trapped in a cycle of despair, unable to escape the weight of her own emotions. The overwhelming grief and isolation are pushing her to the brink of losing touch with reality, "That Sense was breaking through". Dickinson,

here, portrays a vivid and haunting image of inner isolation, where the mind becomes a desolate and oppressive space. The poet's loss of sensation or feeling is expressed in this line, "My mind was going numb-", (8) an indication to the detachment from the external world and a withdrawal into her own thoughts and emotions.

In this poem, Dickinson describes herself as part of a peculiar race, isolated and wrecked in her current state, "And I, and Silence, some strange Race, Wrecked, solitary, here". (15-16) The use of the word "solitary" underscores the profound sense of being alone, cut off from others and unable to connect with them. The last line of "I felt a Funeral, in my Brain," "And Finished knowing - then-", implies a sense of finality and the completion of some transformative process. The poet's journey through isolation and internal turmoil has led to a state of profound self-awareness or understanding.

Conclusion

Through her introspective verses, Dickinson invites readers to contemplate the nature of solitude and its role in personal growth, self-discovery, and the search for sanctuary. For her, solitude serves as a form of defiance and a means to challenge the dominance of the patriarchal system. Solitude granted Dickinson the chance to forge her own path and express herself freely in the realms of thought and poetic creation. For her, solitude becomes a source of empowerment and self-exploration.

Dickinson's poems often depict a voluntary withdrawal from society, where the individual finds solace and refuge in seclusion. This self-imposed isolation allows for deep introspection, fostering a heightened sense of self-awareness and an intimate connection with the inner self. Through her poetry, Dickinson portrays solitude as a transformative state, where one can explore the depths of her/his emotions, thoughts, and spirituality.

Moreover, Dickinson's poetry challenges societal norms and expectations, highlighting the value of individuality and the courage to embrace solitude in a world that often prioritizes social interaction. She celebrates the power of self-reflection and the ability to find solace within one's own mind and heart.

Furthermore, Dickinson's exploration of self-isolation extends beyond the physical realm, delving into the emotional and psychological aspects of solitude. Her poems reveal the complexities of human emotions, the struggles of the human condition, and the longing for connection amidst isolation. Through her vivid imagery and introspective language, Dickinson captures the profound depths of human solitude and the universal yearning for understanding and companionship.

In short, through her examination of solitude, Dickinson sought to define her own identity and establish her place in the world. By embracing seclusion, Dickinson discovered her distinctive voice and her unconventional poetic style. For her, solitude morphs into a wellspring of delight, innovation, solace and comfort.

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