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Effects of Savoring Shades of Hegelian Ontological Consciousness in American Poems during the Self-imposed Quarantine

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ABSTRACT: *The loneliness during the wake of pandemic Covid-19 reminds the scholar of Wordsworth's endeavor to find "jocund company" in days when she "Wandered lonely as a Cloud," as her family quarantined during the corona. The objective outlined for this narrative analysis is to perceive a social responsibility that is rekindled as sanity emerges out of covid-19 breakout. The study highlights the ontological consciousness given by Hegel (2013) that emerges in critical times. In a solitary state of mind, poetry forms a variable to acquire an ontological consciousness in the backdrop of Hegel's theory. This analysis addresses the problem of our isolation from community resulting in an existential anxiety. The narrative cites many American poets who invite us to reflect upon our lives and consider the scholastic logic of G.W. Hegel's philosophical consciousness so inevitable to human evolution. This qualitative study analyzes the significance of reflection over mistakes that humanity has made over the past and view life with a new lens. This study aspires to be agentic in changing perspectives about life, thinking about multiple dimensions in binary oppositions that may trigger new understandings.*

Keywords: Poetry, Eco-Consciousness, Covid-19, spirit, relationships, existential anxiety

Introduction

Savoring the literary expressions and emotional leanings of the philosophical poets of the past and present American Canon, the scholar sought peace and joy in poetry during the lock down days and began to explore Hegel's theory that examines the spiritual consciousness. Even the most powerful countries who reflected isolationist tendencies before this pandemic realized that we cannot not exist independently because there are certain forces like the invisible microbes for instance who know no borders and can cross all boundaries to unite humanity even in suffering and woeful times.

Having formulated clear research objectives, I planned to collect data in the form of poems by a few poets like Walt Whitman, Emily Dickinson, Robert Frost

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and Frank O Hara. The question that my analytical study poses is: What ontological consciousness markers about interconnectedness of all spirits can be identified in the poems of the fore mentioned poets relished during the ongoing pandemic and how this philosophical consciousness results in the *essential development of one's personality and society*.

Literature Review

In a post-human world, Hegel's "*Phenomenology of Mind/Spirit*" is as relevant and significant today as it was 201 years ago. Despite, the profundity of thought and difficult rhetoric of Hegel's treatise its universal influence has been acknowledged by philosophers over the years and the coeval world continues to translate and publish newer versions of Hegel's ground breaking treatise. A world that believes God to be dead now and believes itself to be free of all moral and social responsibility makes a serious blunder of anchoring its being in an external world. Such an existence would be extremely vulnerable as it places one's self dependent on an external world. Whereas, a world where Master/Slave relations continue to be, where freedom, peace and unity continue to be in jeopardy, it's time to grow our roots deep as an independent self-defining subject that does not seek actualization only in the outer world controlling it. Hegel (1807) in his treatise, *Phenomenology*, formulated consciousness to be self-consciousness. Hegel clearly stated that:

"There can be no consciousness without self-consciousness...in this latter respect I am self-relating." (Hegel 1981)

In a world where people crave freedom for themselves, Hegel (1896, p.32) defined "Freedom to be a definite possibility, a caprice." Hegel is alleged to have aimed at denying an individual's rights, but contemporary critics like Taylor (1979) view Hegel's notion of *freedom* as an attempt "to synthesize them with the intrinsic good of community membership." Taylor (2015, 545) interprets Hegel's

"Vision of nature as the expression of spirit, with the implied call to man to recover expressive unity with it. Spirit, the ontological foundation of the world in rational necessity, is meant to realize this synthesis. It guarantees that man can give himself to unity with the whole without losing his rational freedom."

With Hegel's (2013) theory of consciousness morality forms a basis for all actions; Kazantzakis book "*The Saviors of God*", (1923) was translated as "*The Saviors*

of God: Spiritual Exercises (1960), The Action: The Relationship Between Man and Man" by Friar (1960), who encapsulates the essence of human-to-human relationship as one spirit, and the realization that moral corruption of an individual takes all to the nether level. Middleton, et al (1996) honor a conscious human, to be aware of these foundational orders, in order to be a "God's struggler"

Self is not a static thing, to be conscious of Self (Subject/Spirit) the subject must be in a constantly developing mode of action. Dryden (2006, 203) interprets Hegel as having said that "Thinking and movement are the essence of God, shared with human beings." Dryden (2006) observed that Hegel's notion of self-consciousness is achieving satisfaction in another agent's self-consciousness. Wallace (2005) cites Hegel that "the content of consciousness's object is spirit itself (Phenomenology of Spirit, 437)."

Wians (1996) a professor of Philosophy at Boston College observed that like Plato, Hegel (1807) cognized that objects were immaterial in essence and appear to be reflected as a unit in the universe, only when a human mind created by God reflects upon their immateriality and their essence. Hegel (1807) was a theologian who accepted God as a true planner who was responsible for all effects or causes occurring in the natural world, as per His will/plan. Hegel held human reason to be a source of recognizing the divine intelligence. He trusted humans were souls or minds capable of acquiring knowledge through reason, is quoted by Wians (1996, 2) as "moral virtue being a control of passions by reason, while the highest happiness is speculative wisdom."

Meaning, that Hegel's notion of consciousness is "meta-mental" or philosophical too, because the prime motivating factor for it is pursuit of happiness for a conflicted world. Happiness does not involve an individual only; it is inclusive of the other as well as people with varying mind sets. Halford (2016), a contemporary psychologist affirms that a "meta-mental consciousness" allows cross community interactions with other members; a belief also affirmed by Humphrey (1951). The need to enhance knowing of other minds would result in smoother communication and preminent respect of an Other's dissenting beliefs. This inclusiveness and collegiality will materialize through strengthening social interactions (Ryle 1949, Dennett 1978, 1992), is a view deliberated upon by Rorty (1982) in his research on the "Contemporary philosophy of mind."

The professor at McGill University, who is a key figure on the issues of morals, meanings, and modernity, Taylor (2015) engages in a long and thought provoking discussion on the need for Hegel's philosophy to be revived today in his treatise, *Hegel and Modern Society*. Though Taylor (1979, p.24) rejects theism, but he highlights that "our social worlds are the embodiment of the God Spirit." Individual subjectivity can lead to the spirit in coeval world and this is what Hegel endeavored to achieve through a synthesis between a knowing subject and his world.

The essence of Hegel's theory rests not on souls preferring to live in isolation; nor on those who do not realize the rational plan upon which the universe is created that does not support individualism. Hegel (1975) stated that it is for the sake of humanity that a "moral whole" exists. Peace and virtue will prevail only when the constituent parts forming the whole rationalize and internalize that they must play their role, keeping in mind the consequences of their individual actions. Rising above personal interests for greater harmony is possible only by sublation of self-interests and desires.

Although Smith (2013) critiques upon Taylor and Hegel "mislocating the spiritual significance of art" in the modern world. The scholar's hypothesis is that the truth of art is taken up at a higher and more satisfactory level in philosophy and an artist is the most significant vehicle of "truth-disclosure." The scholar's credo is that poets can solve the emotional, spiritual and intellectual problems of our post Hegelian world through the portrayal of the values of tolerance and love in their paeans. The reason of my faith is based on the fact that poets form a universal community that does not belong to any one creed, nation or state need to be made conscious of a higher and nobler purpose. Although poets possibly cannot stall the humanity's mad race towards self-destruction at once but they can surely enable the politicians to reach their epiphany in moments of isolation or when quoting unforgettable verses while delivering moving or inspirational speeches. The most moving and iconic speeches in history would have been ineffective without those verses that make us gasp or weep even today. Higgins (2006, p.7) a contemporary critic, states in his book *Poetry, Politics and Dorothy Gone Horribly Astray: Criticism*:

"The truth is that poetry can sometimes play a role in actually changing people's minds, by convincing the reader or listener emotionally of an idea to which s/he may be intellectually opposed. If a poem can win the ideologically hostile reader's heart, then his heart or head will surely follow. Such a heightened

experience of poetry can lead to a transformed world view for the reader. So, yes, the influence of poetry can be profound.”

America’s ex-poet Laureate Juan Felipe Herrera (1948) in response to his poetry could be a catalyst of change, he states that:

“As humans, we write our life on the pages ...we sing, dance, pray meditate or have BBQ, whatever we do, everything we do affects everything. Yes, answering your question, can a poem change the world? Yes a poem can bring a radical change in the world. But that change is different, it’s not like changing the levers of the society it’s more like when you share your voice, somebody listens to your voice and they change.

Perhaps that’s the change we are seeking.”

Pinkard (2012) elaborates upon Hegel’s notion of self-consciousness to be “an awareness of what one is doing in engaging in some kind of activity that has a normative dimension to itself.” Hegel (1807) believed that what causes an action is the agent as a whole, the agent as a living substance. Pinkard (2012, p.19) quotes Hegel (1807) as having said that the following about a human beings’ nature:

“An agent’s nature is thus a mix not only of particular talents, dispositions but also of normative statuses that are social and historical in character and thus in a narrow sense are not natural – namely, in the sense of not belonging to nature as it would be if it had no human beings in it. They form a part of what Hegel (following Aristotle) calls “second nature” as the acquired set of dispositions and habits that shape an affective, even sometimes passionate, attachment to the norms that constitute the social space in which an agent moves (and which are also sometimes at odds with a changing social space or are sometimes expressions of the tensions and contradictions in one’s social space). To be an agent is to occupy such a normative status, and the major issue facing such agents is whether those statuses are individually and collectively inhabitable.” The problem statement is that humans have neglected the life forms that co-exist with them, unaware of the dangers they pose to us, if treated as if they do not really exist. Consciousness about the ecology and the significance of disseminating a need for synchronizing with nature is another research aim, so that academia may explore its potential in the social and ecological milieu.

Research Methodology

Parin and Mathey (1976, p.43) proposed a theory of Qualitative research that permits “psychoanalytical extension on an individual’s self in a society, in which circumstances rather than social forces are at work; under which the analysis is carried out.” Denzin (2000) regards the qualitative research to be value added as it considers “moral-ethic perspectives as possibilities to change the world.”

The researcher has employed narrative analysis as the research paradigm to enable the reader to grasp how an eco-narrative be constructed from one’s life experience that considers variables like being responsiveness to nature as imperative to instill eco-consciousness, as positioned by the theorist Hegel. The aim of this study is to be responsive about eco-consciousness by spending time with nature and to analyze if it is beneficial for one to utilize this reflexivity for our survival. Hence the researcher uses ‘I’, ‘my’ in the analysis section particularly because the eco-narrative is irretrievably tied to the author’s self just as the American poets’ self is the source of data production for research enquiry in this paper. The interpretation is double layered. Firstly, as the researcher interprets her life through a self-imposed quarantine that resulted in spending some time alone in reflexivity or autobiographical self-analysis. The time spent in retrospection in proximity to nature is a source of comfort, a shock absorber against this adversity that befell upon the world in the form of pandemic.

This study is an attempt to create a new realism, an econarrative, to counter post-humanism that may inspire a response towards the threats to our survival as a community. Another premise underlying the study is that closeness to nature is not only a buffer from stress initiated by the pandemic but is a source of immense joy in the absence of social and familial support, when no human support is available to you, other than God. The research method is underpinned by the ontological assumption that reality is observable, if human mind is able to think about it; as well as the epistemological consideration that analytical and reflexive approaches may be utilized to create knowledge. “Knowledge is situated” in the self, claim (Berger and Luckmann 1966, Smith 1974, Haraway 1988, Harding 1991, Bourdieu and Waquant 1992). Knowledge is not only created in laboratories, the environment is also a field with a potential for fact finding. It is the human mind capable of reasoning; that is an academic virtue that can know what exists, provided attention is paid to aspects that have not been objects of our enquiry.

Research Questions

The questions that this research paper poses are:

1. What ontological philosophical consciousness markers can be identified in the poems of American poets selected for reading during the ongoing pandemic?
2. How do the poems about nature affect a subject's self-consciousness?

Data Analysis

The researcher's situated-ness in the narrative within the Corona years arriving in this part of the world in 2021, encompasses in entirety the isolation and solitariness that every being feels during quarantine. The characters may vary as well as the setting but the storyline is quite similar if taken account of other characters' lives during the pandemic times.

The narrative data in the form of verses by ecologically conscious American poets has been captured in moments of reflection by the author. The insight gained during observation in natural settings is employed to construct an eco-narrative that would enable the non-participants or the readers to get a good understanding of their esoteric selves.

The researcher analyzes the qualitative data recorded in the form of verses of Robert Frost, Elizabeth Bishop, Emily Dickinson, Frank O Hara as well as by deducing or decoding the verses encoded with sane advice from nature lovers, the American poets who are spreading eco- consciousness so that the human race as well as the co-inhabiting life forms, the flora and fauna and the micro-organisms are able to exist side by side with humanity. The analysis of the verses selected from American Canon result in a renewed eco-consciousness, establishing a new connect with the underlying spirit connecting all living forms; this connection got fragmented in hectic urban life. Lock downs and quarantines spent in natural settings brought a comforting perception that we are one, and are cared for by a Cosmic Mind or a Divine Soul that has a plan for this Cosmos. The structure of this eco-narrative fulfills Todorov's (1960) view of how an autobiographical narrative ought to be presented, namely the stages "that a character should have gone through in a story; those are Equilibrium, Disruption, Recognition Repair the Damage and Equilibrium Again."

In order to achieve the research objectives, the scholar employs the qualitative methodology that uses the narrative structure proposed by Todorov (1960) in the concepts of equilibrium, in which the researcher narrates how the cohabitants were living a normal or a pseudo normal life, engrossed in the routine that was disrupted by the virus that enables the scholar to grasp that a minute microbe that existed in synergy with her, unknown and unseen did exist, and was a part of the reality that the positivists or the scientists had not hitherto realized till it created a havoc for all. The disruption that it brought in the social reality has taught humans that life will continue to remain in flux, no equilibrium is possible and it is God's plan that the world needs to re-adjust or re-align with the post- Covid world.

The analysis section discusses how the scholar's identity is fragmented, in trying to capture a renewed eco- consciousness that formulates a renewed overall coherent formulation about what is real, arriving at the truth that "identity consists of a clear sense of one's true and unified self" ⁱ with other life forms, as perceived by Blasi and Glodis (1995). A denial of this will result only in more disruption, and a "fragmented mass culture proliferating in group identities in urban landscapes" predicts Dunn (1995, p.11)

The world of 2021 was taken by surprise by a pathogen because never had this century seen a catastrophe of this nature. The pre Covid-19 world thrived on materialism as a result of capitalism and cultural Imperialism of technologically advanced world. Philosophers like Weber (1958) warned humanity about the perils of the "Iron Cage." Pippin (1991) viewed the contemporary human living in the West to be "cold, icy, anxiety prone and a passive conformist"

Even sages of the East vouchsafed doom on account of moral malaise that seemed to have engulfed the denizens of this planet. "the modern pathologies are the dilution of social identity, failing certitude, disregard for authority, exaggerated narcissism, alienation, escalating cynicism, overblown subjectivity, functional relations and even the dilution of the states of reason, its hubris the mainstay of secular modernity," declared Dr. Jan (2017), reiterated by Lipoma (2008)

Habermas (2005) wailed upon the loss of reason and morality that seemed to have vanished from the communicative praxis. Bernstein (2007, p.119) quotes Heidegger as having professed not very long ago.

“The only possibility available to us is that by thinking and poetizing we prepare a readiness for the appearance of a God or for the absence of a god in the time of decline; for in the absence of god we decline.” But we paid no heed to the sages of our times”

Greed for power knew no bound, racism, hatred for the other and isolationist tendencies were evident in our lives even before the wake of this ongoing pandemic. We lived in ‘herd’ societies, amid the comforts that Science had bestowed upon us. Humans thought their lives were in their control and needed neither *Spirit* nor an *Oversoul* for living happily hereafter. Just when the world was thinking that it needed no deity, it was turned topsy-turvy by a minimal microbe, a virus that made us realize how vulnerable humans and all their worldly achievements are. The so-called postmodern humans who were regarded by Pippin (1991) to be “cold, icy, anxiety prone and a passive conformist” appeared to me as having no value. During the self-imposed quarantine the scholar realized that everything happens for a reason and perhaps our blinded reason urgently needed to be jolted by a microbe, a detested pathogen to understand the *raison de etre*’ of our lives.

Merklinger (1993) has explained the concept of absolute knowing by proposing that “everything in the universe is within us, we just need to look within.”ⁱⁱ The universal order or plan is a manifestation of God’s divine plan. God schemes events to take place, planning everything as it wills; there is a God’s hand underlying all events. We have to trust His will. The entire universe overflows with his presence. The feeling of “absolute independence and the consciousness of relation to God residing ‘inside’ each individual’s self-consciousness” has been the ultimate inspiration in these difficult times to many people like the researcher.

As a student of literature, the scholar found solace in the poetry of American canon not only to gain inspiration for adjusting to the new post- Covid world but also to look back nostalgically at how we lived in the company of our friends, colleagues and family not so long ago. How we ignored them when we felt the need to go into our caves, how we took everyone for granted. As we stayed locked down in our homes, missing people to people contact, I realized that life is all about together-ness. Bishop’s (1983, p.30) heart wrenching villanelle, ‘One Art,’ laments upon solitary days and nights spent in isolation: “lost door keys, the hour badly spent,” and then zooms out to show bigger losses, “two cities ... two rivers, a continent,” before at last returning to the more intimate scale to identify the greatest

loss and bereavement at “losing you.” Bloom (1983, p. 30) however observes that no loss is a “disaster” than losing another soul of a human being.

The long walks along ditches and mounds environed around my house brought me closer to nature and to the Creator bringing a light-ness and healing to my soul that had been so deprived of sunshine and fresh air wasted away by me due to my hectic life style. I couldn't help chanting to myself O Hara's (1995, p.197) moving lines:

“I am the least difficult of men. All I want is boundless love.

Even trees understand me! Good heavens, I lie under them, too, don't I? I'm just like a pile of leaves.

However, I have never clogged myself with the praises of pastoral life, nor with nostalgia for an innocent past of perverted acts in pastures. No. One need never leave the confines of New York to get all the greenery one wishes—I can't even enjoy a blade of grass unless I know there's a subway handy, or a record store or some other sign that people do not totally *regret* life. It is more important to affirm the least sincere; the clouds get enough attention as it is and even they continue to pass. Do they know what they're missing?”

I spent nights upon the terrace after dispensing with my familial duties of tending the sick ones. A mystic poet's verses echoed in my ears as I stood on the terrace to view the moon as lonely as myself, thinking about how the 2020-21 pandemic brought us an opportunity to connect with God who planned this episode so that we had more time for self-reflection and introspecting upon the vacuum that we found within us as a result of distancing from God, His creation and nature:

“Your absence has
gone through me like
thread through a
needle.

Everything I do is stitched with its color.”

O Hara's (1995, p.32) poems speak best of what an ordeal the lockdown was, human to human bonding and ties of affection with dear and the departed ones reminded me of the joyful memories experienced with them and also a realization

that people should never be taken for granted. The poet advises the researcher against social distancing, chanting nostalgically:

“If
there
is a
place
furthe
r from
me

I beg you do not go....”

The wise poet whispered that the lives lost during the pandemics were as much needed in the heavens above:

“I am needed by things as the sky must be above the earth.”

Reflecting upon the loss of communal life resulted in anxiety and sleepless nights to ponder upon the destiny of humanity which is meant to be united, just as the world is one whole fighting a deadly pathogen which united humanity in suffering. The outpourings of Emily Dickinson (1863, p. 442) remind us of how sometimes apparently God does not alleviate suffering by Divine intervention but strengthens our potential and consciousness in a discreet manner by enabling us to re-discover ourselves in sufferings:

“God made a
little Gentian — It
tried — to be a Rose
—

And failed — and all
the Summer laughed
— But just before the
Snows

There rose a Purple
Creature —

That ravished all the
Hill —

And Summer hid her
Forehead —

And Mockery —

was still —

The Frosts were her
condition —

The Tyrian would not
come

Until the North —
invoke it — Creator
— Shall I — bloom?”

- ‘God made a little Gentian .’

A great American poet Whitman who is hailed as “American bard” by the eminent critic Bloom (1995) seems to inspire the poet within ourselves stating that “We take up the task eternal!”ⁱⁱⁱ (Pioneer O Pioneer! Line 17) He inspires us to be the leaders of tomorrow.

Frost’s (2007, p.132) famous lines about the power of poetry to be one’s source of inspiration can be tested at times like these:

“It (a poem) begins in delight, it inclines to the impulse, it assumes direction with the first line laid down, it runs a course of lucky events, and ends in a clarification of life, not necessarily a great clarification, such as sects and cults are founded on, but in a momentary stay against confusion.”

Being the literati, we can lead all people on the earth to be more resilient, innovative and economically productive and be more socially responsible humans by supporting those who matter to us while maintaining a safe distance from them because we are created to exist as a whole.

Developing herd immunity is the only option we seem to have and adapting healthy habits is our only hope for survival. It is at times like these that such a philosophical consciousness reaches a pinnacle, my theorist Hegel gives a logical explanation for this philosophical consciousness. This self-realization was experienced by the American bard Whitman too, who led his nation with his paeans

to achieve consciousness during the American civil war and that is the reason he is glorified today by the Americans as “our Homer our Milton...our imaginative father!” Irwin (1960, p. 302) had also grasped that “poems begin in delight, and ends in a clarification of life.” What the American poets did for their people can be enviously emulated by the poets of the non-American world to re-orient the rest of humanity that this world has become even more vulnerable than it was before it was gripped by the Corona virus and its variants.

Findings

Finding solace during the long lockdown spent in the lap of nature not only healed the researcher’s soul, it brought a whole new life changing perspective ; granting to the scholar a new hope, a resilience to re-strengthen the body and soul and a desire to re-unite with other people as we need them for our physical and emotional well-being. People like us who fortunately survived through this pandemic can become trailblazers for teaching the future generations how to reorient one’s selves when life throws you off kilter.

The question that this research paper poses is what ontological philosophical consciousness markers can be identified in the poems of the fore mentioned American poets during the ongoing pandemic was answered by the transcendental, spiritual and emotional markers like faith in a uniting spirit, love for the other and peace found in nature, when we see a reflection of it within ourselves ; also gleaned from the poems selected to gauge the philosophical effects on one’s self-consciousness by the poetic leanings of the American poets cited here.

The question of how does the spiritual consciousness affect a subject’s self-consciousness was answered by the anxiety and stress that resulted in quarantine. The cause of an existential anxiety as a result of isolation and a realization of no peace without oneness with God and His creation. The scholar experienced an evidence of a strong sense of loneliness and bereavement during quarantine leading to a renewed self-consciousness that ‘I’ am a part of humanity that is so strongly needed for harmony and happiness on the earth. The mystic American poetry catalyzed a higher God consciousness achieved by souls like mine who had gone wayward touting a proxy life style. The soothing words of poets can bring relief to fractured souls undergoing traumatic experiences.

There is no denying that uncertainty about the future as a result of *Covid-19*, *Omicron*, and *Tsunami* have become an inevitable part of our lives. Recent outbreaks of the variants appear to be increasingly mutating and just when we are about to return to a near normal life, a subsequent wave of a new variant has already arrived at our doorsteps.

Anxious and uncertain I have grasped that it is God's plan that the denizens of this universe have no control over life and events. From now onwards, uncertainties will continue to haunt us, because persistent anxiety will take this world to the unquestionable truth that we will not be able to question. Nietzsche (1929) viewed this consciousness to be a horizon that only humans are capable of achieving, achieved in an age that accepts God to be dead, but I believe that all living spirits, except us are aware of the Master Mind or Spirit which can use even a minute microbe to teach a lesson of loyalty to this Master Mind if all else fails.

The most valuable lesson that the author acquired was an understanding that no matter how foolproof our plans for this world maybe, God will continue to devise new ways to surprise us so that we acknowledge His existence. I ascertained that all human endeavors to achieve self-satisfaction, happiness, prosperity and security with no concern for other inhabitants of this world will fail, just as an animal infested with a virus was made to enter into our food chain when a person unconsciously decided to savor it and brought this curse upon all of us. This curse will continue to chase us until the fallen humanity continues to spend days of idleness and speculate over what to do. A denial of the philosophical consciousness will result only in more disruption, and a "fragmented mass culture proliferating in group identities in urban landscapes" was so rightly predicted by Dunn (1995, p.11).

Conclusion

Complacent about the strict precautionary measures the scholar was taking to ensure that her family stayed safe from Corona, desiring a much needed reassurance that we shall be protected from it through seeking protection in prayer. Unfortunately, when the scholar's family did get infected, she began to question life's worth and existence, and comprehended that there is no reassurance nor any guarantee that one's efforts to safeguard one's self from all risks would bear fruit. Humans have been given no control over their lives and it's useless to worry about things that are beyond their control. Seeing the others in stress and anxiety she understood that one ought to be more grateful for all the comforts that one is able

to enjoy. The ailing ones deprived of health and freedom to live and socialize had an opportunity for a reflective praxis, to develop a renewed self –concept, to face troubled times with a renewed confidence by putting on a bold face, strive to overcome all fear, anxiety and wait in anticipation for the crisis to defuse.

Living with so much intolerance, negativity and impatience, in our lives we tend to worry about things we have no control over. Fatigued by giving our best performance at work and home, we try to suppress our negative emotions as well as fight against things over which we have no control. The result of course is more negativity, depression, worry and fatigue. The days of reflection spent in quarantine helped the researcher to analyze what life is, think of ways to get rid of bad habits, and develop a fresh perspective on what needed to be changed in one's life. Focusing on the new skill sets achieved during work from home we did learn to adapt to and overcome unforeseen challenges that helped us grow as a person as we wait in anticipation for the pandemic to die down and hopefully disappear.

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