

## CHILDREN GATHER

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**Abstract:** Artists and Poets and Philosophers try to put reason to the human spirit, soul and the divine. Too often the nature of humanity is not reasonable, as Anna-Teresa Tymieniecka expresses in many places of her *Phenomenology of Life*. My paper - a poem - is looking at the effects of war on the children of today. It is only an observance of the atrocities being witnessed/experienced by the innocent.

**Keywords:** poetry, phenomenology, life, war/'child of war', hope

One of the eternal major issues for the philosophical awareness, 'life and death' comes into sharp focus during war(s) showing, eventually, the madness human being is able to put over any comprehensible reason.

"All-unimaginable confined to this life mind, truly escapes any inference of the sacral imagination, being the All beyond all" observes Anna-Teresa Tymieniecka. She goes on to say, it is the "sacralizing course of human beingness, let us pinpoint that what in the cognitive-intellective perspective of human mind appears to be 'folly' ..., an absurdity and something impossible for sober reason to accept, is the revelation by the logos of life within our now completed human experience of nothing less than *the reason of all reasons*."<sup>1</sup> Assessing the Divine, not forget that we, human beings, are just nanoparticles in the "immensity of the Infinite, to which we belong as a grain of sand on the shore of a measureless sea."<sup>2</sup>

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<sup>1</sup> Anna-Teresa Tymieniecka (2007). "The Great Metamorphosis of the Logos of Life in Ontopoietic Timing". In *Timing and Temporality in Islamic Philosophy and Phenomenology of Life*. Dordrecht: Springer, p.70.

<sup>2</sup> *Ibidem*.

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Attempting to emphasize - once again, if necessary - the relation between phenomenology and poetry to be considered even as “the body thinking”<sup>3</sup>, a poem I’ve recently written would be the path to illustrate, much more than the philosophical language can, the forefront status of the “creative imagination” – the Tymieniecka concept of *Imaginatio Creatrix*<sup>4</sup> within the Phenomenology of Life – in the effort to enlightening the understanding of the essence of beingness in such a peculiar tragic context as the war is.

Invitation to a phenomenological insight on my poem *Children Gather*:

Little heads bobble from each height,  
glance in carefree rags,  
wrinkled brow, a soft  
slight smile, while boyish grins play tag,  
and wait for war to end...

Ring around the grass,  
they still sit to play.  
Pocket full of hope  
each day.  
No more tears at night,  
the mothers still pray.

I will keep watch now,  
my brown eyes stare, hoping  
a world will stop and care.  
Stop, just a moment and see,  
I'm here, no more war  
looking back at me...

Among stones piled to keep,  
safe, warm when I sleep.  
Russet hair mirrors

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<sup>3</sup> See for example William Searle (2012). “The Body Thinking: A Kinship Between Poetry and Phenomenology”. *Postgraduate Journal of Aesthetics* , Volume 9, No. 3, 42-54.

<sup>4</sup> Anna-Teresa Tymieniecka (1974). “Imaginatio Creatrix, the Creative versus the Constitutive Function of Man and the Possible Worlds”. In *Analecta Husserliana*, Volume III. Dordrecht: D.Reidel.

the light, lunar dreams promised  
at night; hopeful tomorrow.

Draw to the breast the child of war,  
when strife demands final score,  
silent screams left inside,  
death and fear, no place to hide,  
young tears have long dried.

Brown skin with lantern eyes,  
reflects the world's despise.  
Adorned in scarf the curious mind,  
attentive watch leaves us remind:  
cost of war.

Shyness hides, red scarf,  
her mask, around her rubble  
from fired mortar's blast...  
a reason for the decrease:  
to end wars that do not cease.

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