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THE PROBLEM OF LONELINESS AND AN
EXAMINATION OF ITS INCIDENCE IN
THE MINISTRY OF THE CHURCH OF
SCOTLAND.

IAN MACKENZIE FORBES.

DOCTOR OF PHILOSOPHY.
FACULTY OF DIVINITY.
DEPARTMENT OF PRACTICAL THEOLOGY.
UNIVERSITY OF GLASGOW.

MAY 1976.

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PREFACE.

The reason for embarking on this research into the Problem of Loneliness arose out of a small survey conducted in the six Multi-storey Tower Blocks erected in my Parish in Motherwell (see Appendix). A high degree of loneliness was observed, but it became obvious that its incidence and implications were far wider than I had anticipated. So far as I could determine, no research had been carried out which covered all the aspects, physical and academic, of the problem. Hence the reason for this research.

My indebtedness to all who have helped me over the four years during which this research has been carried out is immeasurable. For the encouragement, helpfulness of my supervisor, the Rev. Professor Murdo Ewen Macdonald, for the patient understanding of my wife, who bore with me during the late evening and early morning hours when the work was carried out, for the typing skill of Mrs Moira Martyn and Mrs Hazel Rowe, and especially the latter who has given up many hours of her own time to type this thesis. To all of these I am deeply grateful.

I declare my belief that this thesis is original and that it is the work of my own hand.

IAN M. FORBES.

MINISTER OF SOUTH DALZIEL PARISH
CHURCH. MOTHERWELL.

THE PROBLEM OF LONELINESS.

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SUMMARY.

The thesis begins with the basic understanding that the feeling of loneliness -- the unsatisfied longing for human intimacy -- has its roots in three areas of man's experience, -- in his relations with himself, in his relations with others both personal and environmental, and in his relations with his God.

Accordingly, the first section, examines the psychology of loneliness, and the works of those who revealed special concern for the subject. Freud, Jung and Adler write clearly of man's separation from himself with attendant feelings of anxiety, withdrawal and separation. Jung and Freud also stress the schizoid nature of the personality of every man.

The work of the social psychologists, Fromm, Horney, Stack Sullivan and Laing confirm the fragmented character of man, where the lost parts are felt to be lonely, and that this separation is one of the root causes of his loneliness. They also examine man's social nature, where the self-alienated person is alienated from others. Here the cause may come from without/

without as well as from within, from faulty interpersonal relationships begun at an early age, and man's destructiveness of the other. Where there is a complete gulf between self and others, there is to be found intense loneliness.

The second section examines the sociology of loneliness, beginning with man's personal deprivations. Wherever there is sensory deprivation, deprivations of maternal love, loss of loved ones in grief and old age, wherever groups are deprived of social acceptance, or are stigmatized, there is loneliness.

The physical environment of man, examined in the areas of High Flats, Housing Estates and in the anonymous urban centres, also produces lonely people. The nature and structure of society itself produces the sociological diseases of anomie and alienation, with resultant isolation and loneliness. The forces of urbanization, totalitarian government, individualism, the breakdown of social standards which govern behaviour, the decline of the influence of social groups, and mediated social influences, all/-

all these create for man an impersonal world where man is deprived of meaningful relations.

There are also the social pressures of status, of too large kinship groupings in an urban society, the antagonism of social classes, and the helplessness of man having to conform helplessly with the mass majority. The writings of Riesman, Halmos, R.A. Nisbet and the Josephsons all confirm the existence of "the lonely crowd." Berger's view that only man in his individuality living in the world as living actors on a stage, can in his loneliness re-construct his own environment, is a true one. At this present time, however, there exist the most powerful social forces driving men to loneliness.

The third section, on the theology of loneliness, examines the works of existentialist theologians who see man's loneliness as the result of his estrangement from God. If loneliness is the symptom of man's estrangement from the source of Divine love, it is also his necessary experience in his search for it. This is the view of Kierkegaard, Berdyaev, Bonhoeffer and Tillich. Buber takes the view that man finds the image of ultimate love in the 'I - Thou' relationship with/-

with his brother man, and Bonhoeffer sees Christ as the only Mediator between man and God, and man and his fellows.

In this section, the examination of the work of existentialist writers, reveals the extent of man's loneliness where God is absent. Without God there is absurdity, emptiness, nothingness, meaninglessness, guilt, pessimism, hopelessness, and the symptoms of the horror of loneliness are graphically described. Cosmic loneliness issues in despair, suicide and death.

The Bible itself confirms the findings of this section, -- the loneliness of the people of Israel due to man's estrangement and God's withdrawal, the loneliness of suffering, of God's chosen servants, and of Jesus.

The conclusion is that there are two causes of man's cosmic loneliness -- the absence of love, and the necessary cause of man searching for himself, for his fellow man, and for his God.

Section IV examines the incidence of loneliness in the Ministry of the Church of Scotland. Through a/

a questionnaire, designed to discover the symptoms of loneliness in the three areas covered by the psychological, sociological and theological disciplines, a 10% sample of 160 ministers gave their full cooperation. Of the total sample, 58% admitted to loneliness, of which 10% would be estimated to be suffering from extreme loneliness. There was little evidence to indicate that their loneliness stemmed from personality structure or separation; a great deal of evidence to suggest the view of social isolation in the ministry; and equal evidence to suggest the view that necessary loneliness was experienced in the search for and development of the Man - God relationship. There was overwhelming evidence of the critical factors of faith, prayer and honest doubt, as well as the factor of at least one deep and personal relationship, to point the way towards the conquest of loneliness.

INTRODUCTION

In attempting to describe loneliness, one is immediately confronted with a serious terminological handicap. For so many people it is such a painful, frightening experience that it almost defies description and definition. Indeed, according to Freida Fromm-Reichmann, there is "a strange reluctance on the part of psychiatrists to seek scientific clarification of the subject". "Loneliness", she continues, "is one of the least satisfactorily conceptualized psychological phenomena, not even mentioned in most psychiatric text-books".¹

Loneliness, at the outset, seems to defy definition, and seems to be experienced at different levels. People experience the feelings of loneliness, at a cultural level, at a level of self-imposed aloneness, when they are physically isolated. At different levels they experience loneliness.

So too, there are different degrees of loneliness. There is the distressing and painful experience of a culturally determined loneliness - "the shut-upness"² and solitariness of civilized man.

1. Freida Fromm-Reichmann, Psychiatry 1949, Vol. No. 1
Journal for the Study of Inter-personal Processes,
pp 1 - 36.

2. S. Mierkegaard, "The Concept of Dread". Princeton
University Press, 1937. p. 110.

Loneliness is experienced in solitude, when some people, when by themselves have been confronted with the majesty and infinity of nature -- by "oceanic feelings".¹ This may well be a kind of creative loneliness, where in seclusion, man yields creative art, or music or scientific discovery.

There is the loneliness of the person who is always frightened of being alone, even when separated from his family for a few hours. The same loneliness is experienced by a bereaved person who loses and is deprived of a loved one. "Loneliness is the reaction to deprivation".²

Loneliness is a feeling, a sense, "an exceedingly unpleasant and driving experience connected with an inadequate discharge of the need for human intimacy, for interpersonal intimacy".³ It is the inner sense -- "the sense of being alone regardless of outward circumstances, of feeling lonely even when among friends or receiving love".⁴

1. Sigmund Freud. "Civilization and its Discontents". London Hogarth Press, 1939. p.3.
2. C.M. Parkes. "Bereavement". Tavistock Publications Ltd. 1972. p.9.
3. Harry Stack Sullivan. "The Inter-personal Theory of Psychiatry". New York: Norton 1953. p.299.
4. Melanie Klein. "Our Adult World and Other Essays". William Heinemann, Medical Books Ltd. London 1963. p.99.

According to Melanie Klein, it is the result of an unattainable perfect internal state. It springs from anxieties that are present in every individual, and is excessively strong in illness. So loneliness is part of an illness.

Loneliness is destructive and tends to leave people emotionally paralysed and helpless. It leaves people desolate and depressed. There is a sense of loss of reality and world catastrophe, as well as feelings of detachment and desolation.

We shall study the problem of loneliness in the three areas of man's experience covered by the disciplines of psychology, sociology and theology, and conclude with an examination of the incidence of loneliness within the ministry of the Church of Scotland.

SECTION 1 THE PSYCHOLOGY OF LONELINESS.

1. Sigmund Freud.

Prior to an examination of Freud's work in relation to loneliness, we should look at the man himself.

Sigmund Freud was born in Freiberg in Moravia in 1856. It was a small town of some 5,000 inhabitants of whom only 2% were Jews. He grew up in poverty and admits to being "over sensitive to the slights from better-off companions".¹ When he was 3 years old the family moved to Vienna, and this seems to have had an effect on his later life for he records his anxiety whenever he was departing on a journey.

With regard to his early upbringing Freud wrote:
"A man who has been the indisputable favourite of his mother keeps for life the feeling of a conqueror, that confidence of success that often induces real success".² Although, he admitted to being slow in establishing human relationships, he was never to be without lasting friendships. He was intolerant of those who were arrogant and inaccessible, and said of the French people: "Everyone is polite but hostile. I don't believe there are many decent people here. Anyhow I am one of the few, and that makes me feel isolated".³

1. Ernest Jones : Sigmund Freud -- Life and Work
Vol. III. London. The Hogarth Press 1957. p.358.

2. op. cit. Vol. I. p.6.

3. ibid.

These feelings of isolation were to be experienced again and again, when some of his most gifted disciples left him, including Adler, Jung and Rank, and when he was frequently attacked by so many for his revolutionary ideas.

Freud was a man who had the aloofness and the separateness of the Jew, a strong sense of confidence in his own destiny, and a shyness and unapproachability about which he expressed regret. Here was a man of extreme sensitivity; a man who was anxious about what others thought of him, a man capable of achieving the rare and mind searching task of self-analysis.

This was the man who changed the thinking of the world, who searched the mental processes of man, and who is the father of psycho-analysis. We shall look for insights into the loneliness of man in two spheres of his thinking.

(1) Personality Structure.

According to Freud man is primarily an isolated being, whose primary aim is happiness through the satisfaction of both his ego and his libidinous interest. He is in a closed system driven by two forces - the self-preservative drive and the sexual drive. Primarily he is isolated and self-sufficient, motivated only by the libido - the strong force which seeks to gratify his sexual impulses.

The executive director of the personality is the ego which controls the id, - the inner world of subjective experience - the seat of the instincts - the primary and therefore un-modified part of the personality system.

The source of tension and anxiety is when the ego seeks to control the subjective reality of the mind, and therefore the gateways to action. So the ego selects those features of the environment to which it will respond and decides which instincts will be satisfied and helped. Whenever instincts are deprived of gratification by the ego, there is war within the personality of man.

For example, there is a series of deprivation-experiences from the moment a man is born. He is separated from his mother at the point of birth. He is deprived of the breast at weaning, of the approval of others in the latency period, deprived of a parent in the oedipal phase and losing the affection and approval of the other parent because of his destructive tendencies towards him or her.

These deprivations may create "fixations" in the child's natural development, where there is a reluctance to move on to the next stage. More than that, there may be regression to an earlier stage in order to seek safety and satisfaction, when the next stage appears unwelcoming, unfriendly and rejecting.

In all this, Freudian man is revealed as a man at war with himself, lonely, isolated, and self-destructive, because there is no ultimate peace that can be negotiated to end the war.

Freud develops his theories, and sees in man a basic conflict between his two instincts -- the life instinct -- the instinct/

instinct for survival and racial propagation, and including hunger, thirst and sex, and the death instinct -- the destructive instinct, summed up in one sentence -- "the final aim of the destructive instinct is to reduce living things to an inorganic state".¹ The "eros" instinct has the tendency to unite and integrate, the death or "thanatos" instinct the tendency to disintegrate and destroy. Both these instincts or drives operate constantly within man, fight each other, and blend with each other, until finally the death instinct proves to be the stronger and has its ultimate triumph in the death of the individual.

So man is a battlefield on which the life and death instinct fight each other. It is a battlefield in which he stands alone, with no one to fight against but himself, and no one to help him to survive. This is the loneliness to be found in the structure of the Freudian personality.

(2) The second place in which we shall look for insights into man's loneliness is in the sphere of human relationships, where we shall find his views as pessimistic as in the sphere of the personality.

Freud's view is that man is also a social being, not because he was created thus, but because he needs other people for the satisfaction of his libidinous drives, as well as for his self-preservation. Man is a parasite who finds food for his needs in others.

A/-

1. S. Freud. An Outline of Psycho-analysis Hogarth Press. 1949. p.6.

A child needs his mother for food and fondling; an adult needs a sexual partner; the human being needs to join the herd in order to survive.

"Men", says Freud, "are not gentle creatures who want to be loved, and who at the most can defend themselves if they are attacked; they are, on the contrary, creatures among whose instinctual endowments is to be reckoned a powerful share of aggressiveness.....Homo homini lupus".¹ ("Man is a wolf to man".)

Man is primarily unrelated to others, and is only secondarily forced -- or seduced -- into relationships with others. Creative man is born isolated, grows up self-sufficient, and only enters into human relationships so that mutual needs may be fulfilled.

So, says Freud, has society arisen out of the need to curb man's unruly nature, man's unruly sexual and aggressive drives. Society is suppressive. Indeed it has created within man, a super ego which seeks to control man's needs in society by punishing him through guilt feelings, and rewarding him by proud feelings.

So from laws operating from within and without, man's destructive drives are curbed; the laws of society with their tendency to suppression, and with the superego's tendency to inculcate guilt, tend to make man more and more unhappy. "The dread of society is the essence of what is called conscience".²

1. Sigmund Freud. "Civilization and its Discontents" Standard Edition, Vol. 21. p.111.

2. Sigmund Freud. Group Psychology and the Analysis of the Ego. Hogarth Press Ltd. 1949. p.10.

In this book, "Group Psychology and the Analysis of the Ego", Freud develops his theory of the horde instinct. When man lives as an isolated individual, his only motive force is personal interest. When he becomes a member of a group, that force is partially repressed. There is loss of independence and initiative, a weakening of intellectual ability, a lack of emotional restraint and an incapacity for moderation and delay. All these reveal a regression of mental activity to an earlier stage. The individual in the group is less mature than in his isolation, and becomes separated from his ego.

So, says Freud, "we must not forget to include the influence of civilization amongst the determinants of neurosis. It is easy... for a barbarian to be healthy; for a civilized man the task is hard."¹

We cannot estimate how much the thought of Freud was influenced by being a Jew trying to escape from a religion that emphasized separateness; nor on the other hand can we measure the influence on him of a Gentile society that sought to reject him.

At any rate, he observed man's behaviour in the group as a constant regression to a more primitive mental activity. For him, mental health was not a matter of social adjustment, but rather the capacity for constant and creative inner adjustment.

Ultimately/-

1. The Works of Freud. Standard Edition. Vol. 16.
p. 434.

Ultimately man will always reject the group, in order to find health in his loneliness and isolation. For Freud, loneliness was a disease or neurosis of the free individual, and we shall see this developed more fully in the thought of Erich Fromm.

If the ego is the executive director of the personality then loneliness is part of the price a man must pay for being himself.

Whenever his individuality comes into conflict with the horde; whenever he is in disagreement with the group leader, then the world will be for him cold, noisy and friendless. Loneliness will be a retreat into the self- and into a self-made womb.

2. C.G. Jung

When we come to consider the thought of Carl Gustav Jung, we become aware of a very great psychologist who has influenced the thinking of many, but who has few modern adherents.

According to Jung, the personality consists of a number of separate but interacting systems. These are:--

(1) The ego - the conscious mind, the centre of the personality, which gives the person his feeling of identity.

(2) The personal unconscious - that region of the mind containing the experiences which have been repressed, suppressed, forgotten, ignored, or too weak in the first place to make a conscious expression.

The complexes of the personal unconscious consist of a group of feelings, thoughts, perceptions, and memories; it has a nucleus which attracts to it conscious experiences, and powerfully affects the personality and the thought and behaviour of the person.

(3) The collective unconscious - the inherited, racial foundation of the whole structure of personality. This is a reservoir of latent memory traces which have been inherited from man's ancestral past. It creates a pre-disposition which sets man to react to outside experience in a selective fashion.

These pre-dispositions are the residue of man's evolutionary development, and all human beings appear to have the same collective unconscious. All have inherited, for example, the same drive towards social cohesion.

This/

This Jung states, is the most powerful system of the personality. The main components of the collective unconscious are archetypes - universal ideas or deposits which have been constantly repeated over many generations. These include, birth, rebirth, death, power, magic, unity, the hero, the child, God, the demon, the wise old man, the earthmother, and the animal. Archetypes interpenetrate and interfuse with one another. When they become powerful they dominate the personality.

Some archetypes have emerged as particularly powerful.

(a) The Persona - the mask worn by the person in response to the demands of social convention and tradition. The persona of the individual is the role assigned by society - the public personality in contrast to the private personality. The persona often conceals the real nature of the person.

(b) The anima and the animus - Man is a bisexual animal. The feminine archetype in the male is the anima. The masculine archetype in the female is the animus.

(c) The Shadow - the animal instincts inherited in man's evolution from lower forms of life. These give further dimension to the personality.

(4) The Self. - The fully developed and unified personality. The self is at the centre of the constellation. It holds the ego, the personal unconscious and the collective unconscious together. The self is the goal that people strive after but seldom reach. It is the centre of the integrated personality - the goal of maturity - the realization of self love.

Jung/-

Jung distinguishes two main attitudes in man - introversion and extraversion. Extraversion faces the person towards the outside world. Introversion faces the person inwards. Both are present in man, but one dominates, the other subordinates.

The development of the personality proceeds through inner and outer coercions, through the influences of his animal instincts and his social instincts, through the conflicts between the aspects of his personality which have developed unequally, towards individual self-realization.

The mass of mankind live within the safe confines of convention. The hero has the courage to go his own way in isolation towards self-realization. He will bear his separation from the herd and its conventions in order to be isolated. Only by painful individuation does the hero arrive at the fulfilment of the human potential.

Jung believed that man was not only an isolated and separate being, but also a social being. He has collective function as well as an individual function. Social impulses are often opposed to egocentric impulses.

The/-

The collective unconscious is the locus of a powerful drive towards social cohesion, "just as certain social functions or instincts are opposed to the interests of single individuals, so the human psyche exhibits certain functions or tendencies which, on account of their collective nature, are opposed to individual needs." 1

We are now in a position to apply Jung's system to the problem of loneliness. There are two main causes of isolation:

1. Isolation that is caused by attitudes. The introvert has difficulty in conveying his thoughts and feelings to others. He tends to be shy, withdrawn and unsociable. The innate characteristics of introversion predisposes man to loneliness.

So, too with the extravert. Because extraversion and introversion are both present in the human personality, the extravert's over-sociability also may cover deep feelings of loneliness. The noise of others is used to deaden the noise of self. Because the persona is a mask, loneliness is the lot of the extravert also.

2. Man's goal of self-individuation, his innate desire for self-discovery, means that in his quest, it is inevitable that he will separate himself from his social functioning, and therefore separate himself from his fellow man.

The/..

1. The Collected Works of C.G. Jung. Two Essays in Analytical Psychology. Routledge and Kegan Paul, 2nd Edition, 1958. p.147.

The conflict in man between the external world and the inner world of self, is part of his development, and because of his involvement in the conflict, man's loneliness is inevitable.

Jung himself writes of this experience. "The consequence of....my involvement with things which neither I nor anyone else could understand was an extreme loneliness. I was going about laden with thoughts of which I could speak to no one:.....I felt the gulf between the external world and the interior world of images in its most painful form. I could not yet see that interaction of both world which I now understand. I saw only an irreconcilable contradiction between 'inner' and 'outer'." ¹

This contradiction, with its consequent loneliness, is to be for ever, the lot of man, for as Jung himself said: "The serious problems of life are never solved, and if it seems that they have been solved, something important has been lost." ²

1. C.G. Jung. "Memories, Dreams, Reflections."
Collins and Mortledge and Megan Reul, London,
1963. p.193.

2. Collins. The Fontana Library. 1969. p. 308.

3. Alfred Adler.

The extraordinary thing about Alfred Adler is, that despite being dismissed as one who is not in the first rank of psychoanalytic thought, his theories have attracted many followers, and led to a more profound understanding of man in his relationship to his fellow human beings.

Despite the fact that he named his system of thought "Individual Psychology", he was the first to see man in his social setting, and believed that with his inborn "social feelings", he could find himself in sympathy with his fellows, rather than putting up with them merely in order to survive. In contrast to Freud and Jung, Adler was hopeful that man could develop and achieve his goals, and build a mature personality.

Adler believed that man is inherently a social being, that is to say that social interest is inborn, that from the moment of birth, his total helplessness drives him towards a succession of social relationships, beginning with the mother. It is this drive, this initial feeling of inferiority and helplessness, that shapes his personality.

He believed in the uniqueness of the human personality, which is always searching for experiences which will help him to fulfil his particular "life style". Man has his own particular motives, traits, interests and values, and his every action bears the stamp of his uniqueness.

Unlike/

Unlike Freud and Jung, Adler insisted that man is ordinarily aware of the reasons for his behaviour. He is conscious of his infirmities, as well as of his goals; he has insight into his problems, as well as the capacity to work out their solution.

The Major Concepts.

1. Fictional finalism. Man is motivated more by his expectations for the future than by his past experiences. He is spurred on by fictional goals. For example, his belief that there is a heaven for good people and a hell for bad people, will profoundly influence his behaviour. "The final goal alone, can explain man's behaviour."¹¹

Normal man however, according to Adler, is able to discern between fiction and reality, and face reality. The neurotic is a person who is incapable of facing it.

2. Striving for superiority. Adler's thought developed from his initial belief that man strove for aggression, to a desire to be powerful, and then to a striving for superiority. This is the striving for perfect completion -- "the great upward drive."

This striving is innate, and carries man from one developmental stage to the next. This is the dynamic in man, that which drives him on to completion.

¹¹ A. Adler. Individual Psychology. C. Marchison Edition. Clark University Press, 1927. p. 420.

The neurotic person strives for egoistic goals; the normal person strives for goals that are primarily social in character.

3. Inferiority Feelings and their Compensation. The child born in helplessness, and therefore with feelings of inferiority, strives for a higher level of development. These feelings of inferiority continue because there is a sense of incompleteness and imperfection at every stage, and in every sphere of life. These inferiority feelings are not a sign of abnormality, but because of the quality to compensate, are the cause of all the improvement in man.

Where children are either pampered or rejected, an inferiority complex may result, because their goals can only be egoistic, and therefore unattainable.

Man is pushed by the need to overcome his inferiority, and pulled by the desire to be superior. Adler stressed however, that the desire for perfection, and not for peace, drove man to compensate and overcome.

4. Social Feeling or Social Interest. Man is a social creature by nature, not by habit or necessity. His social interest is inborn. "Social interest is the true and inevitable compensation of all the natural weaknesses of individual human beings"¹¹

1. A. Adler. Problems of Neurosis. London: Kegan Paul, 1939. p.31.

Man is placed in a social setting from the first day of his life. It begins with his mother, and extends to a network of interpersonal relationships. So the striving for superiority becomes socialized, and in the normal person takes the place of personal ambitions and selfish gain. Man's innate social feeling makes him subordinate private gain to public welfare. Social interest reduces personal interest.

5. Style of life. Every person has the same goal of superiority, but each individual develops his own style of life to achieve it. A person's behaviour stems from his particular style of life; his life style denotes his underlying character, and is formed by the time a child reaches the age of 4 or 5.

However, Adler was not fully satisfied with this concept and out of it he developed his concept of "The Creative Self."

6. The Creative Self. Man is born with a creative self which is the primary cause of everything in his personality structure.

Man builds his own personality. Heredity and environment are the bricks which he uses in his own creative way to build it.

The/-

The creative self is the first cause of everything. It creates the goal as well as the means to the goal. "Every individual conducts himself in life as if he had a definite idea of his power and capacities, and also as though from the very beginning, he had a clear conception of the difficulty or feasibility of his action in any given case."¹² We are now in a position to examine more closely some of Adler's theories which may lead us to some of the underlying causes of loneliness.

- (a) An inferiority complex springs from deprivation in early childhood. Adler states that a solution to any of life's problems presumes a certain degree of social feeling, a close union with life as a whole. If there is no close union with the mother, there is no social feeling. Out of this stems an evasiveness, a hesitant attitude towards others, or a withdrawal from other persons. An inferiority complex results, and the individual becomes withdrawn and isolated.
- (b) Adler's concept of the pampered child, which he emphasized so much, reveals him as being incapable of being in unity with others. An over-indulgent mother prevents the child's social feeling extending to others. He will withdraw himself from father, brothers and sisters, as well as other people who do not meet him with an equal degree of affection or pampering.

12. Alfred Adler. Social Interest, Faber and Faber Ltd. 1938. p.19.

So spoiled children, when they are outside the pampered circle, feel constantly threatened, and act as though they were in a hostile country. So early spoiling has already sown the seeds of loneliness. The pampered person, in trying circumstances, finds himself incapable of relating to others, and in Adler's experience, results in depression and melancholia.

(c) The Inferiority Complex. As we have seen, it is fundamental to normal people to strive to overcome feelings of inferiority. But where there are insufficient feelings of superiority, there is a withdrawal from an object that causes stress (i.e. dangers, griefs, worries etc.), a desire to escape or retreat.

Where also there is lack of social feeling, there are exhibited character traits like anxiety, reserve, pessimism, and even a great detachment and aloofness from the problems of life. And when a person withdraws from others, there is sown the seed of loneliness.

(d) Superiority Complex. Adler's view is that where the desire for personal superiority is not modified by the social feeling, man will always protest against the compulsion to co-operate with his fellows, because his struggle for personal superiority is threatened.

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This fear will keep him at a distance from other people. So there develops the superiority complex, when a man feels exposed or threatened or afraid of others finding any defect in him.

Adler indicates that a person's struggle for personal superiority ultimately becomes completely dissociated from his social feeling. He becomes excessively threatened with defeats, and must always retreat. Everything must be done to protect him from the collapse of his self-esteem and pride. So there is the retreat into loneliness - self-imposed, or chosen voluntarily. Nevertheless he will prefer the suffering of loneliness to the breakdown of his personal worth - i.e. his superiority complex.

(e) The Social Feeling. Adler also indicates that a lack of social feeling causes failure and breakdown. He classifies people as being either passive - that is being lazy, timid and anxious - or active - that is being domineering, impatient, cruel and boastful. These characteristics predispose the person to have an underdeveloped social feeling. Where there is lack of social feeling, there is a retreat from a world that demands fellowship and co-operation. Where there is lack of social feeling some "become eccentrics who would prefer to retire to the desert in order to avoid all their problems." 14

14. op. cit. p.111.

This evasion of responsibility, says Adler, is bound up with a lack of interest in other people.

Where a person has not sufficiently developed a sense of contact with other people, his disillusionment (say in a friendship) will bring him to a position of isolation. Adler sums up his belief in the importance of the social feeling. "If mankind is given enough time, the power of the social feeling will triumph over all that opposes it."¹⁶

If on the other hand, the social feeling does not triumph over the self-orientated individual, then mankind will be seen as individuals living in isolation.

16. *Op. cit.* p. 235.

4. Erich Fromm

Erich Fromm is a psycho-analyst whose major background has been sociology rather than medicine. His most original contribution in the thinking about the nature of man has been the psycho-analytic approach to social problems. His social orientation is deeply related to his concept of the individual, as we shall see; and his major contribution is to relate the psycho-logical forces operating in man to the society in which he lives.

The essence of Fromm's thought is that man feels lonely and isolated because he has become separated from nature and his fellow-men. This condition of isolation is not found amongst the animal species. It is peculiar to human beings.

Fromm's thesis is that as man gained more freedom through the ages, he has also felt more isolated. Freedom then becomes something from which he tries to escape. He tries to escape from it, either by relating himself to others in the spirit of love and friendship, or by submitting to authority and conforming to society.

No other thinker has painted such a frightening picture of man in his loneliness. For Fromm, the fear of being alone and insignificant is the most powerful driving force in man, hardly less strong than Adler's need for superiority.

In view of the importance that Fromm places on "the pain of aloneness"¹⁵ and the power generated to master it, it is necessary to examine his thought in some detail.

1. The Process of Individuation.

Fromm's thought begins at man's biological evolution. He traces the growing individuation of the creature, reaching its culmination in man. Beyond all other creatures man has freed himself from the womb of Nature. He has freed himself from the bonds of outside events as well as from the bonds of his own instincts.

He can follow and to a large extent create his own destiny, but he does belong to his historical past as a social being and to his childhood, when his individual relations were largely conditioned by biological and social forms.

There is in man a conflict between his need for freedom, and his "fear of freedom", which leads him back towards the safety of his instincts, and the security of authority.

The process of individuation leaves man alone and insignificant. One aspect of freedom is "the powerlessness and insecurity of the isolated individual in modern society who has become free from all bonds that once gave security and meaning to life."¹⁶

15. Erich Fromm. The Fear of Freedom.
Kegan, Paul, Trench, Trubner & Co. Ltd.,
1942. p. 29.

16. *op. cit.* p. 221.

So man emerges from a state of oneness with the natural world to an awareness of himself as an entity separate from surrounding nature and man. "He is a part of nature, yet transcends it, being endowed with reason and self-awareness" 17

This process of individuation, according to Fromm, results in a loss of harmony with nature. If he transcends nature, he becomes separated from it. "To transcend nature, to be alienated from nature and from another human being, places man naked, ashamed." 21

Separation of man from nature occurs when he seeks mastery over it. When he seeks to free himself of Nature's mastery over him, he foregoes the possibility of being at one with it. Because the desire for individuation is primary in man, then his alienation from nature is inevitable and inescapable. (Fromm reverses his view of man's inevitable separation from nature by suggesting in his later works that man can find a new unity with Nature through productive work, and this is akin to Marx's view that man's only hope is "a molding and working of nature").

17. Richard Thelst. Alienation. George Allen and Unwin, 1971, p.110. From Erich Fromm's "Escape from the Chains of Illusion" (no copy available in this country.)

21. op. cit. Four of Freedom, p. 28

The individuation of man, and his growing freedom as an individual makes him feel alone and insignificant. He is forced by his very aloneness to seek solutions to the problems of his existence. Man's basic problem, therefore, is how to escape from freedom and individuation. The more freedom he gains, the more alone he feels. The need to find the solution to this problem becomes more and more pressing, and can only be found within the framework of human relationships.

2. Man's Relations to Others.

"Only if man masters society, and subordinates the economic machine to the purpose of human happiness, and only if he actively participates in the social process, can he overcome what now drives him into despair - his aloneness and his feeling of powerlessness." 1.

Fromm discerns four kinds of relation to others:-

a) His distinctiveness from others. At the earliest stage of man's development, man has no sense of separateness from other men. But as soon as he recognizes his own distinctiveness and the distinctiveness of others, he becomes separate from them.

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1. op. cit. p. 238.

This recognition, however, provides the possibility for love -- the richest of human relationships. "Love presupposes alienation," states Fromm, "in order to love, the 'other' must become a stranger."¹

b) His relatedness to others. When man fails to relate himself to his fellow men, or where there exists an imperfect form of relatedness, there is alienation. Fromm maintains that you cannot relate lovingly to another unless you have a genuine self to relate. For him there is no contradiction between self-love and altruism. Only the person who has accepted individuation, who loves himself, his true self, is capable of appreciating the self-hood of others. For instance, Fromm uses the "conformist" character to illustrate failure to be one's true self. The conformist has lost his identity in the identities of others, and has given up his individuality.

Fromm insists that man cannot fully relate to another unless he has a genuine "self" to relate. Where this quality of relatedness is absent, then man will remain separate from his fellows. So Friedman sums up Fromm's views: "In the act of loving, of giving myself...I find myself, I discover myself, I discover us both, I discover man."²

c) The/..

1. Erich Fromm. Beyond the Chains of Illusion.
op. cit. p. 123.

2. Maurice Friedman. To deny our Nothingness.
Victor Gollancz Ltd., 1967. p.232.

c) The exploitation of others. "What is modern man's relationship to his fellow man? It is one between two living machines, who use each other." ¹

There is in man the desire to exploit each other, to use each other, for their own personal ends. Where there is "the asocial and egotistical attitude" there is poor relationships, and alienation results. So men regard others as things or instruments to be used for their own selfish purposes. So the employer can exploit the man he employs. So the friend can exploit his friendship for selfish ends. So a man can look passively on another suffering misfortune, and offer no help or summon no assistance.

So, for Fromm, exploitativeness is an essential feature of man's separation from his fellow, sowing the seeds of alienation and loneliness.

d) The conformist character. Fromm states in 'The Sane Society' that the conformist has no "sense of self except the one which conformity with the majority can give," he is insecure, anxious, depending on approval."²

The conformist character is not asocial. Rather is he indiscriminatingly social. He loses his individuality in order to form a relationship with another. He develops a social character in keeping with the norms of other social characters.

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1. Erich Fromm, The Sane Society. London. Routledge and Kegan Paul Ltd. 1956. p. 139.

2. op. cit. p. 356.

He lacks individuality. He lacks the desires that are not determined by others. So Fromm considers the conformist character to be alienated from others as well as from himself. He cannot genuinely relate with another, because he is not genuinely related to himself.

3. Man's relations to Society.

Fromm believes that it is the fear of freedom and its consequent loneliness that motivates man to escape from it by forming relationships within society. He insists therefore that man is primarily a social being and that the social instinct is the most powerful of all. Psychology for him is "the psychology of interpersonal relationships"; man finds fulfilment through his active solidarity with all men. "Man has to be related, he has to find union with others in order to be sane." ¹

The most common form of escape from loneliness, according to Fromm, is in authoritarianism. Authoritarianism may take the form of obedience to external powers, to the individual leader, or it may be internalized in conscience.

All forms of authoritarianism serve the purpose of relieving for the person the burden of responsibility. This, however, creates problems for the individual in that it tends to stultify the individuality of man and tends to increase the subjective feelings of dissatisfaction, anxiety, frustration and loneliness.

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1. Maurice Friedman. quoting from Beyond the Chains of Illusion. op. cit. p. 235.

The individual becomes one man against authority, because the drive towards the free expansion of man's powers is in continuous revolt against authority.

However "the social character of man, results from the dynamic adaptation of human nature to the structure of society." ¹ Because man is primarily a social being, he learns to adapt himself to society and the authorities within it. He is able to internalize by comprehending that the authority that regulates society ultimately resides in man himself. By this process of internalization, he protects himself against the feeling of insignificance and aloneness. Man is not infinitely adaptable, nevertheless he is moulded by the necessities of the economic and social structure of society. So "changing social conditions result in changes of the social character," ² and produce new needs and new anxieties.

This social character, however, will not cause man to submerge his individuality in the social order. If it does, and man becomes completely at one with society, he becomes alienated from himself, "he thinks, feels and wills not what he believes he is supposed to think, feel and will; in this very process he loses his self." ³

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1. op. cit. Fear of Freedom. p. 253.

2. ibid. p. 253.

3. ibid. p. 219.

The essential function of society, according to Fromm, is to facilitate (not obstruct) the individual's realisation of himself, through spontaneous activity. Man can realise his "self," Fromm argues, only if he abandons his conformity to cultural patterns, and recovers his spontaneity and individuality. How then does man function in society? What is his relationship to society? How does he relate himself to the world of people?

In his book, "Man for Himself" Fromm chooses the term "productivity" as the moral standard and aim of man. It is in the active use of all his powers that man fulfils and creates his own destiny, using his inborn capacity to reason and love. Meaningful work is productive.

So also is love. Love for Fromm means the overcoming of separation without the elimination of otherness. Love is the inevitable requirement of the isolated human being who longs for oneness with his world. Love, if it is to be productive includes respect for the integrity of the other person and of one's self. It includes a sense of care and responsibility for other persons, not only in their own right, but as representatives of society. Love is understanding the other, understanding the wider problems of living and working actively towards their solution. Man who is productive in society, will create a society in which all will have equal opportunity to become fully human. In this society there would be no loneliness, no feelings of isolation, no despair. Man would find

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a new home, one suited to his human situation.

4. The Basic Conflict.

The basic conflict in man, for Fromm, is between the self and the unbearable isolation of selfhood. All man's conflicts result from the evolutionary fact of individuation. Man needs to find meaning for his life, and he also needs to belong. His basic fear springs from feeling alone and insignificant. He seeks to alleviate these fears by "seeking relatedness and significance. "The essence of man consists in the contradiction inherent in his existence that he is part of nature and yet transcends it." ¹

The basic conflict is revealed in man's experience of alienation and in his feelings of loneliness. Fromm defines alienation thus: "By alienation is meant a mode of experience in which the person experiences himself as an alien," ² -- that is where he has no experience of himself as a unique individual entity.

This sense of alienation, this feeling of loneliness takes place at both ends of the spectrum of man's experience. Where there is complete individualization, there is a state of solitariness in relation to other human beings. Where, at the other end, there is total development of the social character, man is an alien to himself.

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1. Erich Fromm. Beyond the Chains of Illusion.
quoted by Schacht. op. cit. p. 130.
2. Erich Fromm. Sane Society.
op. cit. p. 120.

This basic conflict will always produce alienation and loneliness, until this contradiction is resolved by man in becoming his genuine self - as a unique, thinking, feeling and loving person - realising himself, as Fromm says, through "spontaneous activity."

So long as man fails to experience his identity in all its particularity and uniqueness, he will remain isolated from himself.

This basic conflict, producing alienation, reveals itself in many forms. For example, says Fromm, the self-alienated person is frequently under the illusion of doing what he wants. He is alienated from himself when there is a disparity between the way one is, and the way one should be.

This conflict is revealed in man's relationship to his work. When a man does work that is neither meaningful or satisfying, and which bears no relation to his personality, then he is doing something that is alien to his personality.

This conflict emerges when the individual has entered into relationships and friendships that are superficial and incomplete. Where there is no mutual understanding or respect for the other's individuality, that person becomes isolated from the other.

Where there is conflict between "I" and "the world" there is unbearable isolation. Fromm writes powerfully of a changing society from which have been removed many of the bonds that once gave the individual security and meaning to life. The/-

"The individual cannot bear this isolation; and an isolated being he is helpless in comparison with the world outside, and therefore deeply afraid of it; and because of his isolation, the unity of the world has broken down for him, and he has lost any point of orientation. He is therefore overcome by doubts concerning himself, the meaning of life....." ¹

Further symptoms of this conflict are described by Fromm, when man attempts to cope with the distress of feeling alone and insignificant. "If life is thwarted, if the individual is isolated and overcome by a feeling of doubt, and aloneness, and powerlessness, then he is driven to destructiveness and craving for power, or submission." ² Fromm develops two alternatives of a symbiotic relationship with other people and withdrawal into four ways of escaping isolation, in his book "Man for Himself."

a) By receptive "orientation" The receptive character needs support from outside - parents, friends, authorities, God. By themselves ~~men~~ feel lonely and helpless. They are optimistic and friendly when things go well, but easily become anxious when rebuffed by authority or by those who support them. This character type appears similar to Adler's "pampered child" and Freud's "oral passive" type.

b) The/→

1. Fear of Freedom. op. cit. p. 221.

2. Fear of Freedom. op. cit. p. 232.

b) The exploitative orientation. I have described this type under heading 2 (c). The point that Fromm makes is that this way of solving the feeling of alienation and aloneness, which takes the form of "I take what I need", merely adds to the conflict. This sadistic destructiveness towards the world merely increases the person's isolation and powerlessness, because this desire for domination can never be satisfied.

c) The hoarding orientation. This type of person measures his society by what he can save and own. He wants to possess things and people. His nature will resent the intrusion of new ideas, and he will be withdrawn from other people. His sense of justice will say "Mine is mine and yours is yours,"¹ with especial emphasis on "mine".

d) The marketing orientation. This says Fromm, is a modern symptom of alienation. "it is only recently that the package, the label, the brand name have become important in people as well as in commodities."² This attitude reveals a loss in the valuation of the individual. There is no possibility of human relationships, when one moulds himself into a human commodity in order to sell one's self. Whenever man seeks to play a kind of commercial role in society, he is left with a feeling of emptiness, aloneness and insignificance.

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1. Erich Fromm. Man for Himself. Rinehart & Co.
New York. 1947. p. 67.

2. ibid. p. 81.

Footnote

In this section, one is increasingly aware of using the term "isolation", "Aloneness", "alienation", "loneliness" without discrimination. They appear as terms whose meanings are interchangeable.

At this stage, one notes that Fromm uses them to describe not only the experience of the individual, but also his feelings. If it is true that loneliness is primarily something one feels, then it is worth commenting that one also feels isolated, feels alone, feels alienated. At least part, if not all, of Fromm's pictures of the isolation and loneliness of man, may coincide with Harry Stack Sullivan's definition of loneliness as "the exceedingly unpleasant and driving experience connected with an inadequate discharge of the need for human intimacy, for interpersonal intimacy."¹

1. op. cit. p. 290.

5. Karen Horney.

Karen Horney is a clinical psycho-analyst who has written extensively and accurately of her observations of human nature, and attempted to systematize them as an extension of the thought of Freud. Although she has been criticized by way of reductionism, her clinical insights have much to tell us of this deep, incommunicable feeling of loneliness, and of how it stems from man's alienation from his real self.

She considered that Freud had a pessimistic view of human nature. For him, man is doomed to dissatisfaction whichever way he turns. He cannot live out satisfactorily his primitive, instinctual desires without wrecking himself and civilization. Freudian man cannot be happy either alone, or with others. He has only two alternatives open to him -- either he must suffer by himself, -- or he must make others suffer.

In contrast, Karen Horney sees in man, constructive creative stirrings -- a healthy urge towards self-realization. She is therefore, optimistic about man, and sees him struggling to overcome his basic conflicts.

In her last book, *Neurosis and Human Growth*, she describes the development of her thought.

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She began with her concept of "basic anxiety" which begins in early childhood, and is a "feeling of being isolated and helpless in a world conceived as potentially hostile."¹

Originally she saw the core of neurosis in human relations. It was environmental factors that obstructed the child's natural psychic growth. Neurosis was a "disturbance in human relationships."²

In her book "Our Inner Conflicts", she contended that conflicts with regard to others could be solved by "self-idealization." So there grew the conviction that the concept of the "idealized image" was the central issue, and that all alienation stemmed from the unresolved conflict between the real self and the idealized self. "The godlike being is bound to hate his actual being"³, is how she summed it up. So for her, neurosis, stemming from basic anxiety, was a disturbance in one's relation to one's self as well as one's relation to others. It is this central theme that leads us to examine those things that alienate a person from himself and from others.

Basic Anxiety/

1. Karen Horney. Neurosis and Human Growth. Routledge and Kegan Paul. 1951. p. 18.
2. op. cit. p. 367.
3. op. cit. p. 368.

Basic Anxiety.

First, we must examine what Karen Horney means by basic anxiety. Basic anxiety is a feeling of being "small, insignificant, helpless, endangered in a world that is out to abuse, cheat, attack, humiliate, envy." ¹ These feelings arise in children who have never experienced the certainty of being wanted. They have been denied the unconditional love which is essential for their normal development. When this happens, they feel afraid that their individuality will be obliterated, their freedom taken away, and their happiness denied them.

In an environment where this basic anxiety develops, there is to be found intimidation and isolation, usually caused by neurotic parents who are incapable of unconditional love, and whose attitudes are determined by self-love.

The child's fears grow. He fears he may be deserted. He has to repress his own hostility, and feels helpless, knowing only his need to be loved which is unfulfilled. He grows up feeling that the world is a frightening and dangerous place. He represses his assertiveness, and comes to understand that loneliness is his natural lot.

Whatever, then, disturbs the security of the child - and in Horney's view, the need for security is a basic principle for human behaviour - produces basic anxiety. The basic evil is invariably/-

1. The Neurotic Personality of our Time.
quoted by J.A.C. Brown, Freud and the post Freudians.
Cassell 1961.

invariably the lack of genuine warmth and affection from the parents. The basic need of the human to value himself and to be valued is basic to human nature.

So then, the insecure child, having basic anxiety, develops various strategies by which to cope with his feelings of isolation and helplessness.

He may become aggressive, and try to avenge himself against those who have rejected him. He may become over-submissive in an attempt to win back the love he thinks he has lost. He may wallow in self-pity in order to gain people's sympathy. He may try to bribe others with fits of demonstration of affection and acceptable behaviour. He may develop an unrealistic, idealized picture of himself, in order to compensate for his feelings of inferiority and isolation.

Horney terms these strategies "neurotic," because they are irrational solutions to the basic problem. Man had two basic needs - the need for security, and the need for self-esteem, and where these are absent, the child as a result, feels helpless in a hostile world, and seeks safety in one of three ways. He moves towards other people, and develops the compliant personality. He moves against people and develops the aggressive personality. Or he moves away from people and develops the detached personality.

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The child suffering from basic anxiety will find a conflict between these three orientations. The normal person will resolve these conflicts by integrating them. The neurotic person, because of early experiences of rejection and neglect, will adopt one and discard the other two.

The neurotic person's need for love is insatiable. It can never be satisfied. If he chooses to move towards other people, every real or imagined sign of rejection, will tend to increase his feelings of isolation and loneliness. If he adopts the aggressive personality, he tries to fulfil his neurotic need for power, and is then denying himself any genuine feelings of belonging. He is against the world and the world is against him. If he moves away from people, in order to fulfil his need for self-sufficiency and independence, and because he cannot find warm and satisfying relationships with others, he becomes a lone wolf, a lonely outcast.

To summarize -- Horney's concept of "basic anxiety" develops into neurosis with feelings of isolation, rejection, and helplessness. The neurotic, if I interpret her views correctly, is doomed to loneliness, which is an integral part of his neurosis. There is then, the loneliness of the neurotic, the causes of which are to be found in "basic anxiety."

Alienation from Self/

Alienation from Self.

The concept of "alienation from self" is first mentioned in Karen Horney's book "New Ways in Psychoanalysis".¹ She suggests that alienation from self is the stifling of spontaneous individuality. Where a person's spontaneous individual self has been "stunted", "warped", "choked", he is said to be in a condition of alienation from self, i.e. when his individual initiative, feelings, wishes and opinions cannot be expressed.

This thought is developed in "Our Inner Conflicts" where she states that in a condition of alienation from self "the person simply becomes oblivious to what he really feels, likes, rejects, believes - in short to what he really is."² This condition occurs when one develops an "idealized image" of oneself so different from the way one really is that there exists a profound gap between his idealized image and his real self.

She instances as an example of alienation from self, the man who has attained a position of respect through the employment of dubious means, and whose "pride in his respectability alienates him from his unsavoury past, and thus from a substantial part of his real self."³

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1. Karen Horney. "New Ways in Psychoanalysis" 1939. Routledge and Kegan Paul.

2. Karen Horney "Our Inner Conflicts". Routledge and Kegan Paul. 1941. p. 111.

3. *ibid.*

It is in her "Neurosis and Human Growth" that her views on alienation are most fully developed.

Man, in his search for glory, will grow towards self-realization because he possesses "the real self, that inner force common to all human beings." ¹ Under favourable conditions, however, (e.g. where basic anxiety develops) there begins his isolation from his real self. (he has feelings of isolation and helplessness in a hostile world).

In his isolation he seeks something that will give him a feeling of identity. His only fulfilment is through his imagination, where he creates "the idealized image of himself." ² He endows himself with unlimited powers and exalted faculties and becomes a "hero, a genius, a supreme lover, a saint, a god." ³

So there begins a conflict between his real self and his idealized self, and if not resolved, the gap widens until the individual identifies himself with his idealized image, and he abandons the one for the other. According to Horney "self-idealization is a comprehensive, neurotic solution." ⁴ "It is an attempt to get rid of the painful and unbearable feelings feeling lost, anxious, inferior and divided." ⁵

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1. op. cit. p. 17

2. Ibid. p. 22

3. Ibid. p. 22

4. Ibid. p. 23

5. Ibid. pp. 23 - 24

The attempt however is doomed to failure, and the neurotic becomes more and more remote from his real feelings, wishes, beliefs and energies.

Horney's conclusion is that of Kierkegaard. "The loss of self in sickness unto death; it is despair, but a despair which does not clamour or scream." It is the "despair at not being willing to be ourselves." ¹ This is alienation of self, when a person's relationship to himself becomes impersonal.

The effects of alienation from self on the individual's personality are to be seen primarily in the feelings. In a state of alienation it is pride that governs feelings. An alienated person can respond to life only with his pride, for he has shut his real self away, and can only hear the voice of pride. The suffering he feels is mainly a suffering of his pride. He feels a failure, guilty, lonely; for example, when he experiences criticism or failure, it is always someone else's fault.

The neurotic always seeks ways of avoiding responsibility for himself as a consequence of his self-alienation. So the real self is locked-out, exiled or lost, and there is created a deep feeling of uncertainty. Where a person can disentangle his inner conflicts, he becomes a helpless prey to this disintegrating force.

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1. op. cit. p. 158.

So there exists this vicious circle in alienation from self. The god-like being is bound to hate his actual being. The actual being becomes a helpless, lonely victim of the pride system. Where there is no healthy striving towards self realization, there is mounting isolation. When alienation from the real self is complete, the person feels abandoned, exiled, disarmed, eliminated, locked out, shut away, for he can no longer consult with his real self. There is this terrible loss of feeling himself as an organic whole. It follows from the above, that the neurotic self-alienated and therefore egocentric person, becomes isolated emotionally from others, and is unable to see them as individuals in their own right.

He lives according to his idealized image, makes his own rules, is imprisoned by his own pride with its defence to protect him from dangers from within and without. So the self-alienated becomes more and more alienated from others.

He feels insecure with others, and afraid of them. He externalizes his self hate, and hates others, believing that they do not like him. He externalizes his own tyranny, and comes to believe that other people are tyrants. He ceases to know where he stands with other people and any argument, rumour, criticism will easily hurt his pride, or elicit guilt feelings, or self-contempt. His attitude to others is always a defensive one, whether aggressive or appeasing, and he is incapable of forming and sustaining meaningful human relationships.

Horney's/-

Horney's view is that out of feelings of basic anxiety and self-alienation, there stems the feeling not only of being unloved but of being unloveable. His capacity to love is impaired, and he will either exclude love from his life altogether, or will give it a prominent place in his imagination.

So the loneliness of the person who is deprived of affection in childhood is complete. Alienated from himself, alienated from others, incapable of loving or of being loved, he retreats into the lonely privacy of self. He cannot be happy alone or with others. According to Horney and Freud he has but the alternative of suffering himself or making others suffer.

The Continuing Conflict

Nevertheless, if Horney pictures a vicious circle of isolation and loneliness, she also stresses the continuing conflict between the real self and the idealized self, as one between two rival forces. The vicious circle of loneliness can only be broken by the real self which is the spring of emotional forces, of constructive energies, of directive and judiciary powers.

Freud can see no breaking of the vicious circle of loneliness. For him the ego is like an employee who has functions, but no initiative and no executive powers. Karen Horney sees man with a constructive and powerful drive towards self-realization, man who is able to assume responsibility for himself.

6. Harry Stack Sullivan.

Harry Stack Sullivan was the creator of a new viewpoint in the psychological theories of personality, known as "the interpersonal theory of psychiatry."

Its major thesis is that "personality is the relatively enduring pattern of recurrent interpersonal situations which characterize a human life."¹ In other words, he believes that personality cannot be studied apart from interpersonal situations. All the psychological processes, including perceiving, remembering, thinking, imagining, are interpersonal in character. Personality is the dynamic centre of various processes that occur in a series of interpersonal fields.

The personality itself operates by means of a series of dynamisms. There is for example the dynamism of malevolence - i.e. habitual hostility to one person or a group of persons. There is the dynamism of lust - i.e. the habitual seeking after lascivious relationships. Another dynamism is the dynamism of fear which is seen in a child which is afraid of strangers. A dynamism is that which constitutes a habitual reaction towards one or more persons, whether it be in the form of a feeling, an attitude, or an overt action.

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1. H.S. Sullivan. The Inter-personal Theory of Psychiatry. W.W. Morton and Co., Inc. New York. 1953. p. 110 - 111.

The most important dynamism is the dynamism of self, or the self-system which develops as a result of anxiety. Anxiety is a product of interpersonal relations, transmitted originally from the mother, and later in life transmitted by threats to one's security.

1. The Self-System.

The first of Sullivan's concepts which will lead us towards a greater understanding of isolation and loneliness is the self-system. It is the self-system that protects the individual from real or potential anxiety stemming from inter-personal relationships. The self-system also controls behaviour. It tells the child how certain behaviour can avoid parental displeasure, and sanction the kind of behaviour that will win parental praise.

Because the self-system is the guardian of security, it can exclude information which will lower self-esteem, or which will produce anxiety, or which will lead a person to recognize unpleasant aspects of his personality. So the self-system is protected from criticism, and is held in high esteem. Therefore the more inflated the self-system becomes, the more isolated it becomes from the rest of the personality.

Sullivan holds that although the self-system serves the useful purpose of reducing anxiety, it interferes with the person's ability to relate constructively with others.

Although/-

Although he recognizes that the development of the self-system is a necessity in avoiding anxiety in modern society, it is also "the principal stumbling block to favourable changes in personality." ¹

So the self-system can produce not only feelings of inner isolation and separation, but can interfere with the process of building up meaningful and positive human relationships. Although Sullivan insists that personality cannot be studied apart from interpersonal relationships, nevertheless an inner isolation develops as a result of poor interpersonal contacts, which leaves the personality in a state of isolation from others. We shall see later, how this apparent contradiction in Sullivan's theory, provides him with meaningful descriptions of the state of loneliness.

11. The Development of Personality.

More than any other, with the possible exception of Freud, Sullivan saw the profound influence of inter-personal relationships in the various stages of human development. Whereas Freud believed that development was largely the unfolding of the sex-instinct, Sullivan saw the critical contributions of human relationships to the growing personality.

Sullivan held that there were six stages in the development of personality prior to maturity.

(1) Infancy/-

1. op. cit. p. 169.

(1) Infancy - the period which extends from birth to the point where articulate speech appears. The oral zone is the first point of contact between the baby and his environment. Feeding is its first inter-personal experience. If the experience is good, then there is a feeling of satisfaction. If it is bad, then the baby feels rejected. One interesting and important point Sullivan makes is that if a baby experiences the anxiety of the mother, then the self-system can act protectively against that anxiety and the baby falls asleep. He calls this the dynamism of "somnolent detachment,"¹ this isolating dynamism which enables the person to avoid anxiety.

(2) Childhood. Childhood extends from the emergence of articulate speech to the appearance of the need for playmates. Here the self-system develops the conception of masculinity and femininity, and the role each plays in his society. At this stage, the child begins to have the feeling that he is living among enemies. This Sullivan calls "the malevolent transformation,"² which distorts the child's interpersonal relations, and causes the child to isolate himself. This malevolent transformation is caused by painful and anxious experiences with other persons, and may lead to the child regressing to the greater security of infancy.

Again/-

1. op. cit. p. 57.

2. op. cit. p. 213.

Again the self-system protects against anxiety with harmful and isolating results.

(3) Juvenile era. The juvenile era extends through the middle school years and is the period of adaptive socialisation - i.e. of social subordination to authority, of experiencing competition and co-operation, of learning the meaning of ostracism, disparagement, and group feeling. He learns to accept or reject interpersonal experiences through internal controls and becomes able to supervise his behaviour.

In this period, the dynamism of somnolent detachment reappears as "selective inattention."¹ The self-system controls the content of consciousness, and can therefore exclude things that do matter as well as things that don't matter.

In the juvenile society there takes place a segregation into groups and the consequent ostracism which is destructive of self-esteem. The experience of ostracism is isolating and painful, as are the social handicaps of unpopularity, family background and income. Juveniles employ the dynamism of disparagement to protect the self-system from anxiety and insecurity. This however, interferes "with a sound development of appreciation of personal worth, by universal derogatory and disparaging attitudes towards anybody who seems to stand out at all."²

So/-

1. op. cit. p. 170

2. op. cit. p. 243

So in the juvenile era, the person develops an "orientation in living" ¹ - that is those tendencies which lead to integration of self with others, and the willingness to forego the opportunities to gain satisfaction and enhance one's prestige. If, on the other hand, the opportunity to develop good orientation is denied, then he will live "merely to be liked or to amuse," ² and there will be poor integration of the self with others.

(4) Preadolescence. According to Sullivan "the beginning of preadolescence is marked by the appearance of a new type of interest in another person....In a particular member of the same sex, who becomes a chum or a close friend." ³ What is new in this relationship is that the person begins to develop a new sensitivity to what matters to another person. Preadolescence marks the appearance of the need for interpersonal intimacy, where the emphasis is placed on the other rather than on the self. Here there is equality, mutuality and reciprocity between the two persons.

In this short but vitally important period of development, Sullivan states that without an intimate companion, the pre-adolescent becomes the victim of a desperate loneliness. He observes that without exception, the lonely preadolescent has lacked good opportunities for socialization.

In/-

1. op. cit. p. 243.

2. op. cit. p. 244.

3. op. cit. p. 245.

In this period there occurs, for the first time the "consensual validation of personal worth."¹ Up to pre-adolescence the individual may not have discovered what he is really good for. The evaluation of personal worth comes through good communications and relationships with a close friend. Where the individual is socially isolated there is little opportunity to benefit from the preadolescent period, and he remains at the juvenile era.

(5) Early adolescence. The main problem of this period is the development of a pattern of heterosexual activity. The lust dynamism begins to assert itself in the personality, and there is a separation of erotic need from the need for intimacy. There appears, however, at the same time a growing interest in the possibilities of achieving some measure of intimacy with a member of the opposite sex. The culture, morality, and legality of the Western world become barriers to such heterosexual intimacy, as does the lust dynamism and the person's need for security.

The adolescent can become isolated not only because he lives in a small community, but because of his reverie processes, where through fantasy he finds a substitute for real interpersonal experience to protect his self-esteem.

(6) Late Adolescence./-

1. op. cit. p. 246.

(6) Late Adolescence. This period "extends from the patterning of preferred genital activity through unnumbered educative and eductive steps to the establishment of a fully human or mature repertory of interpersonal relations as permitted by available opportunity, personal and cultural." ¹

In other words the period of late adolescence constitutes a rather prolonged initiation into the privileges, duties, satisfactions and responsibilities of social living and citizenship. Here the full complement of interpersonal relationships takes form, and by the final stage of adulthood, the human being, largely by means of his interpersonal relations, has been transformed from an animal organism into a human person.

For Sullivan, man is not an animal coated by civilization and humanity, but an animal who has been so drastically altered that he is no longer an animal but a human being.

I have detailed these development stages of Sullivan's because in his view, personality does not become set at an early stage, but remains plastic and malleable, and open to influences all through the various stages. It is in these plastic stages of personality that Sullivan sees the emergence of loneliness, and his concept of loneliness we shall now consider.

III. Sullivan's Concept of Loneliness /-

1. op. cit. p. 297.

111 Sullivan's Concept of Loneliness.

The kind of loneliness that Sullivan describes is one that is destructive to the human personality, leaving people who suffer from it emotionally paralysed and helpless. It is "the exceedingly unpleasant and driving experience connected with inadequate discharge of the need for human intimacy, for interpersonal intimacy." ¹ For Sullivan, "loneliness in itself is more terrible than anxiety." ²

Although loneliness is experienced as a phenomenon in preadolescence and afterwards, its roots are established much earlier. Of the developmental systems that motivate the personality, there are four in particular in which the seeds of loneliness are sown.

(1) In infancy, the primary need is for physical contact and tenderness. Where this need is not satisfied, then the child senses disapproval and rejection, and anxiety develops, for anxiety is always the fear of disapproval. In infancy good and bad personifications will develop. By contact and tenderness, the baby will develop a personification of the good mother, and experiences satisfaction. If on the other hand, the baby develops a personification of a bad mother, then this evokes anxiety/-

1. op. cit. p. 290.

2. ibid. p. 262.

anxiety with consequent feelings of rejection. So there flows into the child in infancy, prototaxic experiences, which are the raw sensations, images and feelings, that produce tensions, anxiety, and even terror. So the seeds of loneliness are sown. In infancy, however, that same anxiety which can produce tension and feelings of insecurity, is alleviated by the self-system to protect the child against these same feelings. The baby cannot escape anxiety, he falls asleep, and the dynamism of somnolent detachment comes into operation, in order to isolate the child from the anxiety source. In this way the seeds are sown for selective inattention, and detachment from all sources of anxiety.

(2) The seeds of loneliness are also sown in the period of childhood, and Sullivan paints a vivid picture of the lonely child alone at play, without adult participation and approval.

As we have seen, the great need in childhood is for playmates. However children are likely to experience playmates who will interfere destructively in the play situation, and without the approval of adults, in play, to counteract the enmity he experiences in others, the child will retreat into lonely isolation. Sullivan insists that threatened insecurity is only counteracted by adults participating in his play, and where this does not happen, the child retreats into isolation.

(3) /-

(3) In the juvenile era, the great need is for companions and the need to be accepted by them. Where the child has no companions of his own age who can satisfy his need for acceptance, then there develops the fear of ostracism, which is the fear of being accepted by no-one. A child who is not accepted becomes anxious, and then lonely.

(4) It is, however, in the pre-adolescent era that there can come "the intimidating experience of loneliness."¹ It is here that there is a great need for intimate exchange with a fellow-being, a chum, a friend, or a loved one. Where the young adolescent is deprived of companionship, there develops and continues a serious defect of personal orientation. According to Sullivan, "loneliness reaches its full significance in the pre-adolescent era, and goes on relatively unchanged from thenceforth throughout life."²

Loneliness, then, is the product of faulty interpersonal relationships. Where there is faulty contact with the living, no tenderness or protective care, no participation or interest shown by significant adults in play, where there is no acceptance by companions, no intimate exchange in friendship, no loving (as distinct from lustful) relationships with a member of the opposite sex, there is loneliness. The most powerful integrating tendency, says Sullivan, is the need for intimacy; the lack of it is disintegrating to the personality. The/-

1. op. cit. p. 261.

2. op. cit. p. 262.

The lonely child has a natural bent towards social isolation. It is equally true that the isolated child finds it very difficult to establish intimacy.

Although Sullivan takes the view that the cause of loneliness is social in origin, and that the avoidance of loneliness falls under the heading of the pursuit of satisfaction, it is clear that the antidote to loneliness is more than the pursuit of a bodily need for contact with others. Indeed as Sullivan himself admits: "There is no way I know of by which one can, all by oneself, satisfy the need for intimacy, cut off the full driving power of loneliness, although loneliness can be manipulated or reduced to a certain extent."¹

Although he takes the view that man without interpersonal relationships is not a man, and that he cannot be studied in isolation, Sullivan seems to indicate that the experience of loneliness brings for him some acknowledgment of something in the person that calls for more than the satisfaction of the need for bodily contact with others. Man in his loneliness is revealed as something more than a social animal.

1. *ibid.* p. 270 - 271.

7. R.D. Laing.

When we come to consider the thought of R.D. Laing, we reach the end of the spectrum which began with Freud. Freud sees the good human personality as man being himself with the ego as the executive director. Whenever man comes into conflict with society, he retreats into the inner sanctuary of himself, in order to avoid being destroyed by his natural enemy. Loneliness is the price he must pay for the preservation of the sanctity of personality.

Still within the realm of personality, Jung sees a conflict between the inner world of self, and the external world, and like Freud sees the possibility of self-preservation through retreat.

Moving round the spectrum, Adler sees the possibility of man adjusting to society because he is a social animal, and Fromm sees him as being equally at home in two worlds. Moving again, Karen Horney sees man powerfully winning for himself a place among men, and Sullivan views the achievement of human relationships as man's highest fulfilment - i.e. when he loses himself in society, he finds his highest self.

The circle is complete, and the spectrum completed by R.D. Laing, who in his study of schizophrenics, insists that society is sick, and that those who are destroyed by others in/-

in their sickness, are the only ones who are truly sane,
truly themselves.

R.D. Laing is prophet and psychiatrist in one. Severely critical of orthodox psychiatry's diagnosis and treatment of schizophrenia, he sees the schizophrenic as the victim of man's inhumanity to man.

The place where this inhumanity is experienced is within the family circle. Studies of schizophrenics, says Laing, have shown "that the person who gets diagnosed is part of a wider network of extremely disturbed and disturbing patterns of communication."¹ He reminds his readers of the original meaning of the word schizophrenia - schiz - "broken", and phrenos - "soul or heart." In the sphere of human relationships, the heart or soul of man can be broken by others, knowingly or unknowingly.

He considers that the greatest achievement of Freud, was "his demonstration that the ordinary person is a shrivelled, desiccated fragment of what a person can be."² Humanity, he insists, is estranged from its authentic possibilities. "We are bemused and crazed creatures, strangers to our own true selves, to one another, and to the spiritual and material world."³

This/-

1. R.D. Laing. The Politics of Experience and The Bird of Paradise. Penguin Books. 1967. p.94.
2. *ibid.* p. 22.
3. *op. cit.* p. 12.

This humanity - these ordinary persons, who in Laing's view are inhuman, threaten to engulf the individual who has no firm sense of his own autonomous identity. In any and every relationship there is the threat to the individual's identity, the fear that he will be engulfed by another. "To be engulfed is to be enclosed, swallowed up, drowned, eaten up, smothered, stifled in or by another person's supposed all-embracing comprehension." ¹

This process of engulfment and consequent estrangement begins in childhood, where parents either attempt to mould their children in their own image, or to have little reverence for them, or to deny them the basic accepting security without which they cannot develop. However, none of the examples that Laing uses are children, and it is clear that he sees our present social structure, "which in its infinite normality, kills thousands in Vietnam," ² as the massive destroyer of the human personality.

He implies, therefore, that the history of man is nothing more and nothing less than other people. Man's fate is determined by the inter-relationships he establishes with other people.

It/-

1. R.D. Laing. The Divided Self. Tavistock Publications. 1960. p.46.
2. J.B. Gordon in Laing - Anti-Psychiatry. Penguin Books. 1972. p. 67.

It is man's experience of these relationships that determines his personality. And by experience, Laing does not refer to experience as it is traditionally understood, but rather by that process by which we come in contact with the psyche by phenomenological reflection. "The concept and/or experience that a man may have of his own being may be very different from one's own concept or experience of his being." ¹ You can only understand another's experience by seeing him in his own world. So can the human personality have his heart "broken" through human relationships. "There is a.....wide margin for conflict, error, misconceptionbetween the person one is in one's own eyes, and the person one is in the eyes of the other." ² Laing puts it even more depressingly, and reveals the inevitable destructiveness of human relationships when he states: "I cannot experience your experience. You cannot experience my experience. We are both invisible men. All men are invisible to one another." ³

So says Laing, men can and do destroy the humanity of other men, and the condition of this possibility is that we are interdependent. What then are the processes of this destruction? What are the effects on the human personality? Who are the really sick people in our society? Can man find/-

1. op.cit. The Divided self. p. 25.
2. op. cit. The Divided Self p. 36.
3. op. cit. Politics of Experience. p.16.

Can man find his true self in the midst of his alienation and loneliness?

1. The embodied and the unembodied self.

According to Laing, modern civilisation has created a fission between the inner and outer layers of existence. Since man is ontologically insecure within this civilisation, he has no sense of basic unity. He experiences himself as primarily split into a mind and a body. He associates himself most often with the mind, and experiences a detachment from his body. So he comes to be an impersonation - an alien personality which intrudes into the real self to threaten it.

So, the real self is divorced from his false self system. According to Laing, the real self becomes unembodied, and enters the condition of "shutupness." ¹ There is a retreat into the safety of the true self where there is freedom from others - where the self feels safe in hiding and isolated.

Laing describes vividly the schizophrenic's personal desolation, his engulfment and terror. In order to preserve his real self he withdraws from everything. However, "the tragic paradox is that the more the self is defended in this way, the more it is destroyed." ²

In/-

1. op. cit. The Divided Self, p. 76.

2. op. cit. The Divided Self, p. 81.

In his subsequent writings, particularly in "The Self and Others" and "The Politics of Experience and the Bird of Paradise," Laing insists that the schizophrenic patient, his embodied self divorced from his unembodied self, is engaged in a lonely voyage back towards the primeval point of awareness. "We have a long, long way to go back to contact the reality we have all long lost contact with,"¹ and this process is one, he believes, that all need, in one form or another.

Schizophrenia is, for Laing, a man's desperate attempt to retain his sanity in an insane world. Through his regression, through his self-imposed isolation and loneliness, he can achieve breakthrough and blessing, and find his real self.

2. The State of the Inner Self in the Schizoid Condition.

The second insight, which follows from his concept of the embodied and disembodied self, is Laing's graphic description of the patient's feelings of estrangement, isolation, aloneness and loneliness.

The term schizoid "refers to an individual the totality of whose experience is split in two main ways: in the first place, there is a rent in his relation with his world, and in the second place there is a disruption of his relation with himself. Such a person is not able to experience himself 'together with' others or 'at home' in the world, but on the contrary he experiences himself in despairing aloneness and isolation."²

Laing's/-

1. Politics of Experience. p. 137.

2. op. cit. Divided Self. p. 15.

Laing's concept of existential phenomenology gives him a unique insight into the nature of a person's experience of his world and himself. Through Laing, we can ourselves achieve some kind of oneness with man in his despairing loneliness. As he himself says, "you have to see the person in his own world." ¹ "We have to recognize all the time his (the schizophrenic's) distinctiveness and differentness, his separateness and loneliness and despair." ²

Laing's view is that the schizoid finds it necessary to contrive ways of preserving his true self to prevent himself losing himself. So his world becomes one which he cannot share with other people.

He experiences feelings of estrangement, and dissociation. The self becomes a vacuum in which he experiences futility, meaninglessness, and purposelessness. The self seeks to enter a relationship with itself to the exclusion of everything and everybody, and soon exists in perpetual isolation. Laing's graphic description of the impoverished inner self, cutoff from the outside world by the absence of any creative relationship with others, reveals in words which have previously been inadequate to describe man's deep inner loneliness. "The/-

1. op. cit. p.25.

2. op. cit. p. 39.

"The inner self....develops an overall sense of inner impoverishment, which is expressed in complaints of the emptiness, deadness, coldness, dryness, impotence, desolation, worthlessness of the inner life." ¹ Loneliness for Laing is the despair of the psychotic.

3. Laing on alienation.

Alienation is for Laing the starting point of man's authentic thinking and feeling. We are born into a world where alienation awaits us. We are potentially men, and therefore alienated from others, and strangers to our true selves. We are alienated from our authentic possibilities. The use of the word "authentic" is important here. "To be 'authentic' is to be true to one's self, to be what one is, to be 'genuine'. To be 'inauthentic' is not to be one's self, to be false to one's self: to be not as one appears to be, to be counterfeit." ²

It is rare, however, for man not to have a mask. In his inauthenticity, man makes use of phantasy in order to compensate for the impoverishment of his inner self. But when he is drawn "into social phantasy systems" ³ so that it becomes a substitute for a real position in someone else's world/

1. op. cit. ibid. p. 96.

2. R.D. Laing. Self and Others. Tavistock Publications. 1961. pp. 108 - 109.

3. op. cit. p. 22.

world, then that person is in an alienated and false position. He begins to lose his true identity. "We are dead, but think we are alive. We are asleep but think that we are awake. We are dreaming but take our dream to be reality. We are the halt, lame, blind, deaf, the sick. But we are doubly unconscious. We are so ill that we no longer feel ill, as in many terminal illnesses. We are mad, but have no insight." ¹

The effect of alienation is insidious. In this state which Laing describes, we are on the way to giving psychotic expression to our alienation because we are at least partially aware that it is false.

In the world, says Laing, the normal condition is one of alienation. When we begin to realise the unsatisfactory nature of our position, when we experience the awful isolation and estrangement in our alienated state, when it becomes impossible to remain in this disturbed and broken state, then the dissolution of the "normal" ego has begun. One takes Laing's use of the word "normal" here to mean "original" or "before adjustment" or "before its response to the inner light."

Schizophrenia....."is a special strategy that a person invents in order to live in an unliveable situation" ²
The/-

1. op. cit. p. 23.

2. ibid. Politics of Experience. p. 98.

The post-schizophrenic period, which is for Laing a kind of conversion experience, is the way back to sanity. "True sanity entails.....the dissolution of the normal ego, that false self competently adjusted to our alienated social reality." ¹

To summarize, the condition of alienation, is that "of being asleep, of being unconscious, of being out of one's mind," is the condition of the normal man.

Through his experiences of isolation and loneliness, man begins to rediscover himself. Laing's insights into the experiences of schizophrenics leads him to state that the way through his psychosis is by a kind of mystical apprehension. The psychotic crisis enables him to overcome a deep rift in the human personality. Indeed the patient is engaged in a lonely voyage towards a real sanity.

So, writes Laing, "this process is one I believe that all of us need, in one form or another. This process would be at the very heart of a truly sane society." ²

Schizophrenia is not an illness to be treated but a voyage.

Madness/-

1. ibid. Politics of Experience. p. 119.

2. What is Schizophrenia? New Left Review No. 28. 1962. p.68.

Madness need not be all breakdown, but breakthrough.
Again as with Fromm, Horney and Sullivan, we see loneliness
not only as the expression of our alienated selves, but the
necessary experience through which we must all go if we
are to achieve sanity, wholeness and a system of health-
giving human relationships.

CONCLUSIONS.

From our studies, so far, we must then try to discover what are the symptoms of loneliness. We shall note too the wide measure of agreement as to the sources and causes of loneliness.

I. Separation.

The unsatisfied longing for intimacy stems ultimately from the earliest relation with the mother. According to Freud, it is inevitable from the moment of birth when the child is separated from its mother. Adler sees this separation as the cause of feelings of inferiority with consequent feelings of withdrawal and isolation.

Fromm, however sees this separation as the source of freedom, but again there is the accompaniment of feelings of aloneness and insignificance. Horney's concept of basic anxiety has its roots in early separation, and the child has the feeling of being small, insignificant, helpless.

Separation takes place in another way according to Sullivan. Where the mother is anxious, the child uses the dynamism of somnolent detachment, and separates itself from the mother in order to avoid being contaminated by her anxiety.

The/-

The result of separation, according to Laing, is to release the child, alienated and lonely, into an insecure world. Every human being is threatened at birth. The longing for personal intimacy is inborn, and when that longing is unsatisfied, the very longing for it contributes to the sense of loneliness and in the words of Melanie Klein, "derives from the depressive feeling of an irretrievable loss." ¹

2. Insecurity - feelings of persecution.

The second source of loneliness is to be found in the feelings of insecurity that emerge where the longing for intimacy remains unsatisfied. This persecutory anxiety comes in the first three months of life. "The happy relation with the mother and her breast is never undisturbed, since persecutory anxiety is bound to arise." ² According to Melanie Klein, this anxiety arises out of the conflict between the life and death instincts described by Freud. The lonely struggle to survive begins in the first months of life, feelings of insecurity and inferiority are always present. If there is in man a desire to exploit the other, as Fromm suggests, then man's fear of being exploited will grow into feelings of persecution.

From a different standpoint, Karen Horney, sees the sources of these persecution feelings in the unresolved conflict/-

1. op. cit. p. 100.

2. Melanie Klein. op. cit. p. 100.

conflict between man's idealized image and his real self. "The godlike being is bound to hate his actual being." Man's basic anxiety stems not only from his fear of a hostile world, but also from his fear of himself.

Man in his insecurity feels both unloved and unloveable, and retreats into the lonely privacy of self. Separation from love and its sources brings with it the feelings of anxiety and loneliness. Where, as Sullivan suggests, the growing child will experience playmates who will interfere destructively with his play situation, he will retreat from the enmity of others into lonely isolation.

Insecurity leads to feelings of persecution, and this paranoid position is one of the roots of loneliness.

Laing sees every human relationship as a threat to the individual's identity, and the fear of being engulfed, smothered, enclosed by others is the experience of loneliness, and the symptom of the paranoid.

3. The Schizoid in Everyone.

The third source of loneliness is the irreversible development of the double-compartmented personality. The basic separation which takes place in every person is confirmed in all our researches so far.

Freudian/-

Freudian man retreats from a friendless world in order to seek his individuality; but there is no unified personality there, only conflict between eros and thanatos, between the id, the ego and the super-ego, only war within the fragmented personality of man.

Jung too speaks of this splitting of personality into ego, and personal unconscious, into persona and real self, and although he sees the self as the centre of the integrated personality, the introverted and extraverted nature of man, predispose man to inner loneliness.

The same gulf is described by Adler in the conflict between his feelings of inferiority and superiority. Which-ever feeling dominates, and in his view, they cannot live in perfect balance, loneliness is his lot.

Fromm sees the fragmented character of man as the result of his desire for freedom and individuation, and its conflict with his powerful social instinct. He develops various techniques in order to solve his problem. He adopts a conformist character, an exploitative character, in order to have relationship with others, and yet seeks to retain his distinctive self. He ends up incapable either of relating himself fully to others or being genuinely related to himself. Indeed, says Fromm, if he becomes genuinely related to himself, he can expect to be lonely and/-

and isolated. On the other hand if he develops his social character to the full, he becomes a stranger to himself. The conflict is an inner conflict, and is one of the roots of loneliness.

Karen Horney describes the schizoid in man, as a split between the idealized and the real self, and their isolation from each other. Sullivan sees the split as being between the self-system and the desire for inter-relations and for Laing, it is between the embodied and unembodied self. Man's relationship with himself is disrupted, and "he experiences himself in despairing loneliness and isolation." ¹

So man in his fragmentation feels "that he is hopelessly in bits and that he will never be in possession of his self." ² He is left alone with his misery, and all his anxieties are increased, and this fragmentation is a vital influence on his feelings of loneliness, and therefore one of its sources.

One other aspect of the compartmented characteristic of man's inner self is seen in Bion's concept of the universal/-

1. The Divided Self. *ibid.* p. 15.

2. See Klein. *op.cit.* p. 102.

universal phantasy of man's having a twin.¹ Bion's suggests that this twin figure represents those un-understood and split off parts which the individual is longing to regain, in the hope of achieving wholeness and complete understanding. Klein suggests that phantasy springs from Man's longing to understand himself and to be understood by others. The fact that complete understanding of oneself and one's emotions is never achieved is an important factor in loneliness. There is always the feeling that one is never in full possession of oneself, that one does not fully belong to oneself or therefore to anyone else. "The lost parts too, are felt to be lonely."²

Our conclusion is that man is separated from himself, and that this separation is one of the root causes of loneliness.

4. The gulf between self and others.

Although this source of loneliness will be seen much more fully when we come to the sociological section, it is necessary at this point, to see the extent to which man is driven back into himself by his inadequate relationships/-

1. See Klein. op.cit. p. 102.

2. Klein, op. cit. p. 102.

relationships with others. The self experiences the most profound feelings of loneliness when it is isolated from other people.

Where man is a parasite to man, primarily selfish and unrelated, and in
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Because Adler
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could not exist in
others. For his
into conflict with

mother will prevent the individual relating with others.
The/-

Thesis for Sandy Fraser.

Thesis 4590 pub 1976

date deposited 28.9.77.

FORBES IAN, MacKENZIE.

THE PROBLEM OF loneliness

TENORET 50

atenolol and chlorthalidone

for the elderly hypertensive



The omnipotent baby will learn only the joy of being admired, but nothing about the wider sphere of personal relationships. A narcissistic attitude to life will develop, and this will be unacceptable to others, a hostility will develop, and according to Zilboorg, these lie at the roots of loneliness. "Loneliness is intimately related to man's narcissism" "The over-protected, over indulged.....develop not infrequently into lonely, depressed, self-centred grown-ups." ¹

Fromm sees the quest for freedom as that which separates man from his fellows and creates the feelings of loneliness. Man tries to escape from his isolation by adapting himself to society and therefore becoming alienated from his true self. So he is caught between his need to belong to others and his need to be himself, and Fromm insists that there will always be conflict between the "I" and the "We". Loneliness will always exist where there is separation between man and man.

The insecurity and the fear is added to feelings of loneliness when Karen Horney describes the self-alienated person's alienation from others. Paranoic feelings of being unloved, and unwanted, impairs his capacity to love.

Fromm-Reichmann/-

1. Gregory Zilboorg. "Loneliness" - The Atlantic Monthly. Vol. 161. January 1938. pp 49 and 53.

Fromm-Reichmann notes, in this respect, the perceptiveness with which lonely persons are more sensitive to their environment than their healthy and gregarious fellow men. Because of this inter-personal detachment, they observe their fellow men more keenly, and are then subject to even more ostracism and isolation.

The seeds of loneliness are sown from the earliest years. Sullivan sees the deterioration of relationships in the developmental stages of man and clearly believes that loneliness stems from faulty inter-personal relationships. Laing takes this a step further and sees man's inhumanity to man as the cause of loneliness and schizophrenia. Man is destructive to man, insecure in his world and lonely to the point of madness. At this point the gulf between others and self is complete, and man experiences the naked horror of real loneliness.

What becomes more and more clear is that people are more frightened of being lonely than of being hungry, or of being deprived of sleep, or of having their sexual needs unfulfilled -- the three other basic needs which Sullivan assigns to the same group on the avoidance of loneliness.

Sullivan/-

Sullivan himself thought that loneliness was such an intense and uncommunicable experience, that it can only be described in terms of people's defences against it - for example, the use of anxiety symptoms more acceptable than feelings of loneliness - a pseudo-maniac state of talkativeness - compulsive over-eating.¹

It is also emerging at this point in our researches, how difficult it is to evaluate between the internal and the external influences in the causation of loneliness. It appears that there is constant interaction between these external and internal influences, and this interaction is due to man's two basic needs - the need to understand himself, and the need to be understood by others. Perhaps this is seen as the passive aspect of the "second great commandment" - the need to be loved by our neighbour, as we are loved by ourselves.

The Symptoms of Loneliness.

As a footnote to this section on the psychological causes of loneliness, it is necessary to record briefly the symptoms of loneliness that have been clinically observed. Certainly we shall be able to see the symptoms more clearly when we come to observe man in his sociological setting; nevertheless such signs of loneliness as can be observed/-

1. Fromm Reichmann, op.cit. p. 7.

observed here, have to be carried forward into the second section, so that loneliness can be seen as part of the whole man's fears and feelings.

1. Paranoic feelings -- feelings of persecution by others, feelings of distrust of others.
2. Intolerance of others. One of the features that mitigate loneliness, says Klein, is a strong ego; a comparatively mild superego makes for tolerance of others.
3. The rejection of any form of companionship is a symptom of severe loneliness. Milder symptoms will include shyness and reticence with other people. Extreme dependence on others is a defence against loneliness. Extreme independence of others will leave the individual defenceless against it.
4. The feeling of not being appreciated by others, the feeling of failure in work or in human relationships. One of the defences against loneliness is to be liked and respected by others. Where this is lacking the person is defenceless against it.
5. Feelings of paralysing hopelessness and unutterable futility. Where there is depression and confusion, the person is lost to himself, and lost in the world, then the degree of loneliness is severe. Fromm-Reichmann records one of her patients as saying after emerging from a state of extreme loneliness /--

loneliness, "I don't know why people think of hell as a place where there is heat and where fires are burning. That is not hell. Hell is if you are frozen in isolation into a block of ice. That is where I have been." ¹

6. Claustrophobia -- feelings of being shut in, or cut off. These stem from feelings of being shut off from people, and also of being shut off from parts of the self. Klein insists that there is a strong link between claustrophobia and loneliness.
7. The denial of loneliness. Klein observes that one of the most frequent defences against loneliness is the denial of loneliness. ² The fact that loneliness is incommunicable, and rarely talked about, and seldom mentioned in psychiatric literature may be due to the truth that the fear of loneliness is universal, and shared by all. The denial of loneliness does little to improve human relationships, and indicates an unwillingness to move out of a lonely independence. There is personal evidence that the person who admits to loneliness is the object of much concern and care from others.

1. op. cit. p. 9.

2. op. cit. p. 114.

SECTION 11 THE SOCIOLOGY OF LONELINESS.

INTRODUCTION

To what extent is loneliness due to the individual's deviation from the psychological norm and to what extent is it a product of environmental forces? We have seen in Section 1 how the well of loneliness can spring from inside man, and of how it can exist independently of outward circumstances.

In this section, we shall seek the causes of loneliness in the person's environment. Sociology provides knowledge about the community in which the person lives - its various groups and their inter-relations, intragroup processes, institutions, the class system, ethnic minorities, the quality and design of the environment, the political divisions etc. Such knowledge will not only be of help in the understanding of the problem of loneliness. It will be of value in its treatment.

PART 1 /-

In 1821, in Auburn Prison, 85 men were sentenced to solitary confinement; a year later five were dead, one had thrown himself from the gallery, another was mad, and the rest were melancholy.¹

It may be that the Persian proverb 'death or friend' is no exaggeration. At any rate it is clear that man has an intense social hunger, and wherever there is deprivation of that fundamental need, there exists in him feelings of isolation, melancholia and loneliness. We shall therefore look first of all at the whole range of deprivation in human experience.

a) Sensory Deprivation.

Many experiments have been conducted in the sphere of sensory deprivation and isolation. Subjects have been confined in a small cubicle for varying periods of time up to 72 hours with restricted visual, auditory and kin-aesthetic stimulation. The McGill University investigations have also used the water tank as a means of sensory deprivation, and the Boston City Hospital Group have used a polio type respirator.

There/-

1. Paul Halmos. "Solitude and Privacy".
Routledge and Kegan Paul Ltd., 1952.
p. 2.

There have also been studies conducted on small groups in confinement, such as those on 60 men on an isolated island on the Pacific, on four men selected for 12 - 30 days isolation in a space cabin simulator. In 1960 detailed studies were made on the crew of U.S.S. Triton in its 83 days voyage under the North Polar Cap.

There is then the sensory deprivation of the individual, and also the sensory deprivation of the group. The conclusions of the experimenters are similar in both.

The effect of solitary confinement and deprivation is cumulative in its effect. Jack Vernon reported for some "it provided a period of tranquillity during which meditation came easily, and for others it afforded a period of productive mental activity." ¹ Some of the subjects had neutral reactions to the experiments. Others mildly disliked them. It is important to note that in the experiments recorded by Vernon, one subject in five used the release button.

Grunnebaum, Friedman and Greenblatt noted that "almost all members of a healthy population were able to tolerate an 8 hour period of sensory deprivation." ²

Those/--

1. Jack Vernon. "Inside the Black Room"
London, Souvenir Press. 1965. p. 14.
2. American Journal of Psychiatry 116,
1959 - 60. p. 381.

Those who could not tolerate isolation were borderline cases of psychopathic personalities. They observed however that schizoid subjects were well able to tolerate isolation.

These experiments are useful to our research into loneliness on two counts: (a) as Dr. Azima of Montreal observes, "sensory deprivation brings about a more rapid personalization process than would be otherwise possible."¹ So then we are able to observe how the subject handles isolation and deprivation according to the resources of his own personality and (b) we are able to observe the individual's reaction to solitude and loneliness.

It will, I think be useful at this stage to record some of the results of these experiments, and then to see what are the agreed conclusions.

Arnhoff and Leon, writing on the cubicle/water tank experiments, review the results of sensory deprivation. "Subjects confined in a small cubicle for varying periods of time up to 72 hours....reported gross hallucinations, delusions, visual disturbances, distortions of body image and other assorted affective, cognitive and perceptual experiences." ²

Vernon:4/-

1. op. cit. p. 21. "Inside the Black Room".
2. Arnhoff & Leon 1964. Merrill Palmer Quarterly. Vol. 10.2. p. 179.

Vernon's subjects reported hallucinations (6 out of 9), an underestimate of time, (losing 10 out of 24 hours) a continuing and increasing difficulty in thinking and in maintaining thought, increasing loss of balance and rotor co-ordination, increased sensitivity to pain; many reported the fear that they had been deserted while in confinement, as well as a fear of blindness. All his subjects reported that their thinking processes would have been better if some other person had been available. There was a poor ability to learn new tasks, and an increasing monotony leading to apathy. ¹

Norman Rosenweig, summarizing the McGill University experiments, reports that sensory deprivation causes hallucinations, repressive behaviour, increased susceptibility to propaganda and heightened suggestibility, interference with mental functioning and an inability to maintain organized and directed thought activity, regressive behaviour; and most importantly, unreal and paranoid fears - all within a framework of autistic withdrawal.

He/-

1. op. cit. pp. 64, 78, 81, 82, 86, 110,
121, 150, 165, 182.

He also draws from the experience of Admiral Byrd who spent six months alone in Antarctica, and Bombard who crossed the Atlantic alone on a raft. Again there was difficulty in maintaining organized and self controlled thought. Both tried to force their thinking towards pleasant associations of the past, and away from anxiety-provoking thoughts of their current situation in order to ward off depression.¹

In his book "Sensory Deprivation - Fifteen years of Research",² J.P. Zubek, looks at the studies of small groups in confinement. Always there is irritability, passivity of mood, withdrawal symptoms, boredom, sleeplessness, depression, compulsive behaviour. Many reported feelings of loneliness and isolation. In the U.S.S. Triton voyage in 1960, there were many psychosomatic complaints, and on any given day 25% of the men had headaches.

He indicates that fewer problems exist for small groups in isolation than for individuals. For one man in confinement, "the presence of at least one other constitutes an enrichment".³

On/--

1. American Journal of Psychiatry 116.
1959-60. p. 326-329.

2. J.P. Zubek. "Sensory Deprivation - Fifteen years of Research". New York: Appleton-Century-Crofts. 1969.

3. op. cit. p. 376.

On the other hand, those involved in the space cabin simulator experiments, reported that in time communication and other interactive activities decline, and the need for privacy assumes prominence. The men were surprised to find how lonely they felt even though surrounded by others sharing confinement.

Three stages of development are noted in small group confinements. In the first stage there is heightened anxiety and increased physical activity. In the second, there is a long period of depression and adjustment to routine duty. And just prior to the end of the confinement there is a short period of affect expression.

Zubek observes that wherever the available range of social contact is limited, there are feelings of social isolation, coupled with tension, nervousness and irritability. Wherever there is a limitation of the usual sources of emotional gratification and release, there is a tendency for men to withdraw more and more, and to maintain some measure of privacy. Most members of confined groups learn not to alienate one another by avoiding highly personal communications.

What/--

What conclusions, then, are we entitled to draw from these experiments and observations on sensory deprivation?

1. The state of deprivation and isolation throws the individual back on his own inner resources. Deprived of stimuli to our senses, and deprived of other people, the raw material and inner resources of the human personality are quickly exposed.
2. Under such conditions, subjects reveal symptoms of the schizophrenic syndrome, such as confusion in thinking, affective unresponsiveness, hallucinations and paranoid ideas. "The clinical picture cleared spontaneously within a few days,"¹ of the experiment.
3. There are responses to isolation which seem common to all -- the dulling of mental activity, the proneness to hallucination and delusion, apathy and physical and mental torpor.
4. It/-

1. Rosenweig. op. cit. p. 326.

4. It appears that it "is the restriction of meaning , rather than the physical limitation of stimuli per se, which is primarily responsible for the effects of sensory isolation".¹ If we are deprived of those things that are meaningful, i.e. other people, a sense of purposeful activity, then isolation and consequent loneliness is the experience of man.
5. On the other hand, the external conditions of man alone cannot account for the varied behaviour of individuals sensorily deprived. Arnhoff & Leon's conclusion on sensory deprivation is that "under various types of conditions, psychological deficit and dysfunction may be demonstrated by some percentage of subjects under some conditions".²
"The behaviour of persons in experimental situations appears as much determined by complex social, situational and personal variables, as it is by external sensory input per se".³

Perhaps it will be sufficient for us to conclude from these experiments that man is not only, of necessity, a social being but one who reacts adversely to an environment which is irrelevant to his life style, and to companions who are not of his own choosing.

1. op. cit. pp. 328-329.
2. op. cit. p. 182.
3. op. cit. p. 187.

We turn, now to an examination of the studies that have been carried out into children who are deprived of adequate maternal care. This will be seen to be of critical importance in our study of loneliness, for one of the symptoms seen by every observer of the maternally deprived, is that of "affectionless detachment" -- a phrase first used by John Bowlby. As L.J. Yarrow has said, "Sensory deprivation and environmental change may be secondary; the loss of a significant person becomes of primary significance".¹

The importance of maternal deprivation has been recognized since the late 1920's, and particularly in the treatment of children in hospitals and institutions. Around 1930, the case of children in hospital became subject to humanizing influences, and in the space of a few years the fatality rate in infants under 1 year dropped dramatically from around 35% to 10%. The study of maternal deprivation has escalated rapidly because of its supreme importance in the development and understanding of human beings has been recognized.

What/—

1. Psychological Bulletin, Vol., 58, 1961.
p. 486.

2.

What is maternal deprivation? John Bowlby states:
"What is believed to be essential for mental health is that an infant and young child should experience a warm, intimate and continuous relationship with his mother (or permanent mother substitute - one person who steadily 'mothers' him) in which both find satisfaction and enjoyment. It is this complex, rich and rewarding relationship with the mother in early years, varied in countless ways by relations with the father and with the brothers and sisters, that child psychiatrists and many others now believe to underlie the development of character and of mental health." ¹ Maternal deprivation is a state of affairs in which a child does not have this relationship. There is maternal deprivation when the mother is unable to give him the loving care he needs, even though they are living at home. A child is deprived of maternal care if he is removed from his mother's care. There may be only mild deprivation if he is looked after by someone he already knows and trusts, and more serious deprivation if cared for by a foster mother who is a stranger to him. There is complete deprivation where a child has no one person who cares for him in a personal way and with whom he may feel secure.

The/-

1. John Bowlby. "Maternal Care and Mental Health". World Health Organization. Geneva. 1951. p. 11.

The results of deprivation of maternal care have been studied by many child specialists, and all have shown that the child's development may be affected physically, intellectually, emotionally and mentally.

From the age of a few weeks babies show the bad effect of separation from their mother. "Amongst some of the symptoms noticed we learn that the deprived baby may fail to smile at a human face, or respond to a 'coo', may have a poor appetite or in spite of good nourishment fail to gain weight, may sleep badly, and show no initiative."¹ The separated child is listless, quiet, unhappy and unresponsive.

A few months later, if the separation continues, the child withdraws himself from his surroundings, makes no attempt to contact a stranger, and does not respond when the stranger tries to contact him. He becomes sad and apprehensive, loses appetite, sleep and weight. There are also children who respond to deprivation by either withdrawing into themselves or by indiscriminating and shallow friendliness. If the separation takes place before the age of 2 years 6 months, then these symptoms are the forerunners of grave personality disturbances.

Between 1937 and 1943, according to Bowlby, much was done/-

1. John Bowlby. "Childcare and the Growth of Love". Pelican. 1953. pp. 22-23.

done to study the effects of maternal deprivation in older children, and he summarizes their findings:

"superficial relationships;
no real feeling -- no capacity to care
for people or to make true friends;
an inaccessibility, exasperating to
those trying to help;
no emotional response to situations
where it is normal -- a curious lack
of concern;
deceit and evasion, often pointless;
stealing;
lack of concentration at school".¹

So are the symptoms of "affectionless detachment"²
seen in infants deprived of maternal care.

(a) Among/--

1. John Bowlby: *ibid.* p. 37.

2. *ibid.* p. 217.

- (a) Among the first to observe the state of loneliness in maternally deprived children was Harry Bakwin.¹

He describes how loneliness was caused, not only by maternal deprivation, but by their subsequent treatment in hospital. "The large open ward of the past has been replaced by small cubicle rooms in which masked, hooded and scrubbed nurses and physicians move about cautiously so as not to stir up bacteria. Visiting parents are strictly excluded, and the infants receive a minimum of handling from the staff. Within recent years attempts at isolation have been intensified, and a short time ago there was devised a box equipped with inlet and outlet valves and sleeve arrangements for the attendants. The infant is placed in this box and can be taken care of almost untouched by human hands".²

What is the result of such treatment? Physically they do not thrive. They sleep less, are listless, apathetic and unhappy-looking. Their appetite is indifferent - the food being accepted without enthusiasm. There was a marked distortion of their personality. They became unable to give or receive affection, and were noticeably insecure.

They/-

1. Harry Bakwin. "Loneliness in Infants"
American Journal of Diseases of Children.
1942. Vol. 63, pp. 30-40.

2. *ibid.* p. 31.

They exhibited behaviour traits of hostile aggressiveness, temper tantrums of exceptional violence, attention-demanding behaviour, shyness and sensitiveness, stubbornness and negativism.

In short, says Bakwin, these are the symptoms of loneliness in children, and are created by the hospitalization of infants. Human beings, he believes are social beings, and children therefore have a basic need of maternal care. As only psychotics are isolationists, loneliness is created by depriving children of maternal affection. Adults, and even older children, he says, have the mental equipment to tide them over periods of loneliness by day-dreaming and planning for the future. The infant lacks such mental equipment to cope with the effects of isolation, and for him loneliness may be fatal, psychologically and/or physically. Bakwin is convinced that isolation in the early years of life is especially injurious.

- (b) From the work of John Bowlby, we can confirm Bakwin's view that maternal deprivation is one of the sources of loneliness. As we have already seen from his work, the maternally deprived child withdraws apathetically from all emotional entanglements, and in Bowlby's view, "infants reared in institutions undergo an isolation type of experience, with a resulting isolation type of personality".¹

Likewise/-

1. op. cit. p. 38.

Likewise, Bowlby and Bakwin are agreed that one of man's foremost long-term desires is to remain on friendly and co-operative terms with others. Where says Bowlby, a child has suffered pain through making relationships and having them interrupted "he is reluctant" ¹ ever again to give his heart to anyone. He is afraid to break his own heart and the heart of others. If he then withdraws from human contact, he will avoid further frustration, pain and intense depression. So as a ²result of his withdrawal he loses his capacity to make affectionate relationships. Far better to live a life of detachment, than to risk the pain of human relationships.

So too, in the child's eyes, the parents who have deprived them of love, have come to be hated by him. "The parents have become hated people." ² This hostility is expressed in various ways - through tempers and violence, through violent fantasies. As the child grows up he avoids making new relationships, and avoids others making relationships with him for fear "he might also vent his anger on them." ³

So/

1. op. cit. p. 66.
2. ibid. p. 65.
3. ibid. p. 66.

So withdrawal is to be preferred in order to "avoid the intense depression which human beings experience as a result of hating the person whom they most dearly love and need." ¹

So says Bowlby, the maternally deprived child grows up to be a lone wolf, pursuing his ends irrespective of others. He experiences the relative painlessness of withdrawal and takes refuge in it. Nevertheless his desire for love persists. He represses it, and the result is anti-social behaviour, promiscuous sex relations and the stealing of other people's possessions. "But the feelings of revenge smoulder on," ² and there is acute internal conflict and unhappiness. Such is Bowlby's picture of the lonely child. "Perhaps the nearest to it a grown-up can conceive is to imagine being committed to a prison on an indeterminate sentence." ³

At this point, it is worth noting how often loneliness is described as - being in a prison, shut up in a cubicle - as being confined within the six sides of a cube. All three descriptions have been noted by clinicians, as being part of the experience of being lonely.

Maternal/-

1. *ibid.*

2. *ibid.* p. 67

3. *ibid.*

Maternal deprivation, means for some children the withdrawal of affection, the discontinuity of intimate human relationships. However Bowlby points out that "very diverse effects have been found to follow early childhood experiences coming under the general head of 'maternal deprivation'".¹ At this point in time, he says, there is not enough evidence to determine why this should be so, and he sees the need for further research.

- (c) This challenge to further research has been taken up by many, -- the first of whom were Sally Provence and Rose Lipton, who studied the effects of deprivation in the first year of the child's life.

They suggest that the most significant aspect of the depriving experience is insufficient interaction with a mother or mother-figure. Observing children in institutions, Provence and Lipton state: "One of the deficits in the personal contact that seems of special importance was that they were talked to so little -- -- Nobody had time to talk to them enough about what went on in their lives."²

We/-

1. ibid. p. 218.

2. Sally Provence and Rose Lipton.
"Infants in Institutions" I.U.P.
1962. p. 46.

"We believe that the poverty and the infrequency of the personal contact were the outstanding deficits in the experience of the institutionalized babies. The atmosphere (in the institution) was one of quiet, tranquillity and blandness." ¹

In so far as the children's reactions to maternal deprivation, their findings agree generally with previous researchers - the general impairment of their relationships to people, the weakness of their emotional attachments and the absence of strong ties.

They too found loneliness in the children they observed. "They rarely turned to an adult for help, comfort or pleasure." "Nor were there any signs of the development of a sense of trust in the adults who cared for them." "A meagreness of all forms of communication." "No normal development of a sense of self." "Their capacity for anticipation of the future, and the ability to defer immediate gratification of needs were impaired." ²

Provence/-

1. ibid. p. 47.

2. ibid. pp. 159 - 160.

Provence and Lipton point out that normal children have a provisionally organised personality. Deprived children do not have "enough sensory experiences; there was not enough of a personal relationship to promote the self-discovery aspect of their development." ¹ Deprivation means a retardation and impairment of their developing emotional life. The effects depend on the degree of deficit.

Provence and Lipton confirm that the main cause of deprivation is insufficient interaction with a mother-figure - an insufficiency of handling, holding, playing with and talking to the child. Where normal development is arrested, then the child is setting out on the path of loneliness.

The question now asked is whether the effects of deprivation are irreversible, or can these steps be reversed?

- (d) In their book "Brief Separations" ² Heinicke and Westheimer record the results of their researches into the effects of separating a young child from his parents for a brief period of time.

Their/-

1. *ibid.* p. 121

2. The Tavistock Institute of Human Relations. Longman. 1965.

Their main sample consisted of ten children in the second and third year of life who were separated from their parents for periods of two to twenty weeks, and studied in a residential setting. These varying periods of separation enabled them to study the influence of a variable, i.e. the length of separation.

Before recording the findings of Heinicke and Westheimer, it will be important to note the three phases of emotional response to separation of which Bowlby wrote.¹

The first phase is protest, where the child cries loudly, shakes his cot, throws himself about, and seeks to recapture by making full use of his limited resources.

The second phase is despair, -- a continuing conscious desire for the mother, but now coupled with increasing hopelessness. He is withdrawn and apathetic and in a deep state of mourning.

Thirdly, there is the phase of detachment, and because at this point the child shows more interest in his surroundings, it is assumed that he is coping with his separation. But in reality he is repressing his feelings for his mother. Having crushed his memory of his/-

1. Recorded by Heinicke and Westheimer.
op.cit. pp. 274-5.
cf. John Bowlby, Attachment and Loss.
Hogarth Press. 1969. Vol. 1. p. 27.

his mother, he will seek satisfaction of his desire to be loved in anyone who offers some degree of substitution.

If there is no substitute available, he will transfer his desire and feelings from people to material things such as sweets, toys and food. His feeling of rejection increases and in time any contact with humans is without significance. The desire for any kind of intimate maternal care seems to have disappeared. He becomes more and more self-centred, and he is in a state of "affectionless detachment". He has arrived at the state of loneliness.

Heinicke and Westheimer confirm the researches of Robertson and Bowlby. They record that in the first two days of separation, 7 out of the 10 subjects refused some food. Thumb and finger sucking became constant, and withdrawal symptoms appeared. The children began to use fewer words, had disturbed sleep, and were prone to develop illness in separation. There occurred feelings of sadness, and resignation, as well as excessive cheerfulness and singing to oneself. There were few signs of extreme possessiveness, but they showed extreme interest in presents which people brought to them.

In/-

In this state of separation anxiety, Heinicke and Westheimer observed the basic wishes that seemed to be intensified by the separation. The wish to be loved, the wish for food from parents, and the wish to be physically cared for, were all seen. Along with these wishes, there was also the wish to destroy - an expression of his anger at being separated.

After the third day of separation, there was a period of regression. "If the first three days were dominated by the child's frantic efforts to bring the lost object back, in this next period the psychic energy was directed towards retrieving a lost relationship; i.e. defensively going back to an earlier phase of development." ¹

From the 13th day to the last day of separation, all feelings were repressed. The word "Mummy" was seldom mentioned, and there was frequent use of the words "gone", and "all gone". The pain of separation led to a repression of feeling, and here we see isolation as the child's attempt to avoid further pain. In this period the children had difficulty in gaining comfort from an unknown adult, the sight of whom only seemed to increase their insecurity. The researchers conclude that the feeling of sadness - resignation experienced by children in a period of separation is akin/

1.op. cit. p. 331.

akin to the mourning process of adults and their experience of grief.

Here we can add to our descriptions of loneliness -- as being in prison, shut up in a cubicle -- that of mourning -- grieving the loss of a loved one, the feeling of being deserted, the inability to find hope for a reunion.

Heinicke and Westheimer confirm, however, that in the process of reunion, the relationship takes time to return to its former state. In the first two weeks of reunion there was a lack of affectionate response to the mother. But this was short-lived. Where the period of separation was short, the adaptation after reunion was swift. Where it was long, the restoration of the affectionate relationship with the mother was achieved much more gradually.

Much depended on the length of separation. Perhaps the most encouraging conclusion of Westheimer was that the broken relationship could be restored, whether in a short or long period. Perhaps the most hopeful observation is that the cure for loneliness is in the restoration of a relationship.

PART III(c) THE DEPRIVATION OF BEREAVEMENT.

We have seen the effect of children deprived of their parents, and especially of the maternal parent. We shall now look at the effect of bereavement on an adult, deprived through death of a marriage partner, a child, a parent, a brother or sister.

At the outset, we note that the studies in maternal deprivation have been conducted with children who are aware of the absence of a person who is emotionally necessary to them. This is deprivation. Grief on the other hand is the reaction to the loss of that person. As Murray Parkes states: "A bereaved person reacts to both loss and deprivation. Grief is the reaction to loss, loneliness the reaction to deprivation." ¹

We have already seen that the reaction to both sensory and maternal deprivation is loneliness. We shall now look at the effect of deprivation on the bereaved.

An important distinction between isolation and desolation must be noted at the outset. Peter Townsend has drawn attention to this/-

1. Colin Murray Parkes. "Bereavement".
Studies of grief in adult life. 1972.
Tavistock Publications Ltd. p. 9.

this. "Those who are secluded from family and society..... are the isolates". "Those who have been recently deprived by death, illness or migration of the company of someone they love - such as a husband or wife or child - are the desolates. A major conclusion....is that though the two are connected, the underlying reason for loneliness.. is desolation rather than isolation".¹

Although we shall be concerned with the effects of isolation when we examine the effects of deprivation due to the environment, we see bereavement as desolation, that is the removal by death of a loved one.

The 1961 Census revealed that in this country there were 887,000 widowers, and 3,060,000 widows. Peter Marria records some of his findings in his book "Widows and their Families," and expresses the view that "feelings of loneliness seem to arise from the longing for a particular companion, rather than from the lack of company."²

He interviewed widows who indicated the difficulties they experienced after the bereavement. They found little to/..

1. The Family life of Old People. Peter Townsend. Penguin Books 1957. pp. 204-5.
2. Widows and their Families. Routledge and Kegan Paul. 1958. p. 55.

to alleviate their feelings of loneliness in the company of well-meaning relatives, and described the painfulness of loneliness to be so great "that it sometimes drove them, as they confessed, to the verge of suicide." ¹

He records the experience of a 48 year old widow who said "I think loneliness can be a terrible thing. You don't know what it's like until you've been through it. If you can find someone who is good to you, then it's better than being on your own." ² The most profound loneliness comes when a deep and intimate personal relationship has been broken.

The importance of grief was pointed out by Freud in his "Mourning and Melancholia" ³ but little was done at that time. Until comparatively recently little attention was paid to the plight of the mourning. In 1965 Geoffrey Gorer commented in his book "Death, Grief and Mourning in Contemporary Britain" that, "mourning is treated as if it were a weakness, a self-indulgence, a reprehensible bad habit instead of a psychological necessity." ⁴

John/-

1. ibid. p. 65.
2. ibid. p. 61.
3. Standard Edition Vol. 14. 1917.
4. Quoted by Paros. op.cit. p. 9.

John Bowlby and others stimulated further research, and in 1972 Colin Murray Parkes published his authoritative book on "Bereavement", which according to Bowlby, is the first real description of what we know about grieving, and will remain the best of its kind for many years.

Accordingly we must examine Parkes' study of 22 London widows under the age of 65. We note immediately his decision to exclude older widows because he regards grief in old age as a different phenomenon from the grief of younger people. We shall look at the differences when we study deprivation in old age.

The deprivations that comes as a result of grief reveal on-going feelings of loneliness, poverty, rolelessness, sexual frustration, and absence of security. They will continue as long as the deprivation continues. "One can postulate that the reaction to loss will be greatest shortly after the loss, and will then decline, leaving behind the reaction to deprivation, but people even get used to being deprived." ¹

Indeed if we are to treat with total seriousness, the problem of loneliness and its conquest, we will note Dr. Parkes' /-

1. op. cit. p. 10.

Parkes' recording of a study of women at the Strong Memorial Hospital in Rochester, U.S.A.; they were admitted for investigation after a routine vaginal smear had revealed the presence of ugly-looking cells which might or might not indicate cancer. At this stage no one knew whether cancer was present or not and a minor operation was performed to prove or disprove the possibility. Prior to the operation the psychiatrist interviewed each patient and asked her about her feelings about any recent losses in her life. When he found evidence of both loss and feelings of helplessness or hopelessness he predicted that this woman would in fact be found to have cancer. In 71% of cases his diagnosis proved to be correct. In Marris's study of 72 East London widows, he found that 43% of them thought their general health was worse than it had been before bereavement. Parkes' study reveals that newly bereaved people consult their doctors more often than they did before bereavement.

Other results of grief are the illusions of the bereaved. In the newly bereaved widow the hallucinatory element is very strong. "He's with me all the time. I hear and see him although I know it's only imagination."¹ Parkes tells of widows who have "seen" husbands coming in the garden gate, who saw a dead father "standing" by her bed at night./-

1. op.cit. p. 59.

night.

"Those who experienced such illusions or a sense of their spouse's presence reported significantly more loneliness than those who reported no such illusions; and they also missed the dead person more, and thought and dreamt of him or her more often." ¹ Nevertheless 69% of those who experienced these illusions also felt helped by them and slept more soundly. The illusion, therefore, is one way of alleviating the pain of loneliness in its more extreme forms.

Another result of grief - anger and bitterness against the presumed author of the act of deprivation, had the opposite effect from the hallucinatory experiences. Parkes found "that the widows who expressed the most anger became more socially isolated than those whose anger was less severe. Whether they drove their friends and relatives away or whether they dealt with their angry feelings by shutting themselves up at home, the result was loneliness and insecurity." ² However, it is believed that/-

1. ibid. p. 59.

2. ibid. p. 83.

that guilt and anger are thought particularly likely to follow the dissolution of an ambivalent relationship, and therefore we are seeing here another cause of loneliness - that which is caused by rejection of others - a cause that is quite distinct from the desolation experience that follows the deprivation of a loved one with whom the relationship was close and secure.

Indeed Parkes' study of the twenty two London widows reveals that what they missed most was not the sexual or providing role of the husband, but the "companionship of the husband and the emotional security and opportunities for interaction which this previously provided." ¹

"Loneliness was complained of by most of the twenty two London widows and it was most pronounced at night. A year after bereavement nine were still sleeping badly, and five of these were taking sedatives." ²

The researches of Parkes and Marrils suggest that the re-marriage rate of widows is low. "Despite their loneliness only four widows now spent more time in social contact with friends and relatives than they had done before bereavement, and seven of them said that they now spent less time in social contact." ³ The/-

1. op.cit. p. 99.

2. op. cit. p. 99.

3. op. cit. p. 100.

The indications are that widows do not seek any substitute for the close human relationship they had with the husband, and that therefore the close, once-and-for-all personal relationship is the unique quest and goal of the individual. The experience of it begins at birth and ends at the point of deprivation. Is then the ability of the human to experience intimate companionship limited to one -- be it mother or wife or husband? It seems certain that if that relationship is more or less wholly satisfying, then its final breaking brings about the desolation of loneliness.

Our studies in deprivation so far reveal two kinds of loneliness -- the kind that stems from maternal deprivation resulting in the consequent inability to make deep relationships -- and the kind that follows the loss of one with whom the relationship has been deep. In the first it appears that real companionship is impossible. In the second it appears that following bereavement, it is not necessary. The studies of Parkes show that widows who have to fill the gap in the family left by their husband's death, find that their efforts are accompanied by a feeling of satisfaction and closeness to the husband. Is it that the loved lost person is never given up, but incorporated into the self?

Parkes/-

Parkes indicates that his widows alternated between periods of comfortable closeness and periods of grieving and loneliness, and there is no evidence so far to support the view that a new and equally satisfying relationship can take the place of the old. We pose again the hypothesis that the human is only able to experience an intimate relationship with one other person, and that all others merely ameliorate the desolation of loneliness, but do not banish it.

Two other important findings in Dr. Parkes' studies must be recorded. In his studies of thirty five persons who sought psychiatric help for the extreme stress of bereavement, two features were evident in these of a typical grief, which were not present in Parkes' London sample.

First, intense separation anxiety. In these cases grief was prolonged, and ideas of guilt or self-reproach were symptomatic of separation anxiety. Years after bereavement many of them were still preoccupied with memories of the dead person, severely depressed and in a state of solitariness.

The/-

The second feature found in the bereaved who sought psychiatric help was the attempts they made to avoid grieving. They became subdued and depressed, socially withdrawn, had persisting and intense guilt. When grief came, they were lonely and isolated, says Parkes¹ and the pain of it became intolerable.

We record these, because it will be important in our study of loneliness among the bereaved, to be aware of these two symptoms of the psychosomatic aspects that lie side by side with feelings of loneliness. Extreme separation anxiety, and prolonged attempts to avoid grieving will indicate the deepest and most incommunicable type of loneliness.

John Bowlby has suggested that children who suffer the loss of a parent, particularly the loss of mother will "respond to loss"² by clinging behaviour and excessive grief later in life. If this is so, we may conclude, that the intensity of grief is determined by the intensity of the person-to-person relationship. Deprivation of that person, therefore, whether in childhood or in maturity, will be the major/-

1. cf. p. 111.

2. John Bowlby: Grief and Mourning in Infancy and Early Childhood. The Psychoanalytic Study of the Child. The Hogarth Press. 1960. Vol. 15. p. 11.

major cause of the subsequent feelings of loneliness. The intensity of loneliness will be determined by the intensity of the relationship of which the bereaved person has been deprived.

PART IV (d) THE DEPRIVATIONS OF OLD AGE.

We shall look, now, at the deprivations of old age, in order to try to assess further the causes of loneliness. At the beginning, we must try to distinguish between isolation and loneliness. Townsend insists in "The Family Life of Old People" that there is an important distinction between them. "To be socially isolated is to have few contacts with family and community; to be lonely is to have an unwelcome feeling of lack or loss of companionship. The one is objective, the other subjective....the two do not coincide." ¹

Nevertheless it will be important for this study to see whether the objective produces the subjective, that is to see which, if any, of the physical, human and inner deprivations, produce the subjective, desolating feelings of loneliness.

It appears to me that the deprivations which are inherent and present in the ageing process can be grouped under three heads, and from our study of them, we shall hope to discover which losses produce the greatest degree of loneliness.

A. The Physical Deprivations. /--

1. op. cit. p. 188.

A. The Physical Deprivations.

The most obvious deprivation for an old person is his loss of health and activity. The transition from middle age to old age brings a decrease in his physical capabilities. There are things he can no longer do. He is deprived of his work at 65, and therefore deprived of his earning capacity; added to that there is a lowering of his material prosperity. His usefulness as a citizen is denied him. His health will deteriorate and he will be increasingly dependent on others.

Housing policies, too, have caused the physical separation of family members. With the increase of new housing areas, families have got widely separated. Younger members of the family do not "drop in" any more, because of the sheer problem of distance, and the increasing tendency for married women to work. Stuart Harries states "Alienation...has been an immediate and perhaps unavoidable result of shifting a large part of the population from urban areas with densities of hundreds of people to the acre -- to the sparser densities....of new housing." ¹

In old age, people can be deprived of their own physical environment, by being placed in some kind of residential home. Although/—

1. Housing Old People. Contact. Journal of Scottish Pastoral Association. May 1969. p. 21.

Although, as Townsend points out; "in Britain there are more bed-fast aged people at home than in all hospitals and institutions put together,"¹ his researches conclude that "the type of environment which residential homes provide, isolates the individual not only from his family, but from the home staff and even from his fellow residents."²

Do these physical deprivations cause loneliness? Can we say that if these deprivations did not exist, then the old person would not feel lonely?

In Dr. Ethel Shamas' article "The Psychology of Health"³ her research indicates a definite correlation between loneliness and ill-health. When old people in good health and those in poor health are compared, "a substantially higher proportion of those in fair and poor health say that they are often lonely."⁴

Dr. Shamas indicates that her findings on the strong relationship between health assessment and feelings of loneliness/

1. Peter Townsend. "The Place of Older People in Different Societies" -- Age with a Future; Copenhagen 1964. p. 36.
2. Peter Townsend. "The Last Refuge" A Survey of Residential Institutions and Homes for the Aged in England and Wales. Routledge and Kegan Paul. 1962. p. 351.
3. "Old People in Three Industrial Societies": Shamas, Townsend and others. Routledge and Kegan Paul. 1968. p. 60.

loneliness and alienation on the part of old people, are confirmed by D.W. Kay and Martin Roth and others.¹ They found that living arrangements were less important in association with mental illness than the actual physical disability of the old person. It is clear from her survey conducted amongst old people in Britain, Denmark and the United States that "people who think they are sick are more lonely and isolated than those who think they are well."² States Dr. J.M. Richardson in his study of Older People in North East Scotland, "The worst loneliness was experienced when they did not feel well."³

We note, however, that the assessment of health in this survey is a subjective one, and it is worth recording Dr. Shamas' own suggestion that "it may be the feeling of poor health that brings with it feelings of loneliness".⁴

When we come to consider old people who live alone, i.e. who are physically isolated, we find a comparatively small percentage of those who admit to being lonely.

Simone de Beauvoir/-

1. op. cit. footnote 12. p. 70.
2. op. cit. p. 61.
3. J.M. Richardson. "Age and Need"
E & S. Livingstone Ltd., 1964.
p. 69.
4. ibid. p. 61.

Simone de Beauvoir has gathered together facts and statistics which give some clue to the problem. She indicates that the physical problem of housing is linked with that of loneliness. In the United States, over 60% of aged men live with their wives. 3.5% live in homes for retired people. 16.2% live alone.¹

In France, 35% of the aged live with their spouses. 9% live with friends or a brother or sister. 35% live alone. Those who live alone have been asked about their feelings of loneliness. In Milan, for example, 10% of the men questioned and 13% of the women said that they were "very lonely".² 20% of the next 22% of the women said they were "sometimes lonely". In a survey carried out in California, 57% of those who lived alone said they were "very lonely".

Peter Townsend investigated the plight of old people living in Bethnal Green. Of those who lived alone, 5% were very lonely, 22% sometimes lonely and 72% assured that they were not lonely at all. According to Townsend, few aged people were really cut off. Three quarters of the people he questioned saw at least one helpful relative every day.³

On/-

1. Simone de Beauvoir. "Old Age"--
André Deutsch and Weidenfeld and
Nicolson. 1972. p. 248.
2. op. cit. p. 249.
3. cf. The Family life of Old People.
op. cit. p. 196.

On the other hand, J.H. Sheldon in a survey conducted in Wolverhampton shortly after World War II concluded that a fifth of the aged suffered from loneliness to a heart-breaking degree, especially widowers who suffered more than widows. Amongst the old people he studied, the lonely tended to be widowed and single people living alone, in their 80's rather than their 60's, and relatively infirm. He also found that not all the people in these conditions were lonely, and he concluded: "Loneliness cannot be regarded as the simple direct result of social circumstances, but is rather an individual response to an extreme situation to which other old people may react quite differently." ¹

Simone de Beauvoir, quoting an enquiry conducted in the 13th arrondissement of Paris by Dr. Babier and L.H. Sébillotte, concludes: "Couples shut themselves away in their own homes, more rigidly than single people, widowers or the unmarried. The bond between the couple is often jealous, hypersensitive and tyrannical, and it means that they live in a vacuum that they themselves have created." ²

A/-

1. The Social Medicine of Old Age. Oxford University Press. 1948, p. 120.
2. op. cit. p. 250.

A similar study carried out in another Paris arrondissement showed, said de Beauvoir, that one aged person out of three no longer had any social contacts, never had a letter, never received or paid a visit and no longer knew anybody.

The indication that physical deprivation is directly linked with loneliness is confirmed by Dr. I.H. Richardson's study. "With the exception of single people living alone, there is an increase of loneliness among those whose freedom to move around was limited by disability, and, among people with unlimited mobility, loneliness is commoner in those living alone.....It may be concluded that both living alone and restriction of mobility are independently associated with loneliness in single and widowed people." ¹

Richardson compared the plight of married and widowed people who had living children, with those who were childless and found no marked or consistent differences in the degree of loneliness. His view is that "widowhood, celibacy, living alone and restricted mobility all increase the probability that an old person will complain of loneliness." ²

When/-

1. op. cit. p. 68.
2. *ibid.* pp. 68-9.

When we come to consider the old people who are physically deprived of their own home, and who live in institutions, we see a marked rise in the incidence of loneliness.

Peter Townsend's studies in this sphere ¹ found that 44% of men and 49% of women said they were often or sometimes lonely. This proportion is much higher than amongst those old people living at home, and complaints of severe loneliness were especially numerous.

What kind of reaction is there to the institution? "In nearly all institutions there were persons who withdrew, when they could to lonely isolation in a washroom, a w.c., the corner of a dormitory, or the end of a corridor. They scarcely spoke to anyone. As one of them said, 'It hurts inside of me but I can think my own thoughts and dream my own dreams'". ²

Those who live in institutions for old people are there because of bereavement, or separation from relatives, or because of growing infirmity, and although much of their feelings of loneliness is a result of the deprivations, "the shortcomings of institutional life", says Townsend, "often reinforced such feelings". ³

It/-

1. cf. The Last Refuge. Routledge and Kegan Paul. 1962. op. cit. p. 350.

2. *ibid.* p. 105.

3. *ibid.* p. 351.

It is important, as Townsend suggests, that we should be able to distinguish between social isolation and loneliness in old age. "People who were unmarried and had led an isolated life tended not to complain about loneliness." ¹ On the other hand, those who admitted to loneliness tended to be the persons who were infirm, those who were seldom or never visited, those who did not help in the Home or have occupational pastimes.

It is clear from the studies of the physical deprivations suffered by old people in health, home or institutional surroundings, that these produce loneliness only in some people, and that others similarly placed do not so react. However Townsend's findings in particular, stress the truth that increasing physical deprivation brings deeper and deeper loneliness in direct relationship to its severity and the type of environment which residential homes provide isolates the individual, not only from his family, but from the home staff and even from his fellow residents -- apathy, seclusiveness, and lowered morale being produced by the environment. ²

B. Deprivations of Human Contacts. /--

1. ibid. p. 351.
2. cf. op.cit. p. 337.

B. Deprivations of Human Contact.

The second deprivation to which old people can be subjected is the deprivation of family and human contact. Perhaps this deprivation is most graphically expressed by an old person in an institution who said: "I am lonely for the companionship of someone of my own." ¹

The isolation of an old person takes place whenever there is a break-up of the family unit. The marriage partner dies, a son or daughter leaves home to get married, a member of the family is moved far away to a new housing scheme. The old tradition that one daughter of the family should remain unmarried in order to look after ageing parents has now disappeared. If it is true that most people have many acquaintances but few very close friends, then many are deprived by death of the companionship of another. All this happens as Dr. James Williamson suggests, "at the very time when he (the old person) is being asked to accept the greatest changes, his adaptability is at its lowest." ²

We/-

1. *ibid.* p. 350.

2. James Williamson. Old Age. Contact.
Journal of Scottish Pastoral Association. May 1969. p. 3.

We must be careful to point out that various researches have not seen loneliness as the result of being deprived of social relationships in general, but of meaningful social relationships in particular. Townsend points this out in his article "The Place of Older People in Different Societies." "There seems to be comparatively little evidence of a steady atrophy in social relationships." ¹

Indeed, as Townsend suggests elsewhere, there are few aged people who are really cut off from all social relationships. In his Bethnal Green survey in 1957, he found that three-quarters of the people questioned saw at least one helpful relative every day. This observation is reinforced by Richardson's study. "Our findings reinforce the well-known view that the majority of older people with married children prefer to live independently. That this does not mean isolation is shown by the simple fact that 72% of all the married couples with children had at least one child either living with them or within an hour's travelling time." ²

The/-

1. op. cit. p. 36.

2. op. cit. p. 60.

The deprivation of human contact is expressed in the converse of Dr. Richardson's observation: "the opportunity for intimate contact with chosen members of their kin was the chief preventive of loneliness." ¹ It is the deprivation of intimate human contact that seems to lay bare the desolating power of loneliness. "The loss of old friends is especially traumatic to the very old and to the childless." ² Many old people feel a growing loneliness in the evenings, which is the time for reverie. Without an intimate human relationship with which to share memories, feelings of bleakness and despondency descend, and loneliness becomes an acute and painful experience.

Loneliness has been defined by Townsend "as an unwelcome feeling of lack or loss of companionship." ³ If old people are deprived of the company of a close relative, usually a husband or wife or child, they will complain of loneliness.

Where/—

1. ibid. p. 69.
2. ibid. p. 69.
3. The Family Life of Old People.
 op. cit. p. 188.

Where there has been a lack of close personal intimacy in the earlier life of the old person, then the loneliness is less severe. Richardson's figures indicate that 25% of single old men felt lonely compared with 52% of those who had been married.

The same view is held by Townsend and Tunstall. "Loneliness is related much more to loss than to enduring isolation. There is evidence not only that the recently widowed are much more likely to be extremely lonely than those widowed for many years, but that those who have become separated or detached in other ways, feel lonely." ¹

It is important at this point, to emphasize again the distinction between social isolation and loneliness in old age. People who are unmarried and had led an isolated life, tend not to complain about loneliness. The lonely people are those who are deprived of someone they love. They often feel lonely despite living with other people. The fact that they had company made little difference to their feelings of loneliness.

The/-

1. "Old People in Three Industrial Societies"
op. cit. p. 276. also cf. Old and Alone.
Jeremy Tunstall. Routledge and Kegan Paul.
1966.

The deprivation of intimate and meaningful human contact, then, comes to human beings at a time when they are least able to make new relationships. When they have not developed attitudes of forming a new companionship, their longing for it will be in itself the loneliness.

C. Inner Deprivations.

It will be important to gain insight into those inner deprivations of old age, which cannot be measured.

When old age comes, the breaking down of family ties, the physical weakening, will force the person into the discovery that he has lost his independence. He will also be deprived of his self-respect, when he is all too often forced to beg for help. His own privacy will be invaded by representatives of the social services, and worst of all he will be deprived of his own sense of personal significance.

The consequences of these inner deprivations have been sought by J.M.A. Munnichs in his paper "Loneliness, Isolation and Social Relations in Old Age."

Dr. Munnichs stresses the differences between external and inner isolation. With old age there comes a decrease in somatic and mental abilities which creates a greater vulnerability/

vulnerability. Vulnerability means insecurity -- the giving up of old contacts and the inability to make new ones. This isolation comes from within.

In the Netherlands, where Dr. Munnichs conducted his researches, "rapid industrialization and the fast pace of urbanization have contributed to the impoverishment of the spontaneous as well as the traditional ways of forming relationships." ¹

He found that there was a close link between loneliness and isolation. Social factors only affect isolation. Loneliness and isolation put together have strong ties with the individual personality. There is a link between loneliness and the old person's general dissatisfaction with life, or with his lack of a human directed goal. Isolation is characterized by the lack of personal involvement -- that is, lack of hobbies, few social occupations, impersonal marriage relationships. In loneliness however, there is added, he found, the loss or lack of an individual goal and personal happiness.

Of all those who were externally isolated, he found that 45% of them were lonely. These all expressed lasting dissatisfaction with their life, and their social relations, and Dr. Munnichs believes that mental inactivity, lack of/

1. J.M.A. Munnichs. "Loneliness, Isolation and Social Relations in Old Age". Vita Humana. Vol 7. 1964. pp. 230.

lack of balance or involution may bring about these lasting feelings of dissatisfaction and unhappiness.

Isolation, then, is no more than one of the conditions by which loneliness may be brought about. The other condition he thought, should be looked for in the personal sphere. The results of his work he sums up in one accommodating sentence. "We failed to find any connection between loneliness and social relations, but we did find a significant link with life satisfaction and personal goals." ¹

Whereas, it would be unfortunate if we failed to comment on the difference between personal relationships and social relations, it would be more unfortunate if we missed the significance of the latter part of his statement; we shall require to record that one of the symptoms of loneliness is a sense of meaninglessness and unhappiness, and that this comes from within.

T.N. Rudd reminds us, however, that the loss of significance and meaning in life, comes at the moment of retirement. This is brought about by the change of status at retirement, feelings of social loss where the social ties have been primarily allied to occupation, a loss of income/—

1. *ibid.* p. 236.

income and a loss of social role; "Whether the retired person can do so or not, he is thrown back on his own resources to find his own comforts, interests and satisfactions in a world whose attitude to him is markedly ambivalent, a combination of protective interest and disregard. Those who have so far developed no philosophy of life react badly to a situation of this type." ¹

Dr. Rudd compares the status of the aged in different societies; in Bali for example, the very young and the very old are held in greatest veneration. In China, the line of living rises slowly to its climax in old age, to a position of honoured ancestor. In both, a high value is placed on old age.

In our western civilization, however, the old person has no such sense of significance. Not allowed to work beyond 65, cared for paternalistically by a welfare state, shrugged off as old-fashioned by the young, it is not surprising that they feel deprived of any meaningful place in their society. Dr. Rudd is clear that this loss of significance is felt acutely by old people. ²

Deprivation/—

1. "Human Relationships in Old Age" — Faber and Faber, 1967. p. 122.
2. ibid. pp. 43-44.

Deprivation of status, significance, life satisfaction and personal goals - it is these deprivations that make the personality of the older person most vulnerable to loneliness.

Perhaps it is these inner deprivations that are most likely to bring on the feelings of desolation and despondency. As I.M. Richardson observes: "Bereavement, disability and living alone produce loneliness only in some people, and that others similarly placed do not so react....the definition of vulnerable personalities would help both to predict and prevent....loneliness, - one of the main and most distressing problems of old age." ¹

A Footnote.

One important observation has been made by two of the researchers already mentioned, and that is the fact of pride or self-deception in the replies of old people to questions on loneliness. One investigator quoted by Simone de Beauvoir, ² reported that 92% of the aged said that they were loved and respected by their children; but that only 63% said that children loved and respected their parents as a rule.

Peter Townsend/-

1. op. cit. p. 70.

2. cf. op.cit. p. 249.

Peter Townsend states: "When relatives are present during an interview, there is a danger of getting an answer that is different from the one that would be given by the old person alone." ¹ There are also old people who tell their children they are lonely to encourage them to call as often as possible. "Yet these persons," says Townsend, "recognize they are not lonely in the profound sense of that term." ²

Although Townsend concludes that "relatively few old people feel lonely often," we note that the opposite conclusion can be drawn. As has been noted earlier, few people will admit to feelings of loneliness, and can find great difficulty in communicating in words the inexpressible desolation of loneliness. It may well be that the incidence of loneliness in old people is higher than the researches to date have indicated.

1. op. cit. Old People in Three Industrial Societies, p. 270.
2. ibid.

Part 1. The Deprivations of Families.

(e)

When we come to look at the effect of deprivation within families, it will be clear that what we are looking for are symptoms of group loneliness rather than individual loneliness, - although we shall see from observations of life in a kibbutz, that there are signs of individual loneliness when families merge with others to form a family of families.

Why is the herd instinct so strong that families group together to form communities within the community? Perhaps the clue comes from a kibbutz¹ who said: "Ours is an unstable world, cruel and essentially bad - we bring creatures into the world who are destined to be lonely and unhappy." ¹

Families who find the world cruel and unfriendly, group together for mutual safety and to provide a safeguard against loneliness. So we find problem families grouping together in slum areas or in new housing estates. Barbara Wootton summing up the work of researchers says, "offenders were found to be heavily concentrated in 'deteriorating areas' the incidence being even more marked in the case of juvenile than that in adult crime." "In Croydon as in the U.S.A. the houses of offenders tended to be located in the slums." ²

In/-

1. Quoted by Yonina Talman: "Family and Community in the Kibbutz" - Harvard University Press. 1972. p. 63.

2. Social Science and Social Pathology. George Allen and Unwin. 1959. pp. 64 - 65.

In the same way we find immigrant families concentrated in certain areas of our major cities, negro families concentrated in ghettos in the U.S., middle class suburban~~as~~, upper class "stockbroker belts". Some of these families have been studied, and so we shall look for symptoms of loneliness within their life style.

"The People of Ship Street" by Madeline Kerr, is a study of families living in a Liverpool slum. She set out to study families suffering from different degrees of deprivation, and their effect on their life. She discovered that their first deprivation was "role deprivation", that is "that the individual is prevented from playing certain roles which the culture decrees should be played." ¹ She indicates that their lack of contact with people other than relatives naturally makes their relations both to the individuals and to the social institutions of the surrounding people, "somewhat tenuous". ²

The people of Ship Street were isolated from the rest of the community, not only because of lack of contact, but also because of the fact that the majority of the people in the street were Catholics. Ship Street was looked down upon/..

1. Madeline Kerr. "The People of Ship Street". Routledge and Kegan Paul. 1958. p. 8.

2. *ibid.* p. 29.

upon by its neighbours. People from outside were frightened to go into it at night. Ship Street families only went outside it if they were accompanied by a relative.

Role deprivation had this consequence. "The family.... sticks closely together and the main fear is of isolation. To be without family is terrible, and loneliness greatly dreaded. The fear of loneliness is an important factor in understanding this Group. It is probable that their general lack of education and of opportunities to use their intellects, restrict quite drastically the number of roles individuals can play." ¹ The lack of integration produces fear which is expressed in a dread of isolation. The desire for status is overcome by their fear of loneliness.

Madeline Kerr's findings were that role deprivation caused difficulties in adjusting with other people, caused them to find life dangerous and hostile, made them both anxious and troubled in coping with their very hostile impulses. So they withdrew from contact with the unknown world outside the street.

The reason for this deprivation of role is seen by Madeline Kerr to be the fact that Ship Street is a mother-dominated/-

1. *ibid.* p. 108.

dominated group. "The most salient feature" of the people of the street is "their incredibly strong tie to their mothers." "One of the psychological results of this tie is to be seen in the immaturity of adult relationships." ¹ The fathers of Ship Street exert no influence; they are more often than not unable to find work and therefore be the family's provider. Mother, on the other hand is usually able to find part-time or full-time employment.

So the people of Ship Street, harnessed to domineering mothers, are deprived of the opportunity to become integrated and mature persons. They withdraw from the loneliness of the hostile outside world into the security of a close-knit matriarchal society. The end product of these two deprivations is that because of their immaturity and inability to play adequate roles, their isolation within the confines of the family group ^{is} reinforced. The loneliness of the group and the loneliness of the individual are brought about by the fear of loneliness.

The same deprivations are to be found in the study by Herbert J. Gans.² Dr. Gans, commenting on The Moynihan Report of 1957, speaks of the breakdown of Negro social structure/-

1. *ibid.* p. 166.
2. Problems of Modern Society - ed. Peter Worsley - Pelican Books 1972. pp.261.ff.

structure in the United States and the deterioration of the negro family, and in particular its instability, its proclivity for producing illegitimate children and its matriachal structure.

"Many households in which a man is present are nevertheless headed by women." ¹ In a quarter of the families where a husband is present, he is not the principal wage earner. "The Negro woman can either obtain employment or welfare payments to support her children, while the Negro man, saddled with unstable jobs, frequent unemployment, and short-term unemployment insurance, cannot provide the economic support that is a principal male function in American society. As a result the woman becomes the head of the family, and the man a marginal appendage, who deserts or is rejected by his wife when he can no longer contribute to the family upkeep." ²

With divorce impossible, the father will leave, and the mother will live with a succession of men. This has a detrimental effect on the children who, operating from/-

1. Herbert J. Gans. "The Negro Family. Problems of Modern Society" - ed. Peter Worsley. Pelican Books. 1972. p. 262.

2. ibid. p. 263.

from within the Negro ghetto became public and visible social problems. Again children are deprived of a two-parent family.

The Moynihan Report states that "the policy of the United States is to bring the Negro American to full and equal sharing in the responsibilities and rewards of citizenship."¹ It is obvious from Dr. Gans' article that the negro's basic problem is "cultural deprivation or ego inadequacy."² They have no role to play. If they cannot find jobs when they leave school, there will be no reason for them going to school.

Negro deprivation -- of culture, self-respect, of role, of two-parent family, these result in a retreat from an unfriendly and hostile world. And in fear of loneliness, they cling together, in lonely isolation.

Yonina Talman's study of life in a Kibbutz gives a good deal of insight into the underlying psychological motivations for choosing life in a kibbutz. While it is/

1. ibid. p. 264.

2. ibid. p. 265.

is clear that political circumstances make it necessary for Israel to reach a high state of self-supporting productivity in a limited period of time, and while it is clear that national insecurity is the dominant fear of those Israelis who are surrounded on three sides by a hostile Arab world, it is also true that the kibbutz has been created out of the fear of loneliness. To the Jew, the world has always been hostile, and their destiny has always been a lonely one.

But says Dr. Talman: "The fear of loneliness and isolation is a recurring theme and it is one of the main reasons given for the high value attached to kinship. A large family is a safeguard against loneliness. It keeps parents from getting old before their time. The parents will not remain alone, their children will always be around them".¹

Such communal living enables the parents to be free of the main responsibility of disciplining their children, and to concentrate on being easy and loving parents.

Yet here are families deprived of freedom. It is interesting to note that while first generation kibbutzims were content to remain in their original kibbutzes, second generation/-

1. op. cit. p. 59.

generation kibbutzins seek to leave the "security" of the family. If the constant fear of loneliness is the underlying theme of life in the kibbutz, the keeping together of the family through three and four generations, then there is an increasing tendency for many to seek to rid themselves of collective loneliness, by weaning themselves from their kibbutz family.

Indeed the kibbutz family is not a two-parent family but a multiple-parent family, and this appears to be another deprivation. Family life in the kibbutz is characterized by ~~fear~~. Despite the main function of the parents "which is to minister to their children's need for security and love," the writer has seen files of kibbutz children who are suffering from feelings of insecurity." ¹ Although there has been no objective study made so far of the kibbutz, it appears that it contains families who are lonely and who stay together as a safeguard against a greater loneliness.

I conclude this section on the Deprivation of Families by recording the results of the studies of Wilmott and Young on family life in three 'normal' communities/-

1. ibid. p. 24.

communities.

The first was Bethnal Green. They discovered that Bethnal Green was in fact a village in the middle of London. Established residents claimed to know everyone. They could do so because most people were connected by kinship ties to a network of other families, and through them to a host of friends and acquaintances. Ties of blood and marriage were local ties. When they got married, couples did not usually move more than a few steps to set up a new home. They remained close to their parents, close to their brothers and sisters, and close to the street markets near which they had been born and bred. "Bethnal Green is not so much a crowd of individuals - restless, lonely, rootless - as an orderly community based on family and neighbourhood groupings." It is "peopled almost exclusively by manual workers and their families. In other words it is 'working class'." ¹

Wilmott and Young examined at the same time, the neighbouring Council House Estate of Greenleigh. There they found people cut off from relatives, suspicious of their neighbours, lonely - completely different from the/-

1. Michael Young and Peter Wilmott.
"Family and Class in a London Suburb"
Routledge and Kegan Paul. 1960.
Introduction.

the warmth and friendliness of Bethnal Green.

They then examined Woodford, a London Suburb with a high proportion of middle class people. They discovered that the families there were more loosely connected. But where in Bethnal Green, kinship was all-important, in Woodford friendship came first. Old people were no less secure than in Bethnal Green. People made friends with each other, because as Wilmott and Young suggest, "middle class families have a skill for making friends".¹ Working class families living in Woodford accept middle class views and set out to become middle class themselves. As in Bethnal Green, they found a community with none of the problems of restlessness, loneliness or rootlessness.

Were then the families of Greenleigh deprived? Wilmott and Young indicate that their problems were problems of migration. They quote the words of Hazlitt "with change of place, we change our ideas; nay our opinions and feelings."² Deprived of kinship in a new estate, families make new ties and new relationships. When friendship is substituted for kinship/-

1. ibid. p. 128.

2. op. cit. p. 185.

kinship, the result is the same - the end of loneliness,
rootlessness and restlessness.

PART II. Other areas of Deprivation.

(f)

Under this general heading, where we are considering man's deprivation of his basic need to be associated with another in a meaningful way, we shall look at these areas of human experience where some form of stigma deprives him of the opportunity to relate to another. Where there is ~~some~~ form of social stigma, will the person experience feelings of isolation, melancholia and loneliness?

Erving Goffman, in his article "Stigma and Social Identity" defines stigma thus: Whatever makes a person "different from others in the category of persons available for him to be, and of a less desirable kind," is a stigma. "He is thus reduced in our minds from a whole and usual person to a tainted, discounted one." ¹ A stigma is an attribute that is deeply discrediting, and therefore sets a man apart from his fellow men. He will feel alienated from other people; he will feel that other people do not accept him. So with the stigmatized there will be isolation, self-derogation, self-hate and loneliness because he feels deprived of the possibility of normal inter-personal relationships.

Goffman/..

1. Problems of Modern Society.
op. cit. p. 382.

Goffman indicates that there are three types of stigma. There is first of all, what he calls "abominates of the body" ¹ -- and these would include physical deformities -- that is those deformities which make him seem to be different from others. The second stigma is "blemishes of character" ² and in this category Goffman includes such things as weak-will and dishonesty, mental disorder, imprisonment, suicidal attempts and radical political behaviour. This stigma is the stigma of behaviour which also make a man seem to be different from his fellows. The third stigma is the "tribal stigma of race, nation and religion." ³

We shall now look at examples from these three types of stigma, to see whether the symptoms of loneliness can be discerned amongst those who are deprived of the opportunity to relate to another in a meaningful way.

(a) The Deaf and the Blind. /--

1. ibid. p. 384.
2. ibid.
3. ibid.

(a) The Deaf and the Blind.

The deaf and the blind, because of the absence of the ability to hear and to see, are not only suffering from sensory deprivation, but are stigmatized by being reduced in our minds from being whole and normal people.

Dr. John Denmark, a consultant psychiatrist who heads a Department of Psychiatry for the deaf at Whittingham Hospital in Lancashire, has written extensively about the problems of deaf people.

Many deprivations come to the deaf. There is the deprivation of communication. "The problem of the child who is born profoundly deaf is that he cannot acquire language properly. The deaf child has little language and cannot express himself" ¹ They are educationally and intellectually deprived. Dr. Denmark indicates too, the problems of deaf adolescents who are "linguistically retarded, socially and emotionally immature -- and are denied many types of employment." ²

The/

1. John Denmark. "The Education of Deaf Children" - in Hearing. The Journal of the Royal National Institute for the Deaf. September 1973. p. 3.
2. British Journal of Psychiatry. Vol. 120 No. 557. April 1972. p. 425.

The effects of deprivation of hearing, however, go even deeper. Dr. Denmark states that "many of our patients, especially those admitted from other hospitals, but also from the community, have suffered varying degrees of isolation." Writing in the Proceedings of the Royal Society of Medicine, Vol. 62, September, 1969, he indicates that progressive deafness in middle or later age often results in a withdrawal from society and increasing isolation. Nevertheless such reactions are not limited to the middle-aged and severe depression occurs in progressive deafness.

In a personal letter, Dr. Denmark confirms his views. "I would confirm that both those who suffer from pre-lingual deafness, i.e. deafness from birth or early age, and those who suffer from post lingual deafness also, are often extremely isolated." ¹

Where parents cannot communicate with their deaf children there is emotional deprivation, and it is not surprising that half of his deaf patients who were admitted to his psychiatric unit were found to be suffering from schizophrenia; and the findings of Laing, Sullivan and Horney, confirm the loneliness of the schizophrenic.

The/-

1. Personal Letter of date 13.10. 73.

The high degree of loneliness amongst deaf people is confirmed by a chaplain to the deaf, the Rev. George C. Firth. They have "a sense of social isolation and the acquisition of a hard shell of indifference to all the knocks and bruises of a deaf person's life." ¹ He confirms the profound emotional shocks if deafness descends suddenly. Deaf people of all kinds are inclined to suffer in silence and alone. He speaks of "deafness as a solitary business." ² and of "the growth of solitariness." ³ The effect of the stigma of deafness is pin-pointed when he instances the case of a deaf man who had had no conversation for fourteen years, and who was regarded by his fellow human beings as a piece of furniture.

Mr. Firth underlines the progressive stages of deafness and of the last stage he states: "he begins to withdraw himself from society. He drops acquaintances, and his friends see him less often. He takes to solitary pursuits and becomes a complete recluse." ⁴

It/-

1. George C. Firth. The Plate Glass Prison
Royal National Institute for the Deaf.
1936. p. 42.
2. op. cit. p. 140.
3. op. cit. p. 154.
4. ibid. p. 146.

It is clear that the deaf themselves, seldom see themselves as belonging to a community. They are socially deprived, educationally and intellectually starved and aesthetically impoverished. The stigma of deafness makes the onset of loneliness.

The Stigma of blindness. Similar deprivations can be seen amongst the blind. There is the deprivation of communication, of personal independence and social adequacy; the blind tend to be rejected and pitied by society and by their own family who are sighted.

Thomas J. Carroll writes of the loss of light security. "Lights out for the child means lonesomeness....cut off from mother and father." ¹ There is, he says, the loneliness of visual silence. "The irreversible nature of permanent blindness may make feelings of loneliness particularly strong." ²

He indicates two effects of blindness - a loss of self, and a loss of relationships with other people. Add to that the loss of the background to human sounds, and these, he states, make for constant loneliness." ³ It is clear that the stigma of blindness cuts the person off from people, and/-

1. Thomas J. Carroll. "Blindness"
Little, Brown and Co. (Canada)
Ltd., 1961. p. 34.

2. *Ibid.* p. 35.

3. *ibid.* p. 287.

and from the possibility of good inter-personal relationships with the normal person. There is the same retreat from the world into the self, the same rejection due to their stigma, the same feeling of not belonging, the same feelings of loneliness.

As Carroll indicates: "Blindness cuts one off from the world of things and deafness from the world of people." ¹ Isolation is the same for both. Likewise, he states that the public has awe and pity for the blind, and impatience for the deaf. The feeling of stigma is the same for both. Whether the silence is visual or aural, the feelings of loneliness are the same for both.

(b) The Suicidal, the Mentally Disturbed and the Homeless.

The second group of stigmas indicated by Goffman include the suicidal and the mentally disturbed, who tend to be rejected by the members of a "normal" society and who are therefore deprived of the opportunity to relate to another in a meaningful way. We shall look to see whether "blemishes of character" are amongst the causes of loneliness. (We record that we have already seen the effects of the stigma on the deprived family).

Although/—

1. ibid. p. 285.

Although it is now no longer true, that, because suicide or attempted suicide is a criminal act and there is no public stigma attached to it, the stigma of the suicidal act is still in the minds and attitudes of those who live with or who treat the suicidal person. And more certainly, the feeling of being stigmatized is present in the mind of all who have attempted to commit suicide.

As early as 1897 Emile Durkheim noted the suicidal effects of economic deprivation, and recorded that when there was a financial crisis in Vienna in the years 1873 and 1874, the number of suicides rose by 51%. The stigma of prospective bankruptcy was a spur to suicide.¹ Durkheim indicated that the volume of suicide reflected something basic in the characteristics of society which was independent of the individual victims.

More recent research reveals the extent to which the suicidal feels rejected by the members of society who surround him. Jack P. Gibbs notes that there is a direct correlation between suicide and status. Moreover/

1. Suicide -- A Study in Sociology. Translated by J. Spauldings and G. Simpson. Free Press, Glencoe, Illinois. 1952. p. 241.

Moreover "the suicide rate of a population varies directly with its status" ¹ - that is, its achievements, possessions, authority and power. Where there is loss of status, there is present the feeling of stigma.

A.L. Porterfield, writing in the American Sociological Review, claims that rifts in social relations are factors in suicides.² There are two main types - first, the loss of economic position, and second, the loss of marital position. Whereas, it may be rash to explain suicide so sweepingly, at least it does indicate that extreme sensitivity to status is linked to the incidence of suicide. Indeed, claims Dr. Gibbs, "extremely high suicide rates prevail in occupations at the extreme - those with either very high income and prestige or very low income and prestige." ³

At a more personal level, Jack D. Douglas, writing on "The Social Meaning of Suicide" notes the attempted suicides' "common inability to communicate some meaning of the act to others;" ⁴ and in my experience, many people/-

1. "Suicide" Contemporary Social Problems. ed. R.K. Merton and R.A. Nisbet. 2nd Edition 1966. Harcourt, Brace and World Inc. p. 315.
2. of. American Sociological Review. Vol.17. June, 1952. pp. 341-9.
3. op. cit. p. 303.
4. Contemporary Social Problems. op.cit. p. 514.

people who have attempted suicide have deep feelings of guilt because they feel their act is a sin against God, and a breaking of the law. They attach their own stigma to the act.

In addition there are two main types of deprivation associated with suicide - the deprivation which is socio-economic (already described above) - and the deprivation which is social and of the kind already recorded in the works of John Bowlby.

The deprivation of prolonged isolation in childhood has a profound psychological effect on the character formation of the individual, and causes many of the "blemishes" that appear later. In a study made by McCulloch and Philip they state: "Many of our patients have suffered from early deprivation of one form or another, and the evidence suggests that this produces aberrations of personality in later life."¹

At all ages and among all social groupings, the common factor in suicidal behaviour is the breakdown in human relationships. In McCulloch and Philips Edinburgh/-

1. "Suicidal Behaviour": J. Wallace McCulloch and Alastair E. Philip. Pergamon Press, 1972. p. 102.

Edinburgh study, they found that amongst their attempted suicides, half of the group who had been brought up in broken homes had attempted suicide following a recent disruption of a close inter-personal relationship. Their findings are that "actual or threatened disruption of close relationships due to conflict appears to be strongly associated with acts of attempted suicide." ¹ Amongst teenagers attempting suicide, chronic social isolation is the most striking feature. The critical difference between children who "failed" in their attempts and those who "succeeded" was "that the former had a close relationship with someone." ² It appears that in suicide, the individual has either withdrawn from a close personal relationship or has been unable to establish one.

What is clear from researches is that the suicidal moves from a position of social disorganization to one of isolation. Batchelor and Napier writing in 1953 found that more than half of a group of persons aged between 40 and 60 years, gave loneliness as the precipitating factor for attempting suicide. That which bridges/-

1. ibid. p. 18.

2. ibid. p. 25.

bridges the gap between isolation and the suicide attempt is loneliness. ¹

McCulloch and Phillip regard the relationship between suicidal behaviour and loneliness in two distinct ways:

(i) "There are many people who become lonely and would rather have company, the absence of which is of such concern that a process develops which culminates in a suicidal attempt." ¹

(ii) There is another group, however, who because of psychological illness or socio-economic failure, desire privacy. Among this latter group this privacy may even be sought in a context of social anonymity...men and women tend to drift into rooming houses for these reasons....²There is a tendency for suicide to accompany this downward drift because men who have experienced this drop in social status see it as a way out of their predicament." ²

It/-

1. op. cit. pp. 24-25.

2. ibid. p. 25.

It would seem from these researches that isolation which leads to loneliness is the most powerful of the factors that precipitates suicide. The isolation may be the result of alienation in the adolescent/parent relationship, or the result of failure to establish a meaningful relationship to take its place. Researchers note that married people, except those married very recently, are less prone to suicide than those who are widowed, single or divorced.

It must therefore be concluded that there is a significant relationship between suicide and loneliness which has also been widely reported as a motive for all suicidal behaviour, whether fatal or not, and this relationship appears to hold good amongst all the age groupings.

Perhaps the confirmation of this relationship between suicide and loneliness comes in McCulloch and Philip's observation that "where there is actual isolation or feelings of it, the call for help is...difficult to make."¹ We already know that one of the symptoms of real loneliness is its incommunicability. Perhaps one of the antidotes to loneliness will be as for the suicidal,/-

1. ibid. p. 26.

suicidal, - many, varied, and easily attainable lines of communication for all those who are in a state of isolation.

Briefly, now we can confirm the isolation of those suffering from mental disorders. That society attaches to them the stigma of the asylum or the mental hospital, is common knowledge. That the mental patient is aware of the stigma attached to him, is clear from his behaviour and attitudes.

Erving Goffman, writing about "The Road to the Mental Hospital" uses the phrase "the alienative coalition"¹ to describe the patient's feelings of betrayal when the patient's feelings of betrayal when the psychiatrist and the next-of-kin discuss with each other his history and prospects. He feels he has been deserted by society and turned out of relationships by those closest to him.

While in the mental hospital, they become doubly aware of the stigma of mental disorder. In the words of/-

1. Problems of Modern Society.
op. cit. p. 461.

of John A. Clausen, "The dominant pattern of dealing with mental illness... is one of isolation and denial. That is, we tend to wall off the mentally ill both figuratively and literally, from the rest of the community, and then, to all intent, we deny that they exist." ¹ He receives few visits from his family or other friends from the community. The patient's own inability to realise that he is sick, has set apart mental patients, not as ill persons, but as insane, crazy and alienated.

The stigma of mental illness remains with him when he returns home after treatment, and merely leads to further instances of deviant behaviour. An inquiry into the childhood and adolescent social activities by M.L. Cohn and J.A. Clausen suggests that "only about a third of the schizophrenics were isolates from their peers early in adolescence. Moreover these individuals appeared to have been withdrawn personalities rather than casualties of isolating experiences in childhood." ²

This/—

1. Contemporary Social Problems. 2nd Edition. ed. R.K. Merton and R.A. Nisbet, Harcourt, Brace and World Inc. 1966. op. cit. p. 52.
2. Contemporary Social Problems. ibid. p. 67.

This observation verifies the theory of R.D. Laing that the schizophrenic is the victim of man's inhumanity to man. So the mental patient, because of the stigma attached to him by society retreats into further isolation and incommunicable loneliness.

The same pattern is to be seen amongst the homeless. Margaret Mary Wood in her book "Paths of loneliness" describes the hobo - the member of the 'Skid Row' fraternity. "He belongs to no one and no one belongs to him. He is an isolated social atom set adrift by the dissolution of the ties which bound him to the family in which he was born." ¹

The picture of the skid-rower is one of loneliness and deprivation. He, his "blemishes of character" and the community itself have placed on him a name and a stigma.

According to S.E. Wallace, who has studied these homeless men, "Skid row seems to be composed largely of discontented individuals who live in semi-isolation, who have few, if any close friends and who survive by being suspicious of everybody." ²

The/-

1. "Paths of loneliness" Margaret Mary Wood. Columbia University Press. 1953. p. 24.
2. "Skid Row as a way of Life". S.E. Wallace, Bedminster Press. 1965. p. 156.

The vast majority of Skid Rowers according to Wallace have never married. The remainder are either separated or divorced. If they work, the kind of employment available to them, isolates them from the rest of the community, for it offers him no advancement, no security, and no social integration. He is isolated from the political life of the community, for as Bronnwen Rees has stated "He has no fixed abode".

According to Wallace, "skid rowers" have banded together in their common isolation. They relate well to each other. In their sub-culture there is toleration, acceptance and mutual sharing. Perhaps in the homeless person there is both outer camaraderie and inner isolation, alienation from normal society and suspicious socialization into a sub-culture.

The clue to their loneliness seen clearly by Margaret Wood, is that although the majority of skid rowers are not addictive drinkers, the constant consumption of drink is acknowledged to be one of the main if temporary alleviants of anxiety.

So the stigma of character blemishes produces loneliness in the suicidal, the mental patient, and the homeless. The same pattern is to be discerned amongst the alcoholic and the drug addict. Labelled with the stigma/-

stigma of their addiction and behaviour, it has also been observed that in almost all the addict families (97%) there was a disturbed relationship between the parents, as evidenced by separation, divorce, open hostility, or lack of warmth and mutual interest. In the disturbed relationships, their mother became the dominant parent figure. "One theme was almost invariably the same - the absence of a warm relationship with a father figure with whom the boy could identify." ¹

Deprivation - isolation - loneliness - deviance of one kind or another, this is the pattern that follows the stigma of "blemishes of character." The significant treatment for all these is in associations among fellow deviants where there is the possibility for the re-establishing of meaningful relationships.

(c) The tribal stigma of race, nations and religion.

The feelings of being tainted or discounted, to use Goffman's phrase to describe the stigmatized, are to/-

1. John A. Clauson. "Drug Addiction" in Contemporary Social Problems. op. cit. p. 221.

to be found in the sphere of race, nation and religion. We shall also find them in the sphere of class, status or wherever inequalities exist in a society.

According to Peter Worsley the stigma of racial inferiority exists whenever a group of people who are physically distinct:

- (i) hold rigid beliefs about their social superiority to another group.
- (ii) regularly behave towards them in a way which denies them equal access to such resources as jobs, houses, transport, and social facilities.
- (iii) who thereby maintain an unequal distribution of power in the society.

The effects of such imposed stigmata are many and varied. There is humiliation, the loss of opportunity to form inter-personal relations outside the stigmatized group, the unequal distribution of power, the loss of status.

The stigmatized react to racialism in different ways./-

1. Problems of Modern Society.
op. cit. p. 470.

ways. One response is militancy exemplified by Malcolm X. "We don't believe Afro-Americans should be victims any longer - We believe we should let the world know, the Ku Klux Klan know, that bloodshed is a two-way street, that dying is a two-way street, that killing is a two-way street....." ¹

Others react to racialism by retreating into the special forms of religion which allow them to compensate for their deprivations in other spheres. And we shall see the effect of this below.

Others again, tend to react by developing a separatist cultural nationalism - a group within a society within which they can find acceptance and self-respect.

The stigma induced by racialism does produce the ghetto situation and the siege mentality. For example, Eric Butterworth's study of Muslims in Britain, revealed that in West Yorkshire the Indians and Pakistanis who were a largely male group at the time of the study, lived most of their lives within the confines of the group. /-

1. The Speeches of Malcolm X at Harvard, ed. Archie Epps Morrow, Apollo edition, 1968. p. 175.

group. Despite the existence of racial discrimination, the group was insulated and protected from it. Even at work they were isolated from the larger community because most of them worked night shift in the mills, and the night shift was largely staffed by the Indians and Pakistanis. Because the Muslims wished to preserve their religious and cultural identity, their relationships with outsiders was limited so far as the all-male group was concerned. When their wives and children joined them, the Islami practice of "purdah" protected them from all males outside their family circle. Butterworth's conclusion was that "the greater the concentration in the ghetto situation, the more the need for a siege mentality will develop." ¹

The effect of racial stigma has also been noted by Clifford Hill in his study of West Indians living in Britain. He found that the great majority of West Indians in Britain were experiencing ethnic and status deprivation. This, he believes, is the most significant factor in the whole field of race relations in this country. "Deprivation has the effects of driving together in social solidarity members of the pariah group." ²

What/-

1. Sociological Year Book of Religion in Britain, Vol. 11. 1969. S.C.M. Press, Ltd., p. 154.
2. "Some aspects of Race and Religion in Britain" - Sociological Year Book of Religion in Britain. Vol. 11. 1970 S.C.M. Press Ltd., P. 42.

What are the effects of this stigma beyond providing social solidarity? Clifford Hill traces the development of a form of apartheid religion, and many West Indians have adopted the exclusive religious beliefs of the Pentecostals. He noted too the separation of the children of the immigrants from their peer groups for religious purposes. And so a second generation is alienated from the wider society. "The immigrant's sense of alienation from wider society, plus his need for the consolation and support of religion in a situation of stress, provide a strong motivation for him to ally himself with others who share his experience and who have found the consolation they require in a sect organisation." ¹

Unfortunately, however, only a small percentage of the immigrant West Indian population are regular in church attendance. Whereas in the British Caribbean 89% of the total population attend regularly, in the Greater London area only 4% of the immigrants are regular attenders. Their rejection of their beliefs or of their traditional religious affiliations is "a symbol of their disillusionment with, and dissociation from, the society and its culture which has rejected them." ²

This/-

1. *ibid.* p. 41.

2. *op. cit.* p. 38.

This is the 'culture shock' the immigrant receives on coming to Britain. The majority of them come from the rural areas where the group feeling is strong. This is an experience of radical change "from the extended family and kinship system of a simple society to the loneliness of individual living." ¹ Without the consolation of a religious fellowship, and the absence of a supportive society, "the West Indian experiences all the anomie of living in a modern, complex, urban, industrial society multiplied a thousandfold by the effects of a sudden and radical culture change." ²

Three other examples of the effect of the "tribal stigma of race, nation and religion" are worth noting. The first is to be seen in a study of the sects by Jackson and Jobling. Sects, they say, are always negatively orientated, that is, hostile to the world. They always flourish in urban conditions, and answer the need of those who are living anonymous and isolated in a big city.

Restless/-

1. ibid.

2. ibid.

Restless and lonely, they seek fellowship which in the view of John Jackson and Ray Jobling are "defensive postures to attack".¹

This view is corroborated by T. Rennie Warburton in his study of The Faith Mission². Revival in Scotland through Faith Mission in 1886 was successful because of the prevailing conditions of social disorganization and relative deprivation which people were experiencing in their efforts to adapt themselves to the new exigencies of urban industrial life at that time. The Faith Mission was successful at that time because it was a separatist movement -- that is, it was independent of all other organized religious bodies. It encouraged its members to withdraw from the worldiness of the wider secular society, and to join the exclusive elite of the evangelically converted. The mission at that time was concerned to maintain some social distance. Warburton traces the history of the Faith Mission to the present time, and noted its growing policy to seek accommodation in the wider religious community. Feelings of isolation and alienation led it away from its separatist position towards a wider and accepting fellowship. There existed for/-

1. Sociological Year Book of Religion in Britain, Vol. 1. 1968. S.C.M. Press Ltd., p. 101.
2. cf. Sociological Year Book of Religion in Britain, Vol. 11. 1969. S.C.M. Press Ltd., p. 75. ff).

for them the stigma of the sect.

The second example of tribal stigma is of the severe and harrowing experience of the Austrian Jew, Viktor Frankl in Auschwitz. Dr. Viktor E. Frankl, in his book, "Man's Search for Meaning" reveals the grim consequences of being a Jew in a Nazi concentration camp. Deprived not only of freedom, dignity and all possessions, but also of his status as a human being, the feeling of stigma was acute. They were treated cruelly and disparagingly by the guards, forced to do the most menial of tasks, to live in the most degrading conditions, and to eat food that was barely fit for human consumption. Dr. Frankl records with the insight of a trained psychiatrist, the feelings of loneliness that belonged to his experience. There was the feeling of shock at the totality of his deprivation - "our naked existence" he called it, "the feelings of hopelessness out of which were born the thoughts of suicide." ¹ Then there was the "apathy, the blunting of the emotions, the feeling that one could not care any more." ² He experienced the mechanism of self defence,/-

1. Man's Search for Meaning. Hodder and Stoughton., rev. ed. 1964. p. 13.

2. ibid. p. 21.

defence, that is the retreat into dreams and illusions, the loss of faith in the future.

Race, nation and religion all combined to place on him and the other Jews in Auschwitz the most terrible stigma of all - the total denial of his humanity. That Dr. Frankl survived this experience, is indicative of the success of his search for the meaning of life, and we shall be looking at this in the third section of this thesis.

The third example of "tribal stigma" is in Professor Vilhelm Aubert's study of the rural poor in Lappland. Professor Aubert sees in the problems of rural poverty and community isolation in rural Norway, a deeper isolation than that caused by geographical remoteness. The income of the Lapps was half the national average; there was an extreme scarcity of natural resources; they were deprived of steady employment, education; they were isolated by the barriers of language and culture. Above all, there existed the stigma of inferiority, of being treated patronisingly by the Norwegian government and people. Here was a lonely and isolated community in which were found the concomitants of mental illness, alcoholism, apathy and indifference. They too experienced the feelings/-

feelings of being tainted and discounted.¹

(d) The stigma of class and status.

In deciding to add to Goffman's definition of tribal stigma of race, nation and religion, the stigma of class and status, I have been conscious of the term "relative deprivation", and the view that while deprivation may arouse many to agitate against the inequalities of class and status, it drives others towards alienation and feelings of loneliness.

The term "relative deprivation" has been defined thus: "If A does not have something but wants it, compares himself with B who does have it, then A is relatively deprived." ²

Professor Runciman emphasises that relative deprivation should always be understood to mean a sense or a feeling of deprivation. There is, he says, a relation between the inequalities in a society and the feelings of acquiescence and resentment to which they give rise. People who expect more than they can achieve will be discontented and feel separate from others in the community/

1. The Concept of Poverty, ed. Peter Townsend, Heinemann. London. 1970. pp. 236 ff.
2. Relative Deprivation and Social Justice, W.G. Runciman. Routledge and Kegan Paul. 1966. p. 10.

community. Those who expect no more than they can achieve will be less discontented and therefore grateful for what they can hold on to.

The indications are, says Professor Runciman, that there is relative group deprivation, as well as deprivation felt by the individual. The individual has a comparative reference group, "the membership of whose unequal position engenders a sense of relative deprivation."¹ One result of such relative deprivation is anomie, that feeling of isolation and loss that results from the dislocation of a stable social context. While there is the danger of confusion and violence, and "the stirring up of discontent by revolutionaries and agitators,"² no less destructive are the feelings of apathy and discontentment when individuals or groups are relatively deprived, and the feelings that accompany stigma in a group where feelings of inferiority are present and emphasized by the inequalities of class and status.

The effects of relative deprivation are seen in the two tier educational system presently operating in this country. Dennis Marsden, writing in the symposium on "Class" makes it clear that the function of boarding schools/-

1. ibid. p. 15.

2. ibid. p. 24.

schools is to create and maintain a class elite. His view is that money can still bring parents better educational opportunities for their children; "it buys freedom from the rat-race, and upper.class exclusiveness." ¹

Mr. Marsden records that in grammar schools where fees were paid, "working class parents won't often come to open evenings. The atmosphere is alien....." ² The stigma of class and status alienates those who feel deprived from those who do not.

The effects of relative deprivation were seen much earlier by Karl Marx, who saw that as a direct result of the capitalist economic system, "man is alienated from other men." ³ He describes man as an isolated nomad, withdrawn into himself, motivated only by self-interest. Alienation occurs at the point where man is forced to sell his labour, and because each is infected by his egoism, "each man is alienated from others." ⁴ Because/...

1. "Class". ed. Richard Mabey - Anthony Blond Ltd. 1967. p. 42.
2. *ibid.* p. 49.
3. Karl Marx Early Writings. ed. and trans. T.B. Bottomore. London. C.A. Watts. 1963 p. 129.
4. *ibid.* p. 129.

Because of his separation from others in the capitalist class system, man is dehumanized by his feelings of inferiority, and must either fight his way out of his deprived status, or accept passively his position and retreat into isolation.

Charles Y. Glock and R. Stark, writing on the Origin and Evolution of Religious Groups, state that "social deprivation.....arises out of the differential distribution of highly regarded attributes....In our society, for example, we regard youth more highly than old age, greater rewards tend to go to men rather than to women, and the 'gifted' person is given privileges denied the mediocre." ¹

Stigma is then attached to those whose value is relatively less than others. Status is lower for the black than for the white, for the Catholic than for the Protestant, for the old than for the youthful.

Those who have social distinctiveness are preferred to those/-

1. Sociological Perspectives, ed. Kenneth Thomson and Jeremy Tunstall. Penguin Books, 1971. p. 396.

to those who have none. Glock and Stark suggest that "designations of social class tend to be made on economic criteria." ¹ Prestige and status are placed in a higher class and stratum than those who are socially deprived.

However the basic concern of those who are socially deprived is to accommodate themselves in groups that have a wider acceptance. Indeed deprivation provides a central factor in the formation of the denominations of the church, and of secular groups.

Where these fail to act as an antidote to the stigma of class and status, those who are deprived remain alienated, separate and alone, without acceptance, and left in isolation with the inferiority of the stigmatized.

1. *ibid.* p. 396.

SECTION 11 THE SOCIOLOGY OF LONELINESS.

Part 2. Loneliness and the Environment.

The problem of loneliness is most marked when men and women come together in large communities. Today, 2 out of every 10 of the world's population live in cities of 20,000 or more. It is estimated that by 2,000 A.D. half the world's population will live in cities of that size, and by 2,050 A.D., 9 out of every 10.

It is clear therefore that the problems of city living will intensify in complexity. As people continue to pile up in cities in the already heavily urbanized areas, pressures and tensions will create new problems.

In Britain, one of the most heavily urbanized of countries, between 40% and 50% of the population do not belong to any association. The typical pattern of urban living is one of non-involvement or of exclusion. Most migrants go to the city, observes Peter Worsley to swell the ranks of the excluded. "They may choose or even be forced to live in relatively segregated communities, in the extreme in ghettos....." ¹

It/-

1. op. cit. p. 132.

It appears, as we shall see from most of the researches, that anonymity and isolation are inevitable factors of urbanism as a way of life. For example, as city streets become more and more unsafe, many people are driven indoors, and therefore cut off from the street's social life.

Professor Vilhelm Aubert indicates that isolation in a community is caused by barriers of communication. "Deviance", he writes for example, "implies a breakdown of normative communication and often leads to loneliness."¹ He says that we cannot assume that man is a gregarious animal, and insists that many people crave more isolation, loneliness and privacy.

He claims that there are many connecting lines between isolation and deviance. Indeed, anyone "living on the periphery (of human settlements) becomes increasingly perceived as deviant."² Criminals, alcoholics, prostitutes, the poor and the aged, may seek isolation from the community within the anonymity of urban life. Anyone coming/-

1. The Hidden Society. Bedminster Press.
1965. p. 13.

2. ibid. p. 18.

coming to live in the city, and who does not conform immediately to the accepted urban pattern, may find himself labelled as deviant and therefore excluded from society.

Some may migrate to the city to escape from the society of their fellow human beings. Others may have isolation and loneliness thrust upon them because they have different behaviour patterns that make acceptance difficult. Where there is no will to enter a community, or where there are difficulties of communication, these will quickly isolate people one from another in the urban situation.

Let us now examine whether the urban environment itself is a cause of loneliness, even when we have admitted the individual's deviations from accepted urban behaviour patterns, and his difficulty in communications.

(a) Living in High Flats.

The problem of loneliness is seen in its most acute form in multi-storey flats. In a small survey done by the writer in 1971 in a random sample of dwellers in six 19 storey tower blocks, 55% said that the multi-storey/-

storey flats were "lonely places". They also were questioned about the frequency of their encounters with neighbours, and about their participation in communal activities, and their answers revealed that to a very large extent, their own loneliness was being projected on to the tower block itself. Obviously the findings of this small survey merited further study.

A much more detailed study to find out attitudes to living off the ground was made in London and Sheffield by Ingrid Reynolds and Charles Nicholson.¹ They noted at the outset the limitations placed on their findings by the willingness of local authorities to rehouse unhappy tenants. The same willingness has been observed in Motherwell, although in Glasgow because of the acute housing shortage there, there may be observed a truer description of isolation and loneliness.

Reynolds and Nicholson stress how much the tenants enjoy so much more privacy than they had ever known in their previous home. Many were glad to get away from the/-

1. "Living off the Ground". Architects' Journal August 1969 pp. 459 - 70 -
reprinted in "Problems of Modern Society"
ed. Peter Worsley. op. cit. pp. 171 - 178.

The "inescapable togetherness" of tenement living.

"There is more privacy and I feel free and away from it all".¹ Their findings indicate that the highest percentage of people who are unhappy living in multi-storeys is amongst households with children under five years of age. The lowest percentage was to be found in elderly households.

The degree of unhappiness was associated with variables such as dissatisfaction with the estate itself, difficulties in bringing up children, or in the psychological symptoms of "nervousness," loneliness, and wanting to be away from from people.

Reynolds and Nicholson recorded that 10% of all housewives said they "often" felt lonely, but that there was no difference between housewives living on and off the ground or between those living in houses and multi-storey blocks. "There was also no significant correlation between height above ground and loneliness."²

They/..

1. op. cit. p. 174.

2. op. cit. p. 176.

They conclude that the feelings of loneliness appeared as serious for those on the ground as off. However they indicate that loneliness and the desire to be more separated from others were related to feelings about living off the ground. They suggest therefore that personality characteristics may influence attitudes.

A more recent and detailed study of life in high flats was conducted by Pearl Jephcott in the tower blocks of Glasgow. Miss Jephcott confirms how difficult it is to find out with accuracy the incidence of loneliness. "No one much likes to admit to actual loneliness"¹ - but her researches noted how often people said they thought others found life lonely in the tower blocks.

Much of her research was carried out by informal interview, because of the difficulties of measuring attitudes by the questionnaire technique, and she found that apart from the lifts, there were more complaints about loneliness than anything else.

As/-

1. Homes in High Flats. Oliver and Boyd.
1971. p. 108.

As with Reynolds and Nicholson, she noted the correlation between privacy and isolation. "The traditional attitude to the tower as a building form is that it represents two aspects of life, isolation from other homes, and a spiritual refuge."¹ Though people welcome the privacy of the multi-storey, they sense the isolation. "The flat itself is a sealed cell."² Another described it as "socially chilly."³

There are many factors about tower dwelling that can lead to isolation -- for the old person, the neighbours may be out working all day -- most towers have no communal facilities, and attempts to form tenant's associations in the Glasgow blocks were hampered by lack of resources from forming leisure time groups, and far too much depended on the personality of the individual caretaker. Amongst families living in high flats there has been "less child-bearing, and easier housekeeping" ~~has~~ given "the non-working housewife more time in which to be conscious of loneliness."⁴ The increase in affluence has reduced the mutual dependence of families on one another.

Miss Tephcott/--

1. . *ibid.* p. 131.

2. *ibid.* p. 142.

3. *ibid.* p. 106.

4. *ibid.* p. 106.

Miss Jephcott notes the anonymity of high living. One of her researchers carried out a spot check in a 7 minute walk along an access corridor of a deck access dwelling, and passed 56 people compared with just 6 during a similar time spent around a high flat. The feeling of being sealed off was felt keenly by those who lived alone. The difficulty of locating people in tower blocks was a further contribution to feelings of anonymity. Also a high flat "drastically reduces the visual signals that, trivial in themselves, help people to get to know each other,"¹ - no front window with new curtains - no smoke from the chimney - no line of washing - no windows lighting up - so few points of contact with other people.

All these factors lead to feelings of being isolated in high flats. In the writer's own survey, we took note of those who used the "common rooms" which are a feature of some of the Motherwell flats. These have been instrumental in reducing the incidence of loneliness among old people. But 51% of the sample made no use of the "common room", and it was these same people who said that the towers were lonely places. If both adults in the family are out working during the day, they tend to/-

1. *ibid.* p. 110.

to return in the evening to their place of privacy. A multi-storey not only gives security to those who are vulnerable to physical attack; it also gives that which is increasingly sought after, namely privacy. Indeed it has been suggested that the desire for privacy may reflect unconscious biological demands. It may be that loneliness is the price many people pay for privacy. What is undeniable is that people's quest for privacy removes them from the sphere of human relationships. Other people may need them, although they may not need the others.

From the limited information available, we may conclude that:

- (a) the incidence of loneliness in tower blocks is higher than the number who admit to it.
- (b) Privacy and the desire for solitude are much sought after by many of those who live in high flats.
- (c) The environment of the high flat, with its more limited fields of human contact, its quietness, and its anonymity, expose many to feelings of loneliness that they would not have experienced in a more orthodox living situation.

(b) Housing Estates/

(b) Housing Estates.

One form of urban environment - i.e. the multi-storey flat, has already been seen as exposing the human personality to loneliness. Another form - new housing estates, has been known to contain many lonely people. Where there is an absence of strong individual and community relationships, - as is inevitable when new communities are built, then people will find themselves separated from one another, isolated and lonely.

Many new towns and new estates have fewer houses to the square mile than the older urban centres. Many houses are far removed from shops, which reduces the number of human contacts that can be made. The absence of voluntary associations, again makes more difficult the opportunities to developing networks of informal ties of acquaintanceship among neighbours. There is general agreement that those who go to live in suburban housing estates have little feeling of belonging to a local society, and are less friendly to their neighbours than they were in the old, near-central area of the city.

Furthermore, because of housing shortages, tenants of new housing estates have had no choice either in location or neighbour. They had little chance of being located beside former neighbours. Early post-war housing schemes were/-

were situated far from the places where people worked, and long cross-city journeys had to be made. The new community was deprived of providing the means of livelihood, and was empty of its work force for a large part of each day.

So the new housing estate was populated during the working hours almost exclusively by housewives tied to it by the needs of dependent children, as well as by the exigencies of finance brought about by high rents and high travelling expenses.

Small wonder, then, that researchers found a high incidence of loneliness among young women between the ages of 20 and 30. "It is the mothers who feel most acutely the isolation and the loneliness of the estate." ¹

Dr. John Spencer's 5 year study of life in two Bristol Housing Estates, revealed the family in social isolation. "In a growing industrial and urban society the family is no longer dependent on those close ties of neighbourhood and kinship which had previously supported it in the day-to-day business of living, and in the bringing-up of children." ² He went on to say that in the new housing/-

1. "Stress and Release in an Urban Estate."
John Spencer, Tavistock Publications Ltd.,
1964. p. 74.

2. ibid. p. 5.

housing estates, the residents after an initial period of social activity and enterprise, "tend to become self-centred and isolated as well as passive....." ¹

His studies revealed that perhaps the most outstanding characteristic of the housing estate is the "isolation of the inhabitants whose social contacts are not easily formed." ² One of the social workers of Dr. Spencer's team formed a mothers' group for those with considerable family problems. She observes that "none of the mothers was able to maintain warm and friendly relationships with neighbours or with the social organizations, such as clubs or churches in their neighbourhood. They were a lonely and isolated group, who felt conscious of their own inadequacies....." ³

The same sensitivity of the isolate character to loneliness was found in Coventry. Researchers observed that "the shy tenants may expect a long period of isolation", and records the comment of one of them: "It was 14 months before I spoke to anyone except my real next-door neighbours." ⁴

Hilda Jennings/--

1. *ibid.* p. 6.
2. *ibid.* p. 74.
3. *ibid.* p. 86.
4. "Living in Towns" -- research papers in Urban Sociology ed. Leo Kuper, The Cresset Press. 1953. p. 137.

Hilda Jennings in her studies of suburban housing estates, sees the desire for privacy leading to isolation. The typical one generation housing estate family remained aloof from the neighbours whom they had not chosen. Their aloofness was seen as snobbishness and aroused resentment. Because they were not known as persons they could only assert their status through their possessions. So exclusive and often antagonistic groups became common in the street, and the daily kindnesses confined within these exclusive groups. The rivalry and antagonisms were carried into the local associations, with the result that many of them disintegrated after a promising start. In new housing estates there has been a marked decrease in institutional membership, both secular and religious.

Miss Jennings points to those who suffered as a result. "Loneliness in a strange and distant area was keenly felt, particularly by housewives." ¹

An interesting comparison between new housing estates in England and in the United States was made by H.E. Bracey. Professor Bracey, as others have done, found that/-

1. Hilda Jennings. Societies in the Making. Routledge and Kegan Paul. 1962. p. 222.

that "many newcomers on new estates in Bristol's rural-urban fringe were only imperfectly adjusting themselves to the life of the neighbourhoods in which they found themselves; there was loneliness amongst the women, too few organisations existed for teenagers and so on." 1

However in a comparative study of the same number of new neighbourhoods around Columbia, Ohio, Professor Bracey indicates that conscious attempts were made to welcome newcomers through "partying" by outgoing efforts by the churches and other organizations. His conclusion reveals the extent to which human relationships influence the feelings of loneliness. "Many women on English estates experienced loneliness. They missed the friends from whom their move to the new neighbourhood has separated them. No loneliness was evident on American subdivisions." 2

(c) The City Centre.

But perhaps the loneliest place of all is the overcrowded anonymous centre of any large town and city. There the turn-over of population is high. There congregate the deviants, the excluded, those who seek anonymity. There/-

1. Neighbours. Routledge and Kegan Paul.
1964. p. ix.
2. ibid. p. 181.

There, in the city centre is an ever-changing society, consisting of different ethnic groups and individuals. The "new urbanite", says Brigitte Berger, "has a sense of rootlessness and disorientation called anomie."¹ She takes the view, along with Simmel, that the large city is "an enormous assault on the nervous system of the individual. It confronts the consciousness of the individual with an infinitely larger number of stimuli and impressions than are available under pre-urban or non-urban conditions."² Therefore, although some may be selective in the choosing of experiences, others will find themselves overwhelmed by them. The pace of living is faster, as the people have less time for the other. So there is greater alienation and separation. The crowd is always anonymous. The new urbanite scans a thousand faces, and recognises no one.

Nels Anderson emphasizes the depersonalization of the/.

1. Societies in Change. Brigitte Berger, Basic Books Inc. 1971. p. 161.

2. ibid. p. 167.

the urban area and states that one form of it is the anonymity of the crowd. "The individual.....may be detached in the impersonal crowd, and.....is here immersed in loneliness....For the individual to lose himself, or to be lost in the crowd exposes him to anonymity, perhaps to loneliness. He is not known and perhaps not noticed." ¹

Professor Anderson observes that within the city centre, wherever people live, there exists social isolation one from the other, partly by choice and partly by location. The slum, he says, is especially isolated. " It is the area of lowest status, and this is known to slum dwellers." ²

Perhaps it may be concluded that the city centre differs in influence from the multi-storey and the new housing estate; it is true that the multi-storey and the new housing estate expose the personality to loneliness -- a loneliness that might not have been experienced in other areas of the environment. On the other hand, the city centre may exist for the lonely.

As /-

1. The Urban Community -- Nels Anderson, Routledge and Kegan Paul 1960. pp. 336 -- 7.
2. Ibid. p. 192.

As Professor Wilhelm Aubert intriguingly suggests, "The existence of lonely niches in a society may however be utilized consciously or unconsciously to satisfy needs which are related to the idiosyncracies of individual personalities. Some individuals crave ~~more~~ isolation, loneliness and privacy more than others." ¹

Dr. Aubert points out that we cannot assume that man is a social animal. "He may be less capable of tolerating extended loneliness than most animals, but experience may show that he is also less able to subsist without a minimal amount of isolation and privacy." ²

If the urban environment is an assault on the nervous system of the individual, it nevertheless provides him with the solitude he needs.

1. op. cit. p. 15.

2. ibid.

SECTION 11. THE SOCIOLOGY OF LONELINESS.

Part 3. THE SOCIOLOGICAL DISEASES.

We are now in a position to examine those "dis-eases" of society, to see whether they can be seen as causes of loneliness. Can they, and they alone cause loneliness? Or are they caught by some people and not others? Can there be external causes of loneliness which are independent of the internal personality structure of the individual? Can we discover if some people are more prone to be affected by the sociological diseases than others? These are questions to which we seek an answer in this section. First let us look at anomie.

(a) Anomie.

The word seems to have been used first in the 16th century by William Lombard¹, and indicated that "anomy is a condition which brings disorder, doubt and uncertainty over all."¹ Later a 17th century ecclesiastic defined it thus, "life without law is a state of anomy".²

It was Emile Durkheim however who first saw anomie as a/

1.

1. Oxford English Dictionary.

2. *ibid.*

as a sociological concept. It was for him a condition of the social system; a breakdown of the social standards which govern behaviour causes a lack of cohesion in society. The rules that once governed society lose their force and savour, and there exists a state of anomie. Anomie, says Durkheim, "results from a lack of regulation of the individual by society." ¹

Individuals, says Durkheim, are regulated from without by social pressure and public opinion, and from within by conscience. Where there is lack of regulation of the individual by society, the result is a state of anomie. Some authority, according to Durkheim is necessary to impose a collective order on individuals. This needs to be accepted by the majority through respect not through fear. Where this authority is absent, society ceases to be regulated, and a state of disintegration exists. Durkheim attributed this social malaise to two causes - the decline of religion on which traditional morality is founded - and the anarchy of economic life which is uncontrolled, yet organised in such a way as to be concerned only/-

1. "Swicide" Emile Durkheim. translated by I.A. Spaulding and George Simpson - Free Press, Glencoe, Illinois. 1951 - original first edition 1897. p. 15.

only with collective society and not for the individual.

The result in Durkheim's anomic society, is that there ceases to be any clear norms of behaviour through lack of social restraint and moral pressure. "Appetites, not being controlled by a public opinion, become disorientated." ¹ Desires increase with increased prosperity. There is a weakening of the ties that bind the individual to the group and to another. The divorce rate increases; the number of suicides rises, and the anomic person becomes agitated and ambitious, always seeking new sensations and inaccessible possessions, always dissatisfied and vulnerable to the vicissitudes of fate.

Economic materialism is a nation's goal. Greed is aroused and can never be satisfied since the goal can never be reached by the vast majority of its inhabitants. Anomie, then, is the disintegrated state of a society that possesses no body of common values or morals which can effectively govern conduct.

The result of anomie, is a society in which there are only a small number of activities in which its members can collaborate, where there is a low degree of contact between individuals, and where there is a lack of control by/-

1. *ibid.* p. 253.

by the group over its members.

Durkheim, however, sees the result of the lack of regulation of the individual, not only in society as a whole but also in the domestic environment. He writes of "the regulative influence of marriage,"³ and the domestic anomie that is caused by the death or loss of the marriage partner. There are, he says, more anomie situations among male divorcees than female, for man benefits more from the regulative influence of marriage than does the woman. There results a state of normlessness, and in consequence insecure relations with others.

At this point, before describing the developing theories of anomie, I wish to draw attention to a study that has been made of an anomie community. This is described by Professor George C. Homans, in his book, "The Human Group". A study was made of a New England town, population 1,000, and called "Hiltown" by the author. It is a small farming community, where the soil is shallow, and the yield poor. Professor Homans traces/-

1. ibid. p. 15.

traces the slow social disintegration of the group from being a closely knit, hard-working community at the turn of the century, to becoming a lower middle-class suburb by 1945, with a declining population.

He traces the source of the decline into an anomic state, to two factors. First, there was the economic decline due to poor farming soil and increasing living standards. Second, the rapid destruction of the role of the church. At the beginning, the community church was Congregationalist, and exerted much influence over the social and moral life of the community, helping to mould the town into a cohesive unit. Into this situation there came another denomination, the Unitarians, who enjoyed some success at the beginning of the century. The consequent religious conflict resulted in the upper class becoming Unitarian and the rest Congregationalist.

By 1945, the churches were deserted and the farms abandoned. There was little social activity, indifference to dishonesty and immorality. "The number and strength of the sentiments that led members of the group to collaborate with other members had declined."¹ There was/

1. The Human Group. George C. Homans.
Routledge and Kegan Paul. 1951.
p. 359.

There was a decrease in the number of group activities in the community, and perhaps as a result, a decrease in the strength of interpersonal sentiments. People became indifferent to one another -- "emotional indifference" ¹ is the phrase used by Professor Homans.

So anomie is defined as "a lack of contact between the members of the group, and a loss of control by the group over individual behaviour." ² Homans observes that "the civilization that...shatters small group life will leave men and women lonely and unhappy." ³ For membership of a group, says the author, sustains a man. If his group is shattered, or if he leaves it, or ceases to become a valued member of it, and if he finds no new group, he will, under stress develop disorders of thought, feeling and behaviour. He will become a lonely man. For, argues Professor Homans, how can a man be loyal to a society in which he has been lonely and anxious?

Durkheim, Le Bon and other pre World War I sociologists all believed what Homans confirmed, that an anomic/-

1. *ibid.* p. 363.

2. *cf.* *ibid.* p. 337.

3. *ibid.* p. 457.

anomic society was becoming a dust heap of individuals without links to one another.

Durkheim's theories were both modified and expanded by R.K. Merton. According to Merton anomie means "a breakdown in the cultural structure, occurring particularly when there is an acute disjunction between the cultural norms and goals and the socially structured capacities of members of the group to act in accord with them..... When the cultural and the social structures are mal-integrated, the first calling for behaviour and attitudes which the second precludes, there is a strain toward the breakdown of the norms, toward normlessness." ¹

Merton sees the cause of anomie as two-fold -- by the members of society who avoid collective discipline because they think only of themselves -- and also by those who avoid it because their boundless economic ambitions are never satisfied. Merton ascribes much of man's deviant behaviour to anomie -- divorce, suicide, crime and juvenile delinquency, family breakdown, all point to some kind of failure in socialization, and may therefore be ascribed to anomie.

The/-

1. R.K. Merton. - Social Theory and Social Structure. Revised Edition. Free Press, New York. 1957. pp. 162-3.

The development of Merton's theory of anomie is traced in Marshall B. Clinard's book, "Anomie and Deviant Behaviour", a symposium in which Merton sees the cultural accent on success as the cure for the diagnosis of anomie. "Aspirations for place, recognition, wealth and socially prized accomplishments are culturally held to be appropriate for all....People are expected to reach out for worldly success." ¹

Merton, analysing the American scene, insists that society believes that going up in the world is an absolute value. But men do not have equal access to the attainment of worldly success. Social origins can either facilitate, or hamper. So appreciable numbers of people become estranged from a society that "promises them in principle what they are denied in reality." ²

Accordingly, says Merton "this withdrawal of allegiance from one or another part of prevailing social standards is what we mean.....by anomie." ³ So men respond to this "anomie of deprivation" in four ways:

1. they/-

1. M.B. Clinard, Anomie and Deviant Behaviour. Collier-MacMillan. 1964. p.217.
2. ibid. p. 218.
3. ibid. p. 218.

1. they hold fast to the goals - but abandon approved ways of seeking them.
2. they find sanctuary in routine - they are the ritualists of society.
3. they withdraw totally from society, and abandon the attempt to create life patterns of daily life. They become essentially passive.
4. they rebel against the cultural goal of success. They are the dissenters, who seek to develop new goals.

Merton sees anomie as being particularly indented with the urban context. The opportunity structure reaches higher in the city than elsewhere. In the city, he observes, that "although many are called comparatively few can be chosen."¹ The unchosen provide a reservoir from which are drawn some of the anomies of society, for it is difficult to reduce hopes in an environment where others have been able to realise them. The harsh competitiveness, the emancipation from local control, a measure of impersonality, all make it difficult for hopes to be reduced. So anomie prevails/-

1. ibid. p. 223.

prevails in the city.

Anomie, says Merton, is a condition of the social environment -- not one's private estrangement from the goals and rules laid down by society, but the visible estrangement from these goals and rules among the people in our society with whom we are confronted every day in the urban context. Under these circumstances there emerges "a strain toward the breakdown of the norms, towards normlessness"¹ which is the state of anomie.

There emerges now a difference between Durkheim's theory of anomie, and Merton's. In Durkheim's anomic society, there ceases to be any clear norms of behaviour. In Merton's anomic society, the behavioural norms are seen clearly enough, but men withdraw their allegiance to them.

A third source of anomie is noted by the distinguished French sociologist and political thinker, Raymond Aron. Modern society on the one hand seeks to create the conditions in which man can realise his individuality and find his own destiny. It also produces cultural norms and goals that may conflict with/-

with the individual's norms and goals. "Every society... where each individual may realise his own destiny, and where organic solidarity prevails, runs the risk of disaggregation, of anomie." ¹

Anomie, says Aron, is the malaise of our civilization. "It is a symptom of a failure in the process of socialization and in the means by which such socialization is achieved." ² Many factors outside the individual affect the process - the means of communication, the environment in which people interact - the kind of education available within a community - the system of values and the models of behaviour to be seen within it - the rapidity of material changes within the community affecting the individual's ability to cope with them - the contrast between family and local traditions - the ever-increasing demands of a developing industrial and urban community - these can all constitute major obstacles to such integration. "The swift changes in ways of working and living, the plurality of milieus and values within a large and complex society, create the danger of anomie." ³

Anomie/-

1. Main Currents in Sociological Thought.
Vol. II. Raymond Aron. trans. by Richard Howard and Helen Weaver. 1967. Weidenfeld and Nicholson. p. 72.
2. *ibid.* p. 123.
3. *ibid.* p. 220.

Anomie, for Aron, is a state in society that results from the conflict between the individual and society. He indicates that in our modern society man is motivated less by conscience, and the conscientious acceptance of the community's moral code, than by the present pressure to conform. "The potency of the means of persuasion and the specialization of everyone's knowledge create the danger of conformity."¹ Because of the tension between individuality and the pressure to conformity, and the added pressure of deteriorating socializing influences, a state of anomie is created. Society is disaggregated.

Professor R.A. Nisbet takes the dis-ease of anomie a stage further when he sees it as a result of conflict. "When moral values are widely accepted in a society, they form the basis ~~at~~ which society achieves consensus and integration. Such values are also essential to the integrity and successful functioning of individual personality. When values become confused, when they conflict with one another, or they lose their immediacy to human beings, both individual behaviour and the social order are affected."²

The/-

1. ibid. p. 220.
2. Contemporary Social Problems.
op. cit. p. 23.

The result is a state of anomie, and in Nisbet's view one of the important aspects of the whole history of man. Surrounding this conflict and tension, he writes, there is moral conflict between men and groups, alienation of one from another, and a sense of meaninglessness which pervades both individuals and groups.

In the same volume, J.S. Coleman, sees anomie as the disorganization of a community which is unable to "act collectively towards the problems that face it."¹ The historical trend, he says, is towards the freedom of the individual. Traditional communities tend to ensnare its young -- in its highly organized adolescent folklore, and in the way a young person's life is determined from birth by the close community in which he lives. The newly discovered freedom to choose one's living place means that a greater mobility enables many people to escape from the pressures of the group in order to find their individuality. The result of the other side of this coin, however, says Coleman, is not so bright. "Freedom and mobility cut away the bonds of mutual identification and solidarity before they can fully develop. The psychological sustenance provided by such bonds is withdrawn. The result is social isolation and anomie with their attendant discomforts and debilitating effects."²

From/-

1. ibid. p. 673.

2. ibid. p. 706.

From all the studies of the sociological dis-ease of anomie, it seems clear that it deprives a community of its norms, its regulators of group behaviour. An anomic community is deprived of its laws, its morals, its ability to act together. It is deprived of its integrated state, of its accepted community goals. Its foundations are eroded, and its members live in a state of isolation from one another. Whether its isolation is the separation of one group in the community from another, or one individual from another, the effect is the same. It enters human experience and produces deviant behaviour. It produces conflict, emotional indifference, seclusiveness. An anomic society is a deprived society, and we already know enough about the effects of deprivation to conclude that is a cause of loneliness. This view, I believe, will be adequately confirmed when we study the second sociological disease which is the subjective aspect of the objective condition of anomie.

(b) Anomia.

Immediately one is confronted with the need for clear definition. Clearly anomie is a condition of the social surround - the breakdown or weakening of the/-

the regulatory structure of society.

Anomia, and here I use the definition of Robert M. McIvor and David Riesman found in M.B. Clinard's symposium on "Anomie and Deviant Behaviour". Anomia is "a state of mind in which the individual's sense of social cohesion - the mainspring of his morale - is broken or fatally weakened." ¹ Therefore if anomie is a condition of the social system, then anomia is a condition of the individual which is the result of living in a society suffering from anomie. Anomia is a quality of the individual - i.e. the subjective aspect of anomie.

Leo Srole, writing in Clinard's symposium, makes clear the difference. "Anomie is a condition of the social environment.....not one's private estrangement from the goals and rules laid down by society." ² Anomie, therefore, is the visible estrangement from these rules and goals, and is therefore seen amongst the individuals who confront us daily. Men live in the company of other men, observes Srole, and in the anomic society enclaves of anomic development. It is clear that all those who belong/-

1. op. cit. p. 34.

2. ibid. pp. 234-5.

belong to such enclaves do not have debilitating feelings of loneliness and isolation. One may live in an anomic society without personal disorganization.

Those who do have personal, subjective feelings of estrangement, however, suffer from anomia.

Srole poses five questions by which the person suffering from anomia may be identified:

- Does he feel that (1) community leaders are indifferent to his needs?
- (2) little can be accomplished in a society whose social order is essentially unpredictable?
- (3) life goals are receding from him rather than being reached?
- (4) no one can be counted on for support?
- (5) life is meaningless and futile?

Here anomie passes into anomia because of the particular feelings he has in an anomic society. If the answer is "yes" to Srole's questions, then the person is feeling isolated, is feeling that other people are indifferent, and has no feelings of ambition and meaningfulness. He feels alone and unsupported in a society which is unfriendly towards him. The anomic person feels marginal, normless and isolated.

R.K. Merton/-

R.K. Merton writes of the anomia that attends success. He records how the business man feels deep despair after a successful financial coup - the writer's suicide after writing a successful novel - the scientist's psychic collapse after making a momentous discovery.¹ Merton's view is that in a society suffering from anomie where success is an absolute goal, the thirst for success is never fully satisfied. Each accomplishment is but a prelude to new and further success. After all, more and more is expected of the successful man by other people, and this creates stress. Always there is a "status anxiety" that keeps on disturbing the peace of the ostensibly successful. There follow the feelings of depression, isolation, and loneliness that are characteristic of the person suffering from anomia.

What motivates a man, says Merton, is his wish (or his need) to believe and belong. He seeks to satisfy this desire by striving for success and recognition. In an anomic society, however, there is no sense of belonging at the top, no repose when the goal is reached, only despair, melancholy and strong feelings of desolation. There are no feelings of security amongst business/-

1. *ibid.* pp.220-1.

business associates, for distrust destroys human relationships. This is the anomia of the successful.

There is too, in Merton's view, the anomia of the disadvantaged. If there are feelings of isolation for those who lead the field in the success race, these same feelings are experienced by those who with limited goals, and even more limited opportunities of reaching them, have to drop out of the race only to be abandoned by the rest of the pack. Relations with others are less secure, for even in an enclave of the disadvantaged, there is always the desire to get out of it. Harsh competitiveness breeds a measure of lonely competitiveness on the one hand; failure brings feelings of abandonment and hopelessness on the other hand.

McCloskey and Schaar, using the older spelling with a "y", take the view that anomia is a psychological state that accompanies a societal condition of anomie. "The anomic person feels literally demoralized; for him the norms governing behaviour are weak, ambiguous and remote."¹ Anomia (or anomy) is a state of internal anarchy. The person/-

1. Psychological Dimensions of Anomy -
Herbert McCloskey and John Schaar -
American Sociological Review. Vol. 30
No. 1. February, 1965. p. 19.
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person feels lost, does not know how to regard himself. According to them, anomia is caused in certain ~~cases~~ by the social context itself (i.e. the anomic society), in others by the structure of the individual personality, and again in others by a combination of both.

It is clear therefore, that a society dis-eased by anomie produces individuals suffering from anomia, who have strong feelings of abandonment and rejection resulting in loneliness. Anomia is that which results from man feeling rejected by the anomic society in which he lives.

(c) Alienation.

The third sociological dis-ease is alienation. Again, accurate definition is difficult. Some writers conceive of the terms anomia and alienation as synonymous. R.K. Merton, for example, states that the term 'alienation' refers to the subjective aspects of anomie.¹ M.B. Glনার himself defines anomia as the subjective aspect of anomie, and therefore meaning the same as alienation. Srole, in the same volume, refers to anomia as a type of alienation, and suggests that both are the psychological state that results from the societal condition of anomie.

I/-

1. cf. op. cit. p. 37.

I have chosen to separate the two terms however, because alienation seems to be a term used most often by sociologists "in connection with disassociation from popular culture, non-acceptance of the basic values of one's society, rejection of the behavioural norms prevailing in it, and the expectation that societal goals cannot be attained except through deviation from such norms." 1

Some sociologists conceive alienation as some form of separation of the individual from some aspect of society. Some see it as the psychological state of the individual, due to the presence of certain attitudes and feelings. However most use the term to denote the individual's separation from some part of the life of the society in which he lives.

There is, says John H. Schaar, "modern man's sense that he lives as a stranger in a world that has gone desperately wrong." 2 He feels estranged from groups and individuals, detached from the affairs and concerns of others. He has little emotional investment in the lives of those from whom he is alienated.

If /-

1. "Alienation" -- Richard Schacht. George Allen and Unwin. 1970. p. 189.
2. "Escape from Authority" -- Basic Books Inc. New York. 1961. -- p. 211.

If Erich Fromm called modern society the "sick society" then Schaar diagnosed the source of the sickness. "The sickness of modern man is the sickness of alienation."¹ Alienation, then is a mode of experience in which the person experiences himself as an alien. He has become estranged from society, from others, and from himself. As Nettler put it: an alienated person is "one who has been estranged from, made unfriendly toward his society and the culture it carries."²

It has been suggested by Zweig³ that there are two types of alienation - economic alienation described by Marx, and sociological alienation of the type already referred to. In my view, however, there is no difference between the two - both are sociological in origin, and only part company when Marx propounds a political solution to what is in fact a sociological disease.

Alienation as described by Karl Marx.

According to Marx, man under capitalism are crippled and bewildered by a social world which though they have created it, appears to them as alien and menacing. Alienation is/-

1. *ibid.* p. 173.
2. Anomie and Deviant Behaviour.
op. cit. p. 37.
3. Dr. Ferdynand Zweig. The Quest for Fellowship. Heinemann. 1945. p. 103.

is for him a form of slavery. He diagnoses four forms of alienation:-

1. there is the alienation of the worker from the process of work.
2. there is the alienation of the worker from the product of his work.

There exists a body of alienated labour, who gets no satisfaction from his work. It does not satisfy a need, but is merely a means to an end. Work for him is not voluntary but forced labour. Moreover he feels no part of the product of his work. There is nothing of himself in it. "It is not his work but work for someone else, that in work he does not belong to himself but to another person." ¹

3. there is the alienation of each man from himself.

Because of the impersonal and degrading nature of the capitalist system, what he does at work, and what he is in himself are alien to each other.

4. there is the alienation of the worker from his fellows. Capitalism is a human tragedy, a tawdry business of buying and selling, which has shattered all genuine community and reduced social life to a commercial enterprise/-

1. Karl Marx: Selected Writings in Sociology and Social Philosophy. T.B. Bottomore & Maximilian Rubel. London. Penguin Books, 1963. p. 178.

enterprise. "Men respond to themselves and each other... as objects, lifeless articles to be bought and sold and used, and discarded when no longer useful. In the last analysis his human relations are controlled by an alien intermediary" ¹ - money.

So Karl Marx led the protest against the degradation and alienation of man under capitalism. He believed that only if man were free from the evil of alienation could he realise the full potential of his being. For Marx, it was alienation that constrained the liberty of man.

Erich Fromm, in his book "The Sane Society" extends the area of alienation to include both the capitalistic and communistic systems, and indicates that they produce men who are "well-fed, well-clad, having their wishes satisfied....automatons who follow without force, who are guided without leaders, who make machines which act like men, and produce men who act like machines." ² The result of their alienation is an ever-increasing insanity, a life that is without meaning, joy, faith or reality. In a state of alienation men do not feel, do not reason, do not love.

Fromm/-

1. Schaar. op. cit. p. 190.

2. op. cit. pp. 359-60.

Fromm himself uses the term alienation in two ways: he uses it as a subjective descriptive term to describe felt human misery. He also uses it in the objective, diagnostic sense to explain the anxiety, the discontent, the isolation and the estrangement of man.

John H. Schaar¹ indicates that man can be alienated from his fellow men in two different ways. First, he may arrange to have others alienate him. For example, the saint by the unusually high quality of his life will cut himself off from his fellow men. The reformer by his implied criticism of the status quo will separate himself from the majority. The aristocrat will appear to be above others because of his wealth and status, the intellectual because of his cloistered educational environment. These will alienate others from him.

Secondly, there are those who will become alienated without encouraging the process. Whoever belongs to a minority group, whoever does not conform to the majority image, whoever happens to be misfit in a society by physical or mental deformity, or by inherited social deviance, will be alienated from the rest of men without any action or intention of his own.

To/--

1. cf. op. cit. p. 217.

To the list of the alienated, whether actively or passively incurred, we shall add the artists, and the writers who are struggling to find their proper place in society. We shall add the youth of our society who reject the standards, the norms and the goals which the majority accepts. We shall add to the list, the coloured population who feel estranged and alienated among a predominantly white population, together with the aged who are an expensive embarrassment to the generation that follows them. We shall add to the list, the criminals, the problem families, the delinquents, the prostitutes, the outcasts of society, the alcoholics, the drug addicts, all of whom are aliens in our community.

How then does the alienated person feel? Seeman writing in "Anomie and Deviant Behaviour"¹ lists five effects of alienation.

- (1) powerlessness -- that is the belief that one's own behaviour cannot determine the outcome one seeks.
- (2) meaninglessness -- the alienated person has a very low expectancy about his ability to predict future outcomes.
- (3) normlessness -- the alienated has a high expectancy that socially unapproved behaviour is required to achieve certain goals.

(4)/--

1. cf. op. cit. p. 37.

- (4) isolation - he believes that goals highly regarded in society are of low reward value.
- (5) self-estrangement - he believes that the rewards of society are dependent on a particular and given behaviour pattern, and therefore unattainable by him.

The alienated person, estranged from his fellows, feels powerless to change the situation, sees no meaning in life for himself or others, has no norms by which he can live, feels isolated as well as alienated, and most importantly, as Raymond Aron says so clearly: ".....is a stranger to himself. He has lost his essence, he is in search of his being." ¹

To these symptoms, must be added the feeling of loneliness as a type of alienation.

To be alienated is to cut oneself off or to be cut off from the companionship of other men. The human desire for personal relationships is expressed in Walt Whitman's words: "I demand the most copious and close companionship of men" People have needs that can only be satisfied in interpersonal relationships. They need, for example, approval, support, friendship, all of which demand that the individual be both a member of a group and be singled out by the group so that these needs can be met. Where the /-

1. Raymond Aron. Progress and Disillusion
Pall Mall Press. London 1968. p. 116.

the person is not singled out or identifiable with the group, then he is alienated, anonymous, "de-individuated." ¹

Schachter delineates three characteristics of alienation which he also calls social deprivation:

- (1) people report the pain of the isolation experience;
"increasing to a maximum, and then in many cases decreasing sharply. This decrease in pain is frequently marked by onset of a state of apathy - sometimes so severe as to resemble a schizophrenic-like state, like the state of withdrawal and detachment." ²
- (2) a strong tendency for those in social isolation to think, dream and occasionally hallucinate about people.
- (3) anxiety - people prefer to be alone to being with others who did not share their alienation.

Schachter goes on to comment that the needs of the alienated who are anxious can only be satisfied by the presence/-

1. The Psychology of Affiliation - Stanley Schachter. Stanford University Press. 1959. cf. p. 2.

2. op. cit. pp. 7-8.

presence of others in a similar situation. "Misery doesn't love just any kind of company, it loves miserable company." ¹

Amongst the alienated, therefore, the feeling of loneliness is also a yearning for meaningful relationships, and to be unhappy about the lack of them.

So then, in summary there are two types of alienation:

- (1) the self-imposed or the other-imposed absence of inter-personal relationships.
- (2) the self-imposed or other-imposed alienation from the norms, the values and the cultures of one's society.

The first type is clearly associated with strong feelings of loneliness as we have already seen.

But the second type of alienation, where a person can have a meaningful personal relationship and still be cut off from other sections or groups in society - does this too, produce loneliness? Can a person feel related meaningfully to some others and still feel lonely?

The answer at this point in our researches must be a tentative "Yes". Marx saw the alienation of man from man/-

1. op. cit. p. 24.

man, as well as man from himself in a capitalist society, where the relationships between groups is both impersonal and antagonistic. Where man feels himself to be regarded as a lifeless object, a means of production, an article to be bought and sold, is he not isolated from other groups as well as from other individuals? Powerlessness, meaninglessness, normlessness, isolation and self-estrangement, are group symptoms as well as individual symptoms. If misery loves only miserable company, then loneliness too will only seek others in loneliness. So there are groups of miserable, lonely people, whose misery and loneliness will continue because of their disassociation or alienation from other societal groups.

Alienation is the estrangement of one man from another, or of one section of society from another. A man is deprived when he is denied or denies himself the longing to belong to another. Similarly a society is deprived when one section of it is deprived or deprives itself of the need to belong to the whole. If this is true, then who is not alienated?

Raymond Aron's/-

Raymond Aron's comment on alienation needs to be taken more seriously than he takes it himself. "An alienated man is.....a stranger to himself. He has lost his essence, he is in search of his being. But if alienation can be reduced to a malaise of sorts which an individual feels because he is not wholly committed to the existence he leads or to the institutions to which he submits, who does not, to some extent, feel alienated?"¹

Who indeed? Alienation is not "a malaise of sorts", but the symptom of a sick society in which all experience something of the pain of the isolation experience. It will remain so until man finds that for which he is searching.

1. op. cit. p. 116.

SECTION 11 THE SOCIOLOGY OF LONELINESS.

Part 4. The Sociologists.

In this section dealing with the sociology of loneliness, we have examined those aspects of society which have acted on the person either to cause loneliness or to precipitate it. We have seen how when the person is deprived of senses there is consequent isolation and loneliness. We have seen how the early environment of the child may deprive him of the essence of maternal love. Deprived of close intimate human relationships through grief, age, defective kinship, and through social stigmata of various kinds, the person is affected by feelings of loneliness and abandonment. Others are pressurized by the urban environment into feelings of cut-offness and solitariness. We have examined the sociological diseases of anomie, anomia and alienation.

We are now in a position to examine the work of those sociologists who have made a particular study of the way in which the structure of society itself has determined the solitariness and solitude of man.

Now obviously not all sociologists have concerned themselves with this aspect of man's reaction to the society/-

society he lives in. The theories of sociologists such as Max Weber, R.K. Merton, Talcott Parsons, Georg Simmel, Bronislaw Malinowski, and others have made an enormous contribution to our understanding of society, but I have concentrated on the work of five sociologists who have thrown a particular light on the problem of loneliness.

(a) David Riesman.

The theories of David Riesman are largely contained in his book "The Lonely Crowd".

Riesman deals with the social character of the individual, that is those components of the personality that are learned in the lifelong process of socialization. He assumes that the character structure of man is socially and historically conditioned by the fluctuations in history of the birth and death rates. Through this conditioning process there emerges the organization of the individual's drives and satisfactions.

Society produces three types of social character:

(i) tradition directed people.

Tradition directed people are those produced by a society/-

society with a high growth rate. Such a society "develops in its typical members a social character whose conformity is insured by their tendency to follow tradition."¹ In tradition-directed societies, people are well adjusted. There are few who feel rejected. There is a minimum of social change. Such, says Riesman, was the stable society of Western Europe in the Middle Ages. People may not be happy in such a society -- the traditions may be miserable ones. Nevertheless, the aim of the tradition-directed person is to ensure his external behavioural conformity. His individual personality is submerged in the group which directs his destiny.

In the tradition directed society, parents train their children in the way society says they should be trained. The growing up process is one of learning how to interpret tradition wisely. Those who belong to this group are expected to behave in the way that is approved by society. With them, the sanction for behaviour tends to be the fear of being shamed.

Those who have been brought up, directed by tradition within a strict family regime will have powerful pressures on/-

1. David Riesman. The Lonely Crowd. New Haven Yale University Press 1950. p. 9.

on them to conform. A few will be misfits and will be pushed outside the tight web of kinship. They will be the lonely ones -- rejected by conformist society, and prone to anomie.

(ii) Inner-directed people.

Inner-directed people are the products of a society where there is a stable ratio of births to deaths. Such a period, says Riesman existed in Europe between 1650 and 1900. There was the decline of authoritarian feudalism, increased economic expansion and personal mobility, and the area of personal choice was greatly enlarged. The result was a more highly individualized social character. New organizations sprang up to which people could attach themselves. Tradition was splintered, and the individual became aware of various groups competing for his loyalty.

In his upbringing, the inner-directed person was taught an internalized set of goals and standards. He grew up gaining a feeling of being in control of his personality. The drive was instilled in the child to "live up to his ideals and to test his ability to be on his own by continuous experiments in self-mastery." ¹ So there emerges/

1. *ibid.* p. 42.

emerges an individual with a historically new level of self-awareness, living in an environment which encourages him to make his own decisions and to choose his own destiny.

It is at this point that the inner directed person is exposed to himself as a non-conformist in a conforming environment. "The relative uncomfortableness of the more powerfully inner-directed homes - the lack of indulgence and casualness in dealing with children - prepare the child for the loneliness and psychic uncomfortableness....of the social situations that he may confront".¹

In his relations with his parents, he will rebel in solitude from his parents. He will be brought up in relative isolation from his peer group. He is limited in his friendship choices because he has a clear recognition of his individual status, as well as the status to which he aspires. "The fate of many inner-directed children is loneliness in and outside the home. Both may be places for hazing, persecution, misunderstanding. No adult intervenes on behalf of lonely or hazed child to proffer sympathy, ask questions, or give advice."²

Nevertheless/-

1. ibid. p. 45.

2. ibid. p. 68.

Nevertheless, says Riesman, loneliness and even persecution are not thought to be the worst of fates in a society which values inner-direction. "While adults seldom intervene to guide and help the lonely child, neither do they tell him that he should be part of a crowd and must have fun."¹

In adult life there will be tragedy for the inner-directed person who may fail to live up to his grandiose dreams. He will only be able to escape from failure in his solitary leisure pursuits and in his dreams. Indeed as Riesman points out, the inner directed person is lonely within himself, "his chief company being the ancestors within -- the parents who he has internalized."²

(iii) Other-directed people.

Other directed people are the products of a society with a declining population where the standard of living has completed its work, and people have material abundance and leisure. The hard enduring qualities as well as the enterprise of the inner-directed types is less necessary than formerly. Increasingly other people are the problem. People mix with each other and become more sensitive/-

1. *ibid.* p. 69.

2. *ibid.* Preface p. v.-vi.

sensitive to each other. The source of direction for the individual, unlike the inner-directed person, is his contemporary. His dependence on others is implanted early, and he develops an exceptional sensitivity to the actions and wishes of others.

It depends, of course who these others are. Nevertheless the other-directed person needs the approval and direction from others. This, says Riesman is the dominant influence on contemporary man. "While all people want and need to be liked by some of the people some of the time, it is only the modern other-directed types who make this their chief source of direction and chief area of sensitivity." ¹ The greatest desire of the other-directed is to conform. And his conformity is assured by his sensitivity to the expectations and preferences of others. So then, says Riesman, the other directed person "is at home everywhere and nowhere," ² and therefore his primary motivation is anxiety.

The parent's role in the upbringing of the other-directed is the determining factor. For the parents, work/

1. ibid. p. 23.

2. ibid. p. 26.

work means primarily getting on with other people.
Advancement is obtained by improving social skills.
Safe and secure jobs are preferable.

The child will grow up in an atmosphere of approval.
Because his parents lack self-assurance, so they will
feed the child with approval. The parents will learn
from the mass media, from their peers, and indeed from their
own children, what is the norm of parental behaviour.
Society's view is that there are no problem children--
only problem parents. Therefore parental anxiety is
increased. So the other-directed parent has to win
not only his child's good behaviour, but also his good
will.

In the other-directed society, parents lose their
role to the peer group. The power of parents is weakened
by the power of the wider group. Conformity to the group
is essential, -- in behaviour, dress and in taste. What
is important, says Riesman, is the ability to sniff
out others' tastes and to be sensitively responsive
to swings of fashion.

In the peer group itself, nothing is private. What-
ever the group is interested in must be revealed. There
are no private hobbies, no individual views or tastes.
Appraisal by the peer group is the all-important thing.
The/-

"The peer group becomes the measure of all things; the individual has no defences the group cannot batter down." ¹

The effect of the other-directed life is that because it is people-minded, the goal is not success or fulfilment, but acceptance. There is loneliness if you are not accepted by, or out-distance the peer group. There is no room for the individualist. Indeed as Riesman points out, "Up-to-date personnel directors today are weeding out of commerce and industry the lone-wolf who is not co-operative, no matter what his gifts." ²

So the other-directed person seeks adjustment, that is "he seeks to have the character he is supposed to have, and the inner experiences as well as outer appurtenances that are supposed to go with it. If ³ he fails to attain adjustment, he becomes anomic."

So the other-directed person, who is so strenuously socialized, loses much of himself in the process. In addition, there are political, economic and social inequalities that deprive him of the sociability for which/-

1. ibid. p. 83.

2. ibid. p. 35.

3. ibid. p. 286.

which he craves.

The fate of the inner-directeds who cannot adjust, is that either they become alienated from themselves in their desire to be like others, or they are cast out of a society whose norms are beyond their grasp.

Riesman takes this a step further in his collection of essays, "Abundance for What" when he comments on some other-directed's inability to succeed in the socializing round. "The sky may go home with the sense that once again they have not contributed, and thus add to the vicious circle of their self-exclusion." ¹

So Riesman, with his social determinism, sees the lonely in the crowd, the product of social forces to which he must either adjust or choose loneliness. Those who cannot adjust, he calls anomics.

In the end however, he sees no solution other than the counselling of the lonely, who for him are the casualties of society. "The idea that men are created free and equal is both true and misleading; men are created different; they lose their social freedom and their individual autonomy in seeking to become like each other." ²

(b) Paul Halmos. /-

1. David Riesman, "Abundance for What"
Chatto and Windus. 1964. p. 210.

2. op. cit. The Lonely Crowd p. 373.

(b) Paul Halmos.

The thought of Paul Halmos' work in relation to loneliness and solitude is contained in his book "Solitude and Privacy"

Introduction.

The main theme of Halmos is that loneliness is something that is inflicted on man from outside himself, and that man's salvation lies in his ability to transcend his loneliness. Prior to his examination of the forces that cause loneliness, he identifies the loneliness of man in three areas of his experience.

(i) man's loneliness among other men. "He is shut up amidst the fellow members of his community into a cubicle where he is engaged in a life-long conversation with himself. His greatest horror is that someone may tap the line and he would stand revealed." ¹ Man's secret burden is his sin, never to be discovered by others, but to be dealt with within his lonely self. His secrets separate him from others.

(ii) man's loneliness amongst groups. Man is a member of/-

1. op. cit. Preface p. xv.

of a nation, a class, a sect, or a group of some kind. Because this world is a competitive world, members of other groups are rivals. So the rest of the world is an alien, critical and unsympathetic world. There is the loneliness of the group, as well as loneliness within it. Halmos instances the loneliness of the American in a world which envies, mistrusts and often misunderstands Americans.

(iii) man's cosmic loneliness. Despite man's inability to comprehend the "transcendent", he always seeks to know and understand that which lies beyond his grasp. Man's separation from the spiritual is his "most grievous burden,"¹ the root of his loneliness. Whereas Halmos sees other ways of solving man's loneliness, he does admit the existence of man's feeling of cosmic loneliness.

Halmos accepts the theory of bio-sociability as propounded by Fromm and Stack Sullivan, and sees its outward manifestation in a social hunger. Today man has withdrawn from social participation because the culturally available forms of participation are not appropriate for the satisfaction of his bio-social needs.

Because/—

1. op. cit., p. xvi.

Because man's relationships are superficial throughout, the result is a social emptiness. The cause of this has been a progressive process of de-socialisation which has increasingly frustrated man's bio-sociality. It is this process which lies at the heart of man's loneliness.

Halmos deals with four factors in the desocializing process, factors which we may see as lying at the root of man's loneliness.

(a) the decline of total group participation as instanced by the decline of the choral dance. Halmos traces the history of the choral dance from the pre-human socialization when it was a co-operative play activity in which there was complete involvement by the whole group. Such was the rapport between every member of the group that the individual's identity merges with the others. The experience of the propensity of others gratified the person's gregarious instinct and social hunger, gave the group unity and reality. In it the sharing of conflicts and tensions deepened the bonds of fellow feeling, and the ecstasy of the dance bridged the chasm "which exists between one solitary individual and another."¹

Halmos/~

1. *ibid.* p. 28.

Halmos notes that "the history of the choral dance shows a continuous decline which runs parallel with the long-drawn-out process of desocialization."¹ The choral dance no longer became the function of the group as a whole, and the dance became an observable entertainment, or an activity shared only by two people, and therefore not a communal rite. The communal choral dance has disappeared, and with it the means of closing the gulf that separates man from his fellows.

(b) the effect of urbanization and industrialisation.

This is the second cause of desocialization, and Halmos does not see this coming into effect until the 19th and 20th centuries. He examines the social characteristics of mediaeval peasants and artisans, the brutalizing conditions of the time, the sharp class divisions, the high incidence of violent crime, and sees in these conditions the forces that draw men together. For with them is acute lack of leisure, the absence of snobbery, the low standard of public security which induced men to seek the company of their fellows, and the "unsophisticated abandon to the pleasures of company which is the bio-social core of social participation in this era.

With/-

1. *ibid.* p. 32.

With the Tudor period came the expansion of town life, the widening of social distance in the social aspect of it. In the towns there was over-crowding, a lack of privacy, and men congregated in herds for mutual protection, and in the many coffee houses that were a feature of London life in the time of Queen Anne, and provided regular and frequent sociality with the increase of leisure.

But when the process of urbanization and industrialisation began in earnest in the 19th century, there emerged a mass society, where the individual began to live either in solitude or in mobs and audiences. The political reaction of people to work and wealth and exploitation was the development of a struggle between classes. There emerged an impersonal loyalty to a class or to a political movement. The 19th century moralists, stressed the need for their followers to pursue a life of apartness from their fellows; both these political and religious movements sought allegiance to a cause, and therefore stifled the natural sociality of man.

Halmos traces the decline in the consumption of alcohol from 1880 to 1950, and sees in this the decline of man's spontaneous participation in the common social life. As urban congestion continued into the 20th century/-

century, man's bio-social needs were more and more neglected.

(c) the mediated social influences.

Halmos goes on to propound the theory of social-cultural determinism. The influence on the individual of the decline of spontaneous corporate activity, and the influence of urbanization and industrialization are direct. There are however social influences that are mediated, and he instances the cultural patterns of family relationships which precede the birth of the individual, and are mediated to him in the early formative years of his life. "The mother-child relationship....is primarily determined by the social-cultural environment." ¹

Similarly the break-up of a home, the inadequacies of parents, the separation of parents by divorce are influenced by economic and educational deficiencies. The parents' own social life has a lasting effect on the socialization of the individual. "Families which are socially handicapped by class, economic, religious, racial, etc., reasons, mediate an attitude of insularity to their children." ²

Even/-

1. ibid. p. 61.

2. ibid. p. 67.

Even the ability or the inability to make social contact can depend on the mediating influences. What brings about the isolation of the individual, Halmos asks? Are people solitary because of personality defects, or are they reduced to isolation by the mediating influences of others? It is within the power of the individual to move away from another person. On the other hand, moving towards people is subject to the accommodation of others.

Halmos takes the view that the mediated influence is the more powerful. Personality structure is fixed during the first years of life when the mediating influence is most intense. "The anxiety trends started off in early life are causal antecedents of a later isolate behaviour." ¹ Nevertheless he does not minimise the importance of the direct social-cultural influence. He concludes that both are influential. Anxious people withdraw from social life. So also does he see anxiety caused by the conditions of the environment that divide and disperse.

He concludes: "Both mediation and direct influences are simultaneously responsible for the isolation of the individual in society." ² This is borne out by Dr. Halmos's investigation/-

1. *ibid.* p. 65.

2. *ibid.* p. 92.

investigation of anxiety and isolation amongst students.
"The interaction of the direct and mediated influences
is constant and they are both at the root of social
isolation. Once again their fountain-head is the social-
cultural structure." ¹

(d) the influence of the desire for privacy.

Halmos' examination of the ideology of privacy is
important to our study because it does indicate the partic-
ularly delicate and indefinable grey area that exists
between solitude and privacy.

His definition of privacy and solitude is important.
"Privacy is freedom from social contact and observation
when these are not desired, and Solitude is the lack of
desired social contact." ² However these should not
be seen as alternatives. He indicates that "the mild
melancholy of loneliness easily mingles with a bracing
awareness of freedom which is characteristic of long-
delayed privacy." ³

Er/-

1. ibid. p. 89.
2. ibid. p. 102.
3. ibid.

In our modern mass society it is difficult to find complete physical privacy or isolation. Nevertheless emotional and social privacy is much sought after, and in it there is to be found the milder form of loneliness. "The experience of loneliness amidst a millionfold, unknowable humanity is familiar to most people. The bustling battalions of the metropolitan thoroughfare, the dark anonymous expanse of a thousand pallid faces in the cinema, the formal watching remoteness of the 'other' in the conventional face-to-face meeting, are all everyday experiences of the majority." ¹

Nevertheless the emphasis of the uniqueness of the person by competitive liberalism and protestism, has been overstressed, and as Max Weber has pointed out the net result of the Protestant Ethic has been "the inner isolation of the individual." ² We can come to understand that privacy is superior to participation.

So Dr. Halmos argues that the moral autarchy of the individual, the greater selectiveness in social participation, and the home-centred pattern of living, all militate against socialization and towards privacy.

A/-

1. *ibid.* p. 105.

2. Max Weber. "The Protestant Ethic and the Spirit of Capitalism". London. 1930. quoted by Halmos. *ibid.* p. 108.

A willed and desired solitude, he says, has only one function, and that is to "regenerate social life for its more harmonious living." ¹ His conclusion, however is "that the ideological structures of privacy and reserve are effective causes of social isolation." ²

We may conclude therefore that the road to loneliness is one which is determined for us by a progressive process of desocialization, acting on us directly through the decline in group participation and through the influence of urbanization and industrialization, and acting on us indirectly through the mediated social influences of parents, home and cultural patterns. Perhaps the only crumb of comfort to be derived from Dr. Halmos is that between the two extremes of wanted, involved sociality and the experience of total melancholic loneliness, there are many milder variations within which the individual is not lost.

1. ibid. p. 168.

2. op. cit. p. 125.

(c) Robert A. Nisbet.

The third major figure in the field of sociology who has written extensively on the causes of loneliness is R.A. Nisbet, whose book "The Quest for Community" is a major contribution in this field.

Nisbet's purpose is to show that the many forms of alienation that lie behind the contemporary quest for community are caused by "the rise and development of the centralized territorial State".¹

Alienated man is the key figure of 20th century thought. R.A. Nisbet's conception of alienation, however, is a very wide one. It is all that which is caused by "the spectre that haunts the modern mind -- the spectre of insecurity."²

Modern man "is the disenchanted lonely figure searching for ethical significance."³ He has "a sense of void and aloneness" within his industrial environment. He is "the last individual,"³ in his urban mode of life.

"Contemporary society, especially middle class society, tends by its very structure to produce the alienated, the disenchanted, the rootless and the neurotic."⁴

This/—

1. R.A. Nisbet. The Quest for Community.
New York. Oxford University Press.
1953. p. 98.

2. *ibid.* p. 3.

3. *ibid.* p. 12.

4. *ibid.* p. 19.

This is, of course, the theme of all sociology -- that if you release man from the contexts of community, you get intolerable aloneness. It is within the community that people find security. There is in man the urge to huddle into a safe, warm crowd. So the quest for community is the dominant social tendency of the 20th century. Because of the present failure of the family, class, village or other traditional type of association to satisfy man's insecurity, the quest has now become clamant. The decline in the functional and psychological significance of such groups, has caused feelings of moral estrangement and aloneness in a hostile world. "Inter-personal relationships are morally empty and psychologically baffling. There is no mediation between man and the larger ends of our civilization."¹

(i) The Failure of traditional forms of association.

The reasons for the failure of the small traditional associations of kinship, faith and locality, is because they are now detached from their positions of functional relevance to the larger economic and political decisions of our society/-.¹

1. ibid. p. 52.

society.

This is the main argument that Professor Nisbet puts forward. -- "that the most decisive influence upon Western social organizations has been the rise and development of the centralized territorial state." ¹ The traditional social groups within which men have found community in the past, have been attacked by the forces of the State, and this has caused "a crisis of allegiances." ² Into the world of man there have intruded new systems of constraint and function in the factory and the trade unions. Further division of our allegiances has been caused by the State demanding our supreme loyalty.

Because of this power of the State to divide allegiances, so the groups that have previously had the loyalty of men have declined. The family, being more than the atmosphere where one found interpersonal relationships based on affection and morality, was an indispensable institution. Today the functions of the family have declined and diminished, and people do not give to it their primary loyalty/—

1. ibid. p. 98.

2. ibid. p. 55.

loyalty. "Today the family is no longer the main object of personal loyalty." ¹

Nor is there, says Nisbet, any intermediate association which can mediate between the family and the State, which can give to the individual any functional significance. People join a group if it has relevance to his own life organization and to that group's relation to a larger society. If it has no such relevance, then it will not have the individual's allegiance.

So the family, the village, the church, have ceased to gain the allegiance of people. Larger associations have failed because they seek loyalty to the machine and not to a person.

The result is that the "individual has become isolated from meaningful proximity to the major ends and purposes of his culture." ² Man's need for a clear sense of cultural purpose, for membership, status and continuity, has not been satisfied, and he finds himself alienated, isolated, a lonely stranger in a world of aliens, where individual insecurity breeds social unrest. And the cause/-

1. ibid. p. 62.

2. ibid. p. 72.

cause of man's loneliness, the source of his failure in his quest for community is - the State.

(ii) The rise of the State.

Professor Nisbet compares the historical rise of the power of the State with the fall of communality, and sees the first as the cause of the second.

In the Middle Ages, there is evidence of the corporate solidarity of the family. The prevailing system of agriculture was communal in its essence. The social group flourished in the prevailing atmosphere of authority, and there was security in the associations of family, neighbourhood and church. Within and through these groups the individual gained his experience of the larger world. "The social nature of man is the product of this sphere of personal relationships." ¹

By the 16th century the belief in the importance of the individual had undermined man's allegiances to these primary groups. At the same time the rise of Protestantism with its stress on the power of the individual's faith and conscience, undermined the solidarity/-

1. *ibid.* p. 50.

solidarity of religious communality and the power of institutional authority. Marx and Engels attacked the impersonal nature of capitalism, and saw man as brutalized, degraded and alienated as a result of it.

The French Revolution in the 18th century chry-- stalized what was already emerging -- a modern State whose authority extended to all its individual members.

The State now sought the allegiance of its members, because only through allegiance could people find political and social equality, freedom from exploitation and insecurity.

Dr. Nisbet's argument here is central to his whole thesis. "The real conflict in modern political history has not been between State and individual, but between State and social group." ¹ Here the State, by seeking man's higher allegiance sought to weaken man's loyalty to his guild, his village, his class and his religious body. The decline in people's personal attachments to these groups indicates that the State has won the conflict. The belief that man's salvation lies in political power, has separated him (and freed him) from all other institutions. 19th century nationalism/

1. ibid. p. 109.

nationalism has been superseded by 20th century rationalization and bureaucratization of systems of authority, and as Max Weber has emphasized, this has had a depersonalizing influence on 20th century man.

(iii) The effect of totalitarianism.

The effect of all this, says Nisbet has been "the sterilization and destruction and subordination of all human relationships to the central power that contains the image of totalitarianism."¹ Men are being relentlessly destroyed as human beings. They are now free, flattered, cajoled and stimulated by their rulers, but have been "ground down into mere shells of humanity".²

So the individuality of man has been annihilated. "Totalitarianism is the ultimate invasion of human privacy."³ Alone, the individual is powerless. So he is forced to give his allegiance to Trades Unions, professional associations, political parties, in order to keep in touch with the source of all power which is the State itself. Loyalties to any other bodies have become ineffective.

In/-

1. ibid. p. 193.

2. ibid. p. 189.

3. ibid. p. 203.

In the midst of an effective totalitarianism, liberalism has sought to counteract it by preserving the timeless natural qualities of the individual, and to see democracy as the moral sovereignty of the people within which conflicting liberal values were freely debated and decided by the will of the people. The result of this says Nisbet, is that "within humanitarian liberalism, the individual is now free - in all his solitary misery." ¹

The strategy of freedom has been to release man from his fettering institutions. It has created a free society composed of socially and morally separated individuals. Add to this the separating effect of urbanization, and men feel "a sense of remoteness and inaccessibility of the authorities by which one's life is governed." ²

Many feel withdrawn and estranged, and "a considerable number....are....sunk into a condition of alienation, of hopelessness and feelings of powerlessness." ³

Nisbet's conclusion is that man is not self-sufficing in social isolation. Freedom is a social process, and the small social groups in society have an indispensable role to play. They provide the psychological context of/-

1. *ibid.* p. 213.

2. *The Social Bond.* R.A. Nisbet, Alfred A. Knopf New York 1970. p. 270.

3. *ibid.*

of individuality. An unsupported individual faith is likely to dissolve altogether. Economic freedom does not exist for the lone individual, but only prospers with a flourishing associational life.

So freedom in our days, says Nisbet, "is the freedom of smaller unions to live within the whole." ¹ It thrives on the dissipation of power, and in the plurality of allegiances to smaller groups. Where these groups are weakened, there will be spiritual isolation. "The individual who is wrenched from social belonging is thrown back on himself, and becomes the willing prey of those who would manipulate him in the political and economic realm." ² The main cause of isolation and loneliness has been the deprivation of small groups of their distinctive function of attracting the allegiance of its members to itself, to counteract the sense of remoteness and inaccessibility that people feel in modern society. They provide allegiance and association without which man is alone, alienated, withdrawn, estranged and lonely. The individual is not man alone. He is "man-in-society" and "society in man." ³

(c) Eric and Mary Josephson/-

1. op. cit. p. 256.
2. ibid.
3. Social Bond. Introduction
op. cit. pp. ix-xi.

(c) Eric and Mary Josephson.

The work of Eric and Mary Josephson on the problem of alienation and loneliness is contained in their symposium "Man Alone" ~ Alienation in Modern Society." and in particular in their brief but incisive introduction to the collected work of others on the subject.

Once again, man's loneliness is seen as that which has inevitably accompanied his development as a social being in history. The Josephsons, however remind us that men have always had feelings of detachment from each other and the world in which they live. They quote the words of a 15th century poet:

"Why are the times so dark

Men know each other not at all,

But governments quite clearly change

From bad to worse.

Days dead and gone were more worth while,

Now what holds sway? Deep gloom and boredom,

Justice and law nowhere to be found.

I know no more where I belong."

And they comment: "Is this not the.....lament of all ages?" ¹ Even in medieval times man felt alienated/~

1. Man Alone. E. & M. Josephson. Dell Publishing Company Inc. 1962. p. 17.

alienated and lonely. The unattached person was either condemned to exile or doomed to death. Man's communality was imposed on him by the church and a rigid caste system. If he sought to rebel against it, he lost both security and freedom, for work and community life were ordered and inclusive.

However the 18th century with its emphasis on the individuality of man had an enormous impact on a rigid social order, and "the price of individual freedom ever since this most disturbing phenomenon of Western culture has been man's estrangement from the world he himself has made or inherited -- man's alienation from himself and others." ¹

Ever since, man has been confused in this impersonal world and about his place in it. Society has become atomized, and men have become separated from all that might give meaning to their work and their lives. Men "live lives of quiet desperation." ²

The Josephsons point out however, that although social isolation may lead to estrangement, not all lonely people are estranged. Although estranged people are lonely, there is also the loneliness of self-rejection/

1. ibid. p. 10.

2. ibid. p. 11.

self-rejection which may be nearer to an anxiety state than to a state of loneliness.

What is clear however is the emergence of "man alone" - man deprived of some part of himself. The historical emergence of the individual makes alienation and loneliness a crucial modern problem.

The Josephsons deal succinctly with the social pressures placed on modern man - the threat of the fearful new powers that threaten man's hard-won freedom - man is a commodity - the desire for status - "the idols of leisure,"¹ and the great emptiness that surrounds them - the too large kinship group of urban society - the breakdown of traditional community bonds - the antagonism of social classes - the barriers set up by colour and religious affiliations.

All these have resulted in man's being divorced from nature, separated from his religion, isolated in his community, chained to monotonous work. He lives in a mass society, having to conform helplessly with the overwhelming majority, and being manipulated by the media.

Without/-

1. ibid. p. 30.

Without group solidarity, the Josephsons believe, the last remnants of man's individuality will be destroyed, and he will have lost himself. This is the picture of lonely 20th century man. If this is so, - if man loses himself because of the society that seeks to alienate him from others and himself, then there is no escape from loneliness; it cannot be conquered. It can only be borne in isolation until death intervenes.

(d) Peter L. Berger.

A rather more optimistic view of man's relationship to society, and society's relationship to man, is taken by Professor Peter Berger.

In his book, *Invitation to Sociology*, he looks at the position of man in society, and at society in man, and sees life as a stage, on which he finds himself and seeks to improve or change the environment he has inherited.

Berger uses three pictures of society.

(a) the prison.

Although man is able to locate himself in society, there is little he can do about the social forces that surround him. It is he says, "the system" - "the map made by strangers" - "the alien-made fabric of society." ¹

There/-

1. *Invitation to Sociology*. Peter L. Berger.
Penguin Books. 1963. pp. 82-3.

There are several ways in which man is controlled within his prison-like environment. For example, he is controlled by violence which is the ultimate and oldest means of social control. "No state can exist without a police force or its equivalent in armed might." ¹ There are however, other means of control -- a group exercises its control over one of its members by subjecting him to persuasion, ridicule, gossip, and to systematic opprobrium and ostracism. Social control is also exercised through moral pressure, and its consequence can be unemployment and loneliness. There is the pressure of stigma, and "the sanctions of social exclusion, contempt and ridicule may be almost as hard to bear." ² So too there is family control through disapproval, loss of prestige, ridicule and contempt. So the individual is "located at the centre of a set of concentric circles, each one representing a system of social control". ³ Berger describes society "as a gigantic Alcatraz"; ⁴ it "is the walls of our imprisonment in history." ⁵

(b) /-

1. ibid. p. 84.
2. ibid. pp. 91-2.
3. ibid. p. 93.
4. ibid. p. 107.

(b) The second picture Berger uses is that of the puppet theatre. In society, most people want to obey the rules that society lays down for us. As long as the individual actors "play their roles as provided for in the script, the social play can proceed as planned."¹ So we can come to believe the roles we play. In the puppet theatre we see that our identity is socially bestowed upon us, and this is how we learn to be participant members of society.

Our genetic heritage also enables us to believe that we are puppets on the world's stage. "The walls of our imprisonment were there before we appeared on the scene, but they are ever rebuilt by ourselves. We are betrayed into captivity with our own co-operation."² So Berger sums up this second picture: "Society produces the men it needs."³

(c) The third picture of Berger's society is that of a stage populated with living actors.

Within the first two pictures we have a sensation of sociological claustrophobia. But our co-operation is required to bring us into social captivity. Therefore it/-

1. ibid. p. 112.

2. ibid. p. 141.

3. ibid. p. 128.

it is also possible to withhold our co-operation with history.

In a strongly established traditional society, the individual's withholding of co-operation can only bring about his own alienation. However both Weber and Berger observe that "strong charismatic personalities" are the principal moving forces in history,- the living actors on the stage. It is possible for men either alone, or in groups "to construct their own worlds and on this basis to detach themselves from the world into which they were originally socialized." ¹ He uses the term "ecstasy" to describe the act of stepping outside the taken-for-granted routines of society.

The "ecstasy" experienced is the lonely experience of stepping outside "the warm, reasonably comfortable caves, in which we can huddle with our fellows..... ecstasy is the act of stepping outside the caves, alone, to face the night." ²

Nevertheless this authentically human experience can only take place within the context of society.
Here/-

1. ibid. p. 154.

2. ibid. p. 171.

Here man finds himself, and therefore "man's specific humanity and his sociality are inextricably intertwined." ¹

Berger and Luckman see the horror of loneliness as part of the constitutional sociality of man, - a consequence both of his need to find and produce a new social environment, and to his incapacity to sustain a meaningful existence in isolation.

As they point out, "all societies are constructions in the face of chaos." ² There is loneliness in the chaotic nature of our society. There is also loneliness in its reconstruction.

So long as man sees himself as a living actor on a stage with other actors, he will accept loneliness as part of his individuality, and only succumb to it when he is incapable of sustaining existence in isolation from the society within which he is set.

1. "The Social Construction of Reality"
Peter L. Berger and Thomas Luckman.
Allan Lane. The Penguin Press 1967.
p. 69.

2. ibid. p. 121.

The Symptoms and Sources of Loneliness.

CONCLUSIONS.

In attempting to draw conclusions from this lengthy second section, it would seem necessary to record first of all a sociological definition of loneliness. Again, as in Section 1, loneliness is described as a feeling -- a feeling of being lost, abandoned -- a feeling of desolation. Loneliness is "an unwelcome feeling of lack or loss of companionship."¹ The key word is "unwelcome" for loneliness is the craving for a companionship that is inaccessible. It may be inaccessible because man is unwilling to seek company on reciprocal terms. Companionship has to do with giving as well as taking.

Again there is the need to distinguish between solitariness and solitude. The positive side of solitariness is solitude. The negative side is loneliness. The point has been well made by Zweig when/

1. Thesis p. 129.

when he quotes the French writer Vauvenarques "la solitude est a l'esprit ce que la diète est au corps." In this, says Zweig, there is the contrast between diet and starvation. "The lonely are starved; those in solitude are on a diet." ¹

The lonely are those who feel unwanted and cannot communicate their feelings. They feel lost, and are unable or unwilling to be found by anyone else.

(1) The symptoms of loneliness are as those described in Section 1. There is the absence of contact, the symptoms of withdrawal, the feelings of betrayal. But there is not only the absence of contact with other individuals; there is also the loss of contact with society's goals and aspirations. In Schaar's words, the lonely person is one who "lives as a stranger in a world that has gone desperately wrong." ² It is important, however, for us not to fall into the trap of seeing loneliness as the lot of the inadequate. It is quite certain, for example, that Viktor Frankl in Aushwitz saw himself rightly to be a stranger in a world/-

1. op. cit. p. 111.

2. Thesis p. 215.

world that had in fact gone desparately wrong. Loneliness is the lot of the strong as well as of the weak, of the invulnerable as well as the vulnerable.

In Section 1 we drew attention to the fact that feelings of loneliness were largely incommunicable, and that loneliness is the experience of those who will not admit it.

So in this section we have noted some of the symptoms of loneliness which may help us to identify the lonely. The lonely person will have symptoms of "affectionless detachment." As Bakwin records of deprived children, he will be unable to give or receive affection, he will have an isolation type personality. He may feel bleak and despondent, and have suicidal tendencies or desires although will not necessarily carry them through. In his social life he will have no warm relationship; he will feel deprived, be apathetic and discontented; he will be prone to day-dreaming and hallucinations, be a poor communicator; he will despair of the world in which he lives and will tend to withdraw from social life and even from society itself. He will regret the/-

the absence of small groups to which he was formerly attached. If he is a successful man, he will see loneliness as the price to be paid for it. His relationships with those under him will be formal and detached.

With old people, there will be the additional symptoms of apathy, bleakness and despondency. While accepting the loss of a partner, they will re-live the life they had before their loss and find comfort in past relationships. They seek anonymity and wish to withdraw from all meaningful human contacts. These symptoms of loneliness have all been recorded in this section, and may help to identify the lonely in society.

(2) In this section, however, the primary task has been to discover what are the sources of loneliness. Sociologists argue that human personality is socially determined - that is, predominantly influenced by the people, the ideas, the forces of the social surround. Having examined the influences that stem from within in Section 1, we have now seen evidence of loneliness that has been caused from without.

Perhaps the key word in this Section is deprivation. People become lonely when they are deprived - of the senses/-

senses which are necessary to human communication -- deprived of love or loved ones -- deprived of meaningful human surroundings and relationships -- deprived of normality, of role, of individuality, of status, of self-respect, deprived of the human groups with which they feel they belong. One or more of these deprivations can cause loneliness.

Why should deprivation be of such critical importance? Philip E. Slater in his book "The Pursuit of Loneliness" indicates that there are three human desires:

- (a) The desire for community, that is the wish to live in trust and fraternal cooperation with one's fellows in a total and visible collective entity.
- (b) The desire for engagement -- the wish to come directly to grips with social and interpersonal problems and to confront on equal terms an environment which is not composed of ego-extensions.
- (c) The desire for dependence -- the wish to share responsibility for the control of one's impulses and the direction of one's life.¹

Slater/--

1. Philip E. Slater. The Pursuit of Loneliness. Allen Lane, The Penguin Press. 1971. p. 6.

Slater, writing of American culture at the breaking point, is clear that these three desires are frustrated by American Culture. He is quick to point out, however, that the picture of the individual struggling against society is a false one, and that in fact man is participating eagerly in his own frustration.

What is true however is that man is lonely whenever he is deprived of fulfilling his desire for community. Where he is deprived of engagement -- of fulfilling his active role as a social being, he is lonely. Where he is deprived of dependence, his state is a solitary one. Slater indicates that the repression of these desires can all be traced to individualism, but in the light of our researches so far, it might be better to conclude that where these desires are denied, then the individual is most prone to loneliness.

In attempting to summarize our conclusions it would seem important to draw attention to what Schopenhauer called the "hedgehog behaviour" of human beings. We don't want to live too close to each other in order that we may avoid the prickles. Neither do we want to/

to live too far apart for we need the warmth of fellowship. His view is that we should be "close but not too close."

We observe the "hedgehog" concept in our studies, although the word "pendulum" might describe it more accurately:

(i) we see man swinging between poverty and affluence. When the individual is socially, economically deprived, as instanced by Madeline Kerr,¹ there is evidence of individual and group loneliness. At the other end of the pendulum's arc, we see affluence as being equally debilitating. Studies of business executives reveal a deep hunger for an atmosphere of trust and fraternity. As Philip Slater observes: "the competitive life is a lonely one!"² There seems little evidence of loneliness where man is somewhere between these two extremes of poverty and affluence. Affluence and poverty deprives man of mutual dependence.

(ii) we see man swinging between individualism and togetherness. Sociologists have all seen the harmful effects/—

1. Thesis p. 1387.

2. ibid. p. 7.

effects of the quest for individual freedom. Man's search for freedom from other people has led to his isolation from other human beings. On the other hand fellowship can be so close as to stifle individuality and alienate man from himself. All men need both freedom and fellowship; they can only have a proportion of each when they are somewhere between the two extremes.

(iii) we see man swinging between solitude and privacy. The point that Halmos makes is not only that the pendulum swings easily from desired privacy to undesired solitude, but that the pendulum may be pushed by the external forces of direct and mediated social influences that are often outside the influence of the individual. Man is always subject to the accommodation of others.

(iv) we see man swinging between the need to be loved, and the need to love. Much of our research has indicated the harmful effects of maternal deprivation and the deprivation of warm human relationships, amongst both young and old. The effects of the thwarted need to love is equally harmful. Men desire membership of a human group, they desire status, role and self-respect, in order that they may form relationships -- in order that they may love. Both desires need to be fulfilled if loneliness/..

loneliness is to be avoided. Both desires may be thwarted by forces beyond the individual's control.

(v) we see man swinging between conformity and deviation. As Zweig puts it, "Man wants to belong, to be one of the group, to hold hands with others and to win their approval, but he also wants to be himself, to assert his own individuality against others." ¹ At one end of the pendulum's arc there is the tendency to belong and to conform, but as Nisbet points out, the State can drive man to conformity, compulsion and bondage. At the other end of the pendulum, wherever man asserts his own individuality against others, he becomes alienated and separate from the society in which he lives. Nevertheless both are significant and productive when both are present in the individual and society. Conformity is necessary for the avoidance of Durkheim's anomic society. A new society will be built by Berger's charismatic alienist.

In our studies we have seen the powerful forces that make for loneliness -- the powerful and influential role of the mother, of home, family and human friendship -- the powerful/

1. op. cit. p. 105.

powerful environmental influences -- the powerful economic and political influences, and the kind of society people build. That individuals can be totally helpless in the face of such influences is evident -- that many people of all kinds are pushed towards loneliness by such influences is also evident -- that the individual may not be able to withstand such pressures is even more evident.

That all men are helpless in the face of sociological pressures has not been proved, although there is one piece of evidence which does suggest that man may be totally in the hands of others. H.E. Bracey's study of new housing estates in Bristol and in Ohio ¹ revealed that the Bristol environment created lonely people when they moved to their new house, whereas the Ohio environment prevented people from getting lonely. If it is true that "loneliness is craving for a relationship which is inaccessible", then we may be totally in the hands of others.

1. Thesis pp. 191-2.

SECTION 111 THE THEOLOGY OF LONELINESS.

INTRODUCTION

In the first two parts of this thesis we have dealt with man's loneliness, as it springs from within himself, and as it emanates from his relationships with his fellow-men. We have examined man as a psychological being, that is as a man struggling within himself for his individual identity. We have examined man as a social being, that is as a man struggling to find himself as having an identity that cannot be separated from the lives of others, who are part of his true self. In each of these sections we have seen the loneliness that comes to a man when he is separated from himself and from his fellows.

In this section, we have to examine man's cosmic loneliness. "We are lonely," said Dr. A.B. Sclare, in a talk to the Lanarkshire Branch of the Scottish Pastoral Association, "when we feel deserted by man and by God". If alienation means "without relationship", then from our previous studies, we can be clear that where man is without relationship to his God, then he will have the strong subjective feelings of despair and the distress of being cut off.

The/-

The view of Paul Halmos is that man's separation from the spiritual is his "most grievous burden," and the root of his loneliness.¹ If Halmos is right in believing that man always seeks to know and understand that which lies beyond his grasp, and if loneliness is man's experience in seeking and not finding, and knowing and understanding, then it will be of profound importance for us to search until we find the root of man's loneliness. We shall begin by studying the work of those theologians who have written of man's estrangement from God.

PART ONE THE THEOLOGIANS.

1. Søren Kierkegaard. (1813 -- 1855)

It was the background and circumstances of Kierkegaard's life that motivated this solitary Danish genius in his lonely search for life in communion with God. Physically deformed, he was regarded by many as a hunchback. He was a "small gnome-like figure."² From the beginning of his life he saw a fatefulness in his circumstances. His father, before the death of his first wife, had an affair with the family servant whom he later married, and Kierkegaard believed that the sins of the father would be visited on him. It seemed that/—

1. Thesis Section II. p. 237.

2. The Journals of Kierkegaard. Intro.
Alexander Dru. Collins Fontana. p. 8.

that Kierkegaard's melancholy was associated with a curse that his father made against God. At any rate Kierkegaard was aware of his melancholy. "There is something about me which points to greatness, but because of the mad state of affairs I am only worth little."¹

If he was a melancholic from youth, then his courtship with and subsequent engagement to Regina Olsen, did nothing to alleviate his melancholy. After an long and agonizing struggle, Kierkegaard broke off the engagement. He believed -- perhaps negatively, that his destiny lay elsewhere.

Kierkegaard was constantly critical of the established Church of his day, and despite his long theological training, and preparedness, he never presented himself to the church for ordination.

Here was a genius living in a provincial town who was bound to feel isolated; "as a melancholy genius, it was inevitable that he live as one apart.....he never married... never had any truly intimate companions.....never belonged to any group."²

So Kierkegaard knew himself to be one with a prophet's voice crying in the wilderness, and therefore condemned to absolute/..

1. The Journals of Søren Kierkegaard.
ed. and trans. Alexander Dru.
Geoffrey Cumberledge. Oxford University
Press. 1938. p. 131.
2. "Kierkegaard and Radical Discipleship"
Vernard Eller, Princeton University Press.
1968. p. 205.

absolute loneliness and hopeless abandonment by circumstances which he could not alter. He wrote in his Journal, "It is only in a religious way that I can understand myself, alone before God. But between me and others there stands the wall of misunderstanding. I have no common language with them,"¹

Elsewhere in his Journals he writes this about himself and his lonely condition, "I stand like a lonely pine tree egelstically shut off, pointing to the skies and casting no shadow, and only the turtle dove builds its nest in my branches."²

What thought then, emanates from this lonely genius of existentialism? Aware, as he was of his personal abnormalities and the fateful influences on his life, Kierkegaard saw his experience as one which gave him a profound insight into the state of man in relationship to God. "It is an inestimable blessing to have been as melancholy as I was".³ "He (a man) must be isolated if he is to be great; and no man can freely isolate himself; he must be compelled if it is to be a serious matter."⁴

(a) The State of Man/

1. Quoted by Lev. Shestov, Kierkegaard and The Existential Philosophy. Ohio University Press. 1969. p. 52.
2. op. cit. Enlarged Edition. p. 46.
3. ibid. p. 369.
4. Shorter Edition of Journals. p.199.

(a) The State of Man.

The state of man, according to Kierkegaard, is that of the individual. The Danish word he uses, "hiim Enkelte" has been translated as "the individual," but the word has also been translated as "The Single One", or "The Solitary One." By this, we understand him to mean "the theological self, the self directly in the sight of God." ¹

In his journal Kierkegaard wanted to have this inscription on his grave: "the individual." Kierkegaard sees the individual as being alone in the whole world, alone with God. The "Single One," the true authentic individual is set in direct personal relationship with a transcendent God. He stands alone in this unique relationship, as one who takes responsibility for every action and attitude of his life. Nothing can free man from this tremendous responsibility; and he stands in solitude before God. In freedom he must decide for good or evil. This is his responsibility -- his whole personal existence -- and its absolute relation to the Absolute.

All other relationships are secondary -- the relationships between man and man, between man and Creation, between man and Society, between man and culture. All these must be rejected for the lonely relation of the "Single One" to God. For they are obstacles to the relationship with God.

This/—

1. "Sickness Unto Death", S. Kierkegaard, trans. Walter Lowrie, Princeton University Press 3rd Ed. 1970. p. 210.

2.

This for Kierkegaard is the sole aim of man. The individual however, finds himself far removed from this relationship. "He finds himself in the vast prison formed by the reflection of those around him, for because of his relation to his own reflection, he also has a certain relation to the reflection around him." ¹ Man, says Kierkegaard, can only escape from this imprisonment through the inwardness of religion.

This feeling of imprisonment is brought about by his existential situation of being estranged from God. It is this feeling of being cut-off, lonely and isolated, that motivates man in his search for God. "Deep within every man there lies the dread of being alone in the world, forgotten by God, overlooked among the tremendous household of millions upon millions. That fear is kept away by looking upon all those about one who are bound to one as friends or family; but the dread is nevertheless there, and one hardly dares think of what would happen to one if all the rest were taken away." ²

So the fear of nothingness -- or emptiness -- or apartness from God is that which sets man off in his search for God/

1. The Present Age. S. Kierkegaard, trans. Alexander Dru. Fontana 1962. p. 52.
2. Journals of Kierkegaard. Enlarged Edition. p. 220.

God. This is the finite state of man -- and in his finitude he experiences fear, despair and dread. These are the symptoms of his estrangement, and through them, man is led to the supreme degree of experiencing his utter inner emptiness, from whence he may take the "leap of faith" towards the relationship for which he has been forced to search.

(b) The symptoms of estrangement.

The first symptom is that of dread. The result of the fear of nothingness is original sin, and the Fall of the first man, Adam. The state of innocence is the state of man as he stood in the direct presence of God. But "innocency is ignorance".¹ But "the profound secret of innocence (is) that at the same time it is dread."²

The word Kierkegaard uses is "angst," and has been variously translated as "anxiety," "dread," and describes the ontological state of man. It has become the central concept of existentialism.

Kierkegaard describes two kinds of anxiety. The first is connected with the Fall. The moment of God prohibiting Adam from eating of the fruit of the tree of knowledge of good/—

1. "The Concept of Dread". S. Kierkegaard.
Trans. Walter Lowrie. Geoffrey Cumberledge.
Oxford University Press. 1946. p. 34.

2. ibid. p. 38.

good and evil, induces in Adam a state of alarm, because "the prohibition awakens in him the possibility of freedom".¹ This possibility, insists Kierkegaard, does not consist in being able to choose the good or the evil. The possibility is in Adam being able to say: "I can". So anxiety ~~as~~ dread is not guilt. Indeed as Kierkegaard points out it is the feeling that children have in seeking after adventure. It is the "thirst for the prodigious, the mysterious....the sweet feeling of apprehension."² It is the possibility of freedom that induces the feeling of anxiety or dread.. "One may liken dread to dizziness. He whose eye chances to look down into the yawning abyss becomes dizzy."³

So freedom gazes down on its own possibilities, freedom succumbs, and then there is the nothingness of dread -- not the dread of guilt, but "of being regarded as guilty."⁴ When one thinks of oneself as being regarded as guilty, one becomes guilty.

So there comes to man the anxiety of actualizing his own freedom -- and this in itself is a double anxiety. If he chooses to be restricted, he may throw away the possibility for real existence. If on the other hand, he chooses to be free of restriction/...

1. ibid. p. 40.

2. ibid. p. 38.

3. ibid. p. 55.

4. ibid. p. 67.

restriction, he may lose his identity. Either way, there is the anxiety of realizing or not realizing his potentialities, and this is the state of nothingness, the state of not knowing, the state of non-being. This, Kierkegaard calls "objective dread." "The possibility of the eternal (i.e. of freedom) in the individuality is dread." ¹ And, "dread and nothing regularly correspond to one another." ²

So, says Kierkegaard, there is the dread both of the evil and of the good. He describes the dread of the good as "demoniacal," and the demoniacal is unfreedom which shuts itself off. On the one hand "freedom is precisely the expansive." ³ Its opposite is shut-upness. "The demoniacal is the shut-up, the demoniacal is dread of the good." ⁴

Here is the core of man's loneliness. "The demoniacal does not shut itself up with something, but shuts itself up." ⁵ Unfreedom, says Kierkegaard, makes a prisoner of itself, and desires no communication. With freedom man communicates. In unfreedom man retreats into silence and/—

1. ibid. p. 81.

2. ibid. p. 86.

3. ibid. p. 110.

4. ibid. p. 113.

5. ibid. p. 110.

and becomes afraid. "Put him in solitary confinement, and he will become imbecile." ¹ He is no longer able to communicate with himself. "What the shut-up keeps hidden in his close reserve may be so terrible that he dare not utter it even in his own hearing." ²

The reason for this solitary, anxious state of man is because man cannot be liberated from this tremendous responsibility of being a deciding individual. In his estrangement from God, he cannot escape from the anxiety of his finitude. The despair and the loneliness of man is because the finite is separated from the infinite, and man is incapable of overcoming the anxiety of estrangement. This can only be done by faith.

It is important for us to notice the insight of Kierkegaard's demonic shut-inness. It is the state in which the suffering of freedom is so great that the individual uses his freedom to deny himself. He shuts himself away from God, from his fellow-men, and from himself.

But, as Kierkegaard affirms, "the collisions of shut-upness" are "connected with revelation." ³ Dread in fact is/-

1. *ibid.* p. 111.

2. *ibid.* p. 114.

3. *ibid.* p. 113.

is the great teacher about what it means to be a man.

The experience of shut-upness, with its feelings of restlessness, superstition and unbelief, with the decrease of certitude, and the feeling of living in a vacuum, leads man to a new inwardness, self-awareness, and seriousness. And true inwardness, says Kierkegaard is "eternity, or the determinant of the eternal in a man." ¹

Men, however, may not want to think of eternity seriously. "They dread it, and dread discovers a hundred ways of escape. But this precisely is the demoniacal." ² Dread is nevertheless the possibility of freedom, a saving experience by means of faith. It is the way - the lonely experience of estrangement through which man passes in order to find himself and his God.

The second symptom of estrangement is despair, which Kierkegaard describes in his book "The Sickness unto Death" ³

Despair is the result of the shut-upness of the self, from which the self cannot escape. There is the experience a man has when he is not conscious of having a self, or when he is unwilling to be oneself, or when he wants to be/-

1. ibid. p. 134.

2. ibid. p. 137.

3. S. Kierkegaard. The Sickness unto Death. trans. Walter Lowrie. Princeton University Press 3rd Ed. 1970.

be oneself and cannot.

The despair of which Kierkegaard writes contains the symptoms of loneliness which we have observed previously in this thesis. That there is a sickness unto death, indicates a strong death wish in the despairing. And the torment of despair is "in not being able to die." ¹ It is precisely because man is constituted by a high Power that he has feelings of despair. Were the self constituted by the self, then man would find it possible to carry out his own self-destruction. But despair is a sickness of the Spirit, so that man cannot consume himself, cannot become nothing. So there comes to man the despair that "is the disconsolateness of not being able to die." ²

Despair is "the gnawing canker whose movement is constantly inward, deeper and deeper, in impotent self-consumption." ³ Here is the desolateness, the inner restlessness, the self-despair of the self which wants to die and cannot.

Kierkegaard insists that this is the universal experience of man. The man who has no feelings of despair, is yet in despair, for many are unaware of the fact that they are spiritual beings. This is the existential situation of man./-

1. ~~op. cit.~~ cit. p. 150.

2. *ibid.*

3. *ibid.* p. 151.

man. The universal fear of nothingness and emptiness is in fact the fear of being apart from God. So despair is a sickness of the Spirit, and to attain a consciousness of the existence of God, can only be achieved through despair. So Kierkegaard asks the question of every man. "Eternity asks of thee and of every individual -- were you in despair?" ¹

How does despair come to man? It comes to the ambitious man whose ambitions are unfulfilled. For example, says Kierkegaard, the man of ambition who did not become Caesar, cannot endure himself. "The self is now absolutely intolerable to him." ² Kierkegaard also uses the figure of Nero who embodies the implications of unlimited power. He has drawn into himself in terms of the power to use for himself whatever he wants to use. Kierkegaard describes the complete inner emptiness of the situation which leads to Nero's determination to bring death to everything he encounters, including himself. In the same way Kierkegaard uses Mozart's figure of Don Juan to show the emptiness and despair of that unlimited sexual striving which prevents the creative union between two loving partners. Again this is self-destructive.

There/-

1. *ibid.* p. 160.

2. *ibid.* p. 152.

There are three forms of despair. There is in the first place the despair of weakness, where man has no will to be oneself. The weak man will despair of his weakness, and will accept passively the suffering of the self. The weak man will catch a glimpse of himself occasionally, but through weakness or resolve, will allow the vision of the real self to disappear.

The second form of despair is the despair of self-pretense or self-love which is introversion. "With respect to this thing of the self, he initiates no one, not a soul." ¹ The despairer keeps every intruder, every man at a distance from the topic of the self, although outwardly maintaining the impression of being "a real man". Although Kierkegaard reminds us that the introverted despairer feels a need for solitude, and that this is a sign that he has a deeper nature, he points out nevertheless that his sickness is a "sickness unto death," and the self-destructive instinct is very strong.

The third form of despair is the anxiety of guilt which is the extreme point of despair -- "the sickness unto death." Real guilt is man's estrangement from the ultimate/-

1. *ibid.* p. 187.

ultimate that expresses itself in actual acts directed against his own true being. "Sin is despair - the dependency over one's sin." ¹ Sin is also the despairing of the forgiveness of sins. Sin is, therefore, faithlessness, which in the view of Kierkegaard is an attitude directed against God.

Despair, therefore, is the second symptom of loneliness which man must experience in order that he may be lifted into the divine dimension where estrangement ends, and a new relationship begins.

Kierkegaard is clear that God is not in man. Man is separated from God. Therefore God must come to man from the outside and address him. God comes to man in Christ. Always for Kierkegaard, God comes from the outside or from above, and man must make the "leap of faith" in order to meet Him.

Dread and despair are the areas of lonely conflict in which man is shut up in himself and cannot escape. This is the message of Kierkegaard who saw faith springing from man's individual religious isolation. There is the loneliness of estrangement. But there is also a lonely way through dread and despair before the Stranger can become/-

1. *ibid.* p. 240.

become known.

The work of Kierkegaard has been wrought out of his own life's experience. As Buber put it: "Kierkegaard does not marry because he wants to lead the unbelieving man of his age, who is entangled in the crowd, to becoming single, to the solitary life of faith, to being alone before God." ¹

1. Martin Buber, Between Man and Man .
Trans. R. Gregor Smith, Kegan Paul.
1947, p. 59.

2. Nicolai Berdyaev. (1874 - 1948.)

The circumstances of Berdyaev's life, as with so many others, provide him with the background with which he can write authoritatively and existentially about solitude and loneliness.

He was born into an aristocratic home, where the family estate had to be sold because of the shattering economic changes in Russian life. The family went to live in Kiev. He was born 15 years after his elder brother, and because his was an unhappy home, he was left much alone, and never had any friends of his own age. He was badly spoiled, and throughout his life he did exactly as he pleased. Before he was 13 he had decided to devote his life to philosophy. He studied at Kiev University, where he found life astir with revolution. He turned against his social class and engaged in subterranean political activity. As M - M Davy observed: "Having left the aristocratic world of his own free will, he felt himself alone, and came out of his solitude to find his way into revolutionary society." ¹

At that time Berdyaev thought that Marx was a man of genius, but because he was a rebel by nature he could not ever submit to any authority which curbed his spiritual freedom;/-

1. Man of the Eighth Day. M.M. Davy
Geoffrey Bles, 1967, p. 12.

freedom; and so it was not long before he became critical of the new marxist movement.

He became involved with the wider gatherings of the intellectuals, and organized lectures on forbidden political topics. For this he was sentenced to three years exile in the Vologda Province, but no deprivation attached itself to him. He lived in the best hotel and soon published his first book. He spent much time in social intercourse with his fellow intellectuals in exile, but found much of the life artificial and unnatural. "I felt an urge, familiar to me before, to withdraw into myself: I seemed to lose for a moment the taste for social intercourse, for large numbers of people, for too close contacts with the political stage and political organisations."¹

After his exile Berdyaev returned to Kiev and in 1904 married Lydia Trusheva. He moved to St. Petersburg, thence to Moscow, and wrote continuously. The Revolution when it took place in 1917 affected Berdyaev deeply and "plunged him into desperate loneliness."² He became prey to conflicting sentiments of anger and serenity. He became Professor of Philosophy at Moscow University in 1920, but/-

1. N. Berdyaev.
"Dream and Reality". Geoffrey Bles.
1950. p. 126.

2. M.M. Davy. op. cit. p. 18.

but continued to be critical of the Bolsheviks as being "the final Russian nihilists." Finally in 1922 he was exiled, having previously been in solitary confinement for six weeks, and lived in the suburbs of Paris until his death in 1948.

Berdyaev was a brilliant thinker whose life was never firmly rooted in this world: he found the world an alien place. He reflects on the days he was born. "I cannot remember my first cry on encountering the world, but I know for certain that from the very beginning I was aware of having fallen into an alien realm." ¹

All through his life he felt his solitariness. In his teens he was sent to the Cadet Corps School, and there he felt himself to be different from the other boys of his age; he tried to hide his strangeness. He felt that nothing could rescue the world from its state of estrangement except God. As with Kierkegaard, Berdyaev sought communion with God in lonely solitude. He found this solitude and estrangement a painful experience. "Sometimes I have prevailed over my loneliness; at other times I would experience untold joy on returning to it, as if I had come home from a foreign country. ... The experience of solitude and anguish is hardly conducive to high spirits and jocundity. To be solitary is not to be able to comply and come to terms with the world." ²

Berdyaev/-

1. "Dream and Reality" op. cit. p. 1.

2. *ibid.* pp. 35 and 37.

Berdyaev called himself an isolated philosopher, and was seen as such by his biographer M.M. Davy. "This fascinating man was utterly lonely despite his wife Lydia whom he deeply loved... ..and despite his sister-in-law, Eugenie. In spite of these two women....he remained a lonely man. His solitude did not alarm him but it was like a wound." ¹

Berdyaev's search for communion with God, and his knowledge of God in his inner self, is his lonely experience. He needed his solitude, his isolation and his dreams, and reserved his deepest affection for animals. The most striking example of true communion, he wrote, of overcoming loneliness is that of a man with his dog. Communion with animals eliminates loneliness.

Otherwise, his search for God was also his experience of isolation, as M.M. Davy records: "My religious life has led me through what seemed to be a stony waterless desert... ..I suffered drought, and knew what it was to be abandoned... ..But there were also moments when I was uplifted." ²

Berdyaev also discovered, as others have discovered since/-

1. op. cit. p. 51.

2. ibid. p. 52.

since, a feeling of alienation, on being confronted with current Christian orthodoxy. "I have doubted the current notions of man's relationships with Him -- that of God as master, and man as serf, of ruler and subject. If this be so, then all is lost and I am lost too. If this be so, then nothing remains for me but the gaping abyss of nothingness." ¹ Although Berdyaev remained loyal to the Russian Orthodox Church, we shall see how his formal attachment to it merely served to heighten his feelings of loneliness.

So too, he found his quest for knowledge a solitary experience. He felt isolated by his knowledge, and seemed to withdraw into profound solitude. Berdyaev's primary allegiance was to truth, and truth was assimilated by him into his inner self where it was confirmed by his personal experience. His philosophical isolation was due, not only to his independent temperament, but also because his philosophy was part of himself.

It is not surprising therefore, that Berdyaev's experience of life as a social being, was one of alienation. Although he believed that man was both a social and spiritual being, he saw the socialization of man as that which destroys his freedom of spirit and conscience. In some of his writings, Berdyaev equates the social with evil, and sees man/..

1. "Dream and Reality" op. cit. p. 205.

man as being continually subjected to the tyranny of society and public opinion. All organization which dominates man, also contracts the dignity of the personality by objectivizing it. Man in his social role falls under the sway of the will to power, of money, of the thirst for pleasure. All these, says Berdyaev, are destructive of the personality. Only in his search for his spiritual being can man find himself. And this, Berdyaev insists is an isolating experience. Indeed the essential man is not interested in or attracted by events in illusory time. He will only pretend to be like other men so that they will find his company bearable.

Berdyaev however does admit that in the sphere of personal relationship, there can be found the communion of kindred spirits in which man can overcome his isolation. "Nevertheless" he wrote, "I have experienced particularly great difficulties in this respect, even though I never wished to remain self-enclosed in an attitude of unrelieved loneliness." ¹ This was due to the desire of Berdyaev to protect his inner world. "The true spirit of freedom seems to me to be linked with anonymity..... My inner world has the likeness of a desert, a wasteland, bare of all but stark and solitary rocks." ²

Berdyaev/-

1. ibid. p. 186.

2. ibid. p. 27.

Berdyaev sees the intensity of man's self-awareness as the measure of his enslavement to an alien world, and sees his salvation only through a revolt against it.

Without such a revolt, man abandons God, and at the same time finds modern civilization abandoning him. Therein lies the evil of solitude.

Solitude and Society.

We are now in a position to examine that aspect of Berdyaev's personalist philosophy which enables man to overcome his human isolation. This is to be found in "Solitude and Society" ¹

Berdyaev defines solitude as man's experience when "he feels himself to be a stranger, an alien without a spiritual home." "Only when man is alone, when he is overwhelmed by a distressing sense of his isolation does he become aware of his personality, of his originality, of his singularity and uniqueness." ²

Berdyaev sees the problem of solitude to be rooted in the Ego. The Ego according to him, is primitive, existential, that is belonging to the sphere of existence. The Ego is the extra-social, the non-objective. It is the unique and distinct individuality of man.

Man/-

1. N. Berdyaev. Geoffrey Bles.
The Centenary Press 1938.

2. op. cit. p. 92.

Man discovers his Ego only when he is alone; only when the Ego is illumined with knowledge, can solitude be transcended. Then says, Berdyaev, "The Ego longs to emerge from its prison-house in order to meet and identify itself with another Ego." ¹ In solitude, when the Ego is abstracted from the world of everyday life, it longs for a deeper and more authentic existence. When that longing remains unfulfilled, and the Ego cannot return to society, then the kind of solitude that is left is "synonymous with Hell and non-Being." ²

A similar, and equally debilitating solitude is experienced when the Ego can return to society and only experiences the objective, the non-Ego. The objective world cannot overcome solitude. So the Ego attempts to overcome its isolation through knowledge, sexual love, social life, friendship, and various other ways. This way, however, only alleviates solitude. The conquest of solitude is only overcome on the existential plane, when the Ego reaches out for the Thou.

Berdyaev examines the relationship of solitary man with his social environment, and enumerates four types of relationship:

(a)/-

1. ibid. p. 93.
2. ibid.

- (a) he sees ~~the~~ man who is a completely social animal, who is unaware of his solitude. His Ego is fully adapted, and he is lacking in originality of thought. He experiences no solitude.
- (b) he sees the man who is indifferent to society, and who also has no experience of solitude. He is indifferent to people, and in times of social stability is in passive harmony with the world in which he lives.
- (c) he sees the man who is conscious of his solitude, but who has no social interests. There is in him a divided consciousness, and a lack of inner harmony. He is indifferent towards his environment, and finds no connection between his environment and himself.
- and (d) there is the man who is conscious of both solitude and society. Amongst these are to be found such men as the prophets of the Old Testament, creators, innovators, reformers and spiritual revolutionaries.

The first two groups, says Berdyaev, are in harmony with their environment, and adapted to it, either actively or passively. The second two groups are antagonistic to their/-

their environment, and of them, the third remains impervious to the conflicts which are inseparable from solitude. Only the fourth is able to use his solitude to conquer it.

There are, according to Berdyaev, various forms and degrees of solitude, or as we would prefer to put it, several symptoms of loneliness. There is first of all the symptom of conflict. One of the ways which man seeks to escape from his solitariness is in his aggressiveness towards other people. Through disputes, expressions of hatreds, through conflict with other people, man reveals his loneliness. These conflicts "are all social manifestations which serve to suppress or to allay the sense of solitude." ¹

The second symptom of man's solitude is his "non-comprehension," his unwillingness or his inability to understand himself. The Ego, seeks in its isolation, to identify with another, and to find in the other a reflection of himself. It "longs to emerge from its prison-house in order to meet and identify itself with another Ego." ² That the Ego's unfaithful reflection in the other, is a source of puzzlement or incomprehension is/-

1. ibid. p. 95.

2. ibid. p. 93.

is another symptom of man's loneliness.

Thirdly, man's longing for knowledge is a longing from his solitary state. He longs to understand himself, to understand his relation to others and to the Other, and this longing "is an expression of his endeavour to overcome solitude." ¹

Man in his solitude, however, gains no relief from it in his social environment. "Society and social life are not existential," ² and can offer no solution to the problem of solitude. Berdyaev insists that solitude is existential, in the sense that the Ego is existential, and is therefore man's experience in an abstract world.

In "Solitude and Society," although Berdyaev does not enumerate them as such, he records throughout it, some of the causes and sources of loneliness. At least two of these are of critical importance to our study.

First, Berdyaev, sees an enlarging world as making man more aware of his solitude. "Formerly men used to live in a comparatively confined space, which prevented them from experiencing a sense of solitude. Today they are on the whole beginning to live in the great universe,in the perspective of a boundless horizon, which only inspires them with a growing sense of isolation and abandonment." ³ Having/-

1. ibid. p. 96.

2. ibid. p. 97.

3. ibid. p. 89.

Having seen the boundaries of his environment enlarged, and having lost himself in the complexities of the world in which he lives, man becomes more and more confused and isolated.

Second, loneliness is caused because the Ego's relationship to the world can only be partial. The Ego for Berdyaev is the extra-social and non-objective Ego and is therefore unique and separate. It cannot relate wholly within the commonplace world of everyday life, because in its nature, it longs for a deeper and more authentic existence. In this sense only, says Berdyaev, is solitude a social phenomenon. "The most extreme and distressing form of solitude is that experienced in society," ¹ for the Ego seeks to solve its loneliness in relation to the objective world, and seeks in vain. "No object can really alleviate man's solitude." ² The Ego seeks contact with the non-Ego, and the problem of solitude is not solved. Berdyaev indicates that this is evidence of the Ego's awareness of the Other Self, and that therefore loneliness can only be overcome on the existential plane -- by communion with the Thou -- the subject.

The third --

1. *ibid.* p. 94.

2. *ibid.*

The third cause of loneliness is related to the second. "Sex", writes Berdyaev, "is one of the chief causes of human solitude." ¹ Man is a sexual being, that is a half-being, divided and incomplete without the sexual partner; man seeks completion through the physical union between the sexes.

Of course, it is only through love and friendship that man can hope to triumph over solitude. It is love, insists Berdyaev, that will transform the Ego into a personality, for transcendence is the very essence of love. Nevertheless even love fails to banish completely the sense of sexual solitude and longing. Always "a demoniac element of hostility persists between the lovers," ² and therefore sex brings about a profound division of the Ego.

It may be pertinent to note at this juncture, the present and prevalent desire for much sexual intercourse in our liberated society. Does modern man not seek to overcome his loneliness in the sexual act, and therefore end up more divided and isolated? Berdyaev's belief in the half-Ego seeking completion in sex, may be seen to be yet another cause of loneliness in our modern world.

The fourth /-

1. ibid. p. 118.

2. ibid. p. 121.

The fourth cause of loneliness is even more interesting. He points out that where religion is only a social and objective manifestation, man's solitude will only be aggravated by it.

Where man understands that transcendence, as well as the purpose of existence are to be found in God, it is natural that he will seek it in religion which binds man to God and to his fellow human beings. He will seek to be rid of his solitude in that which provides both community and communion.

Berdyaev points out that objectification is implied in a purely formal adherence to the Christian community. "A distressing and painful sense of solitude can....be experienced at the very heart of the Church itself. Man may feel himself infinitely more alone in the midst of his co-religionists than in the midst of men of totally different beliefs and persuasions; his relations to them may be of an exclusively objective kind." ¹ This does of course, demonstrate the duality of the religious life, and even when man seeks to increase his spirituality, his feeling of solitude may only be aggravated, because of the consequent rupture of his social relationship with those who remain in the objective world.

That/-

1. ibid. pp. 123-4.

That the Church consists today of a majority who are formal adherents, and a minority who seek communion in their solitude, is a tragic, but nevertheless inescapable cause of loneliness.

The fifth cause of loneliness mentioned by Berdyaev, is the tendency of the personality to masquerade. As we have already stated, the Ego seeks to identify with another Ego. Berdyaev, however reminds us of the word "personality" and its Latin origin which means a mask. Man's desire to masquerade, in his identification with another Ego is a "sign that the personality has failed to overcome its solitude in society, in the natural intercourse between men; that man is everlastingly solitary beneath his disguise." ¹ What is even more important is that the more masks and disguises that we need in the sphere of human relationships, the more isolated the individual becomes.

The sixth cause of loneliness, as Berdyaev points out is death itself. "Ultimately the problem of solitude involves the problem of death." "To die is to experience absolute solitude." ² And death implies complete isolation, that/—

1. ibid. p. 165.

2. ibid. p. 104.

that is the termination of all relationships and contact.
The fear of this absolute isolation drives man to experience its loneliness even before it comes. On the other hand Berdyaev sees death as the power that moves man towards life; man seeks to achieve communion with the other to lose his fear of death, and to feel that the power of love is stronger than the power of death.

Conclusions.

In his later works, Berdyaev seems to modify his views on man's continuing solitariness in society. On the one hand he states in "Dream and Reality," that man is in the world but remains free from it. "Modern men are thrust out into compulsory social living; they are slaves of society, and are painfully, terribly lonely in it." ¹

Berdyaev then moves towards the possibility of existential relationships within society. "Love is the conquest of loneliness, it is going out of the self into another, the reflection of another in oneself, and of self in the other. Love is primarily personalistic communion of person with person." ²

What/--

1. op. cit. p. 87.
2. Untranslated work from "Christian Existentialism -- A Berdyaev Anthology" sel. and trans. by D.A. Lowrie. George Allen and Unwin, Ltd., 1965. p. 103.

What runs through the whole of Berdyaev's thought is the consistent theme of the unity of God. Man is absolute and God cannot live without man, and man cannot live without God. "It is the mystery of love, He who loves has need of the Beloved,"¹ This is the existential relationship where God calls for His other Self, His friend. God wants his friend to answer the call to enter the fullness of the divine life. Nevertheless God does not answer His own call. The answer is from freedom, from man in his existential solitude. So the feeling of loneliness is quenched only in communion, and not in society.

There are then for Berdyaev two types of loneliness. There is the loneliness of the self in its contact with the objective social world. But there is also the loneliness that man experiences as he moves towards the transcendental. Ultimately Berdyaev extends this transcendental communion to include, at least imperfectly, the communion with other people.

What is finally the message of Berdyaev is that "the mystery of Christianity is the mystery of the conquest of the solitude of the "I" in Christ the God-man, in Divine humanity, in the body of Christ...."Loneliness is truly overcome only by love, the summit peak of life."¹

FOOTNOTE It should be noted that different translators have used the words "solitude" and "loneliness" for the same word in the original Russian.

1. Solitude and Society. op.cit. p. 115.

3. Martin Buber. (1878 - 1965).

Martin Buber was born in Vienna of Middle class Jewish parents, neither of whom ^{was} ~~were~~ particularly religious. They separated when their son was 3 years old and Martin went to live with his paternal grandparents.

His grandfather was a distinguished Hebrew scholar and the atmosphere in his new home was one of piety and learning. The break-up of his home had an effect on him, particularly as his grandparents did not wish to speak of his mother.

"I wanted to see my Mother", said Buber "and the impossibility of this gave me an infinite sense of deprivation and loss." ¹ One indication of Buber's subsequent loneliness is his account of his friendship with a horse on his grandparent's farm. He records his experience of stroking the neck of a "broad dapple-grey horse." "I must say that what I experienced in touch with the animal was the Other, the immense otherness of the Other, which however, did not remain strange like the otherness of the ox and the ram, but rather let me draw near and touch it." ²

At the age of 14, Buber's father re-married and Martin went to stay with him. When he was 20 he studied philosophy and/-

1. Encounter with Martin Buber,
Aubrey Hodes, Allan Lane,
The Penguin Press. p. 55.
2. Martin Buber. Between Man and Man
translated by R. Gregor Smith,
Kegan Paul. London 1947. p. 23.

and the history of art at the University of Vienna, and pursued further studies at Berlin, Zurich and Leipzig, where he was caught up by contemporary Zionism and became editor of the movement's official newspaper.

Three years later, he suddenly resigned and decided to live in solitude to seek new direction and deeper meaning for his life. It was at this point that he encountered the ancient Jewish movement of Hasidism, a joyous, fervent, enthusiastic mysticism which had developed in 18th century Poland. Hasidism taught that there is a divine spark in every human being. But these sparks are isolated by shells which enclose each person like armour. Only by living an authentic life and hallowing the world can a man cast off these shells, and reach out to his neighbours with his heart.

So, overwhelmingly, Buber discovered the mainspring of his teaching that man could reach God through love for man.

Buber returned to academic life, and in 1923 became a professor at the University of Frankfurt where he taught Judaism and comparative religion. In 1933 Hitler excluded/

excluded all Jews from the seats of high learning, and so from then until 1938 Buber became the great and acknowledged leader of the German - Jewish Community. He was then silenced by the Nazis and exiled to Jerusalem where he joined the faculty of the Hebrew University.

From then until the end of his life, Buber lived in curious isolation. He was a prophet who had no honour in his own country. Through his writings, and in particular his "I and Thou" he became famous all over the world, and yet he was alienated from his own people. The reasons for his alienation are not difficult to trace. He was seen by the Jewish community of Palestine as a foreigner and not entirely one of them. He was the only one with an international reputation. He was a Hebrew humanist. Following the extermination of Jews by the Nazis, Buber preached forgiveness. After the death sentence had been pronounced on Adolf Eichmann, he pleaded that it be commuted to life imprisonment. He tried to foster better relationships between his own people and the Palestinian Arabs.

So Buber's position was a lonely one. Surrounded by affection and admiration from the Western World, he was either bitterly criticized or ignored by most of the population of his own country. Aubrey Hodes writes that/-

that although he was alienated from his own people,
"Buber was loved and adored by his small familiar circle." ¹
In this way, he lived what he preached, in the intimacy
of the "I - Thou" relationship, which forms the core
of all his teachings, and is therefore truly existential.

His Teaching.

The secret of life, insists Buber, is the hallowing
of the everyday. It is a concrete philosophy, based on
the creation of human community, through the existential
meeting between man and man in the I - Thou relationship.
All real living is meeting. At the centre of his exist-
entialism stands existential trust. As man is open to
the present responsibly, he responds with his whole
person to what meets him in the living concrete. Where
there is the I - Thou relationship, out of it a faith
is born. That faith is a trust in our relationship with
the Eternal Thou, "in the ultimate oneness of the world
with God."

(i) I and Thou.

Buber sees man's longing for relationship as primary.
"In the beginning is the relation." ² It is through the
other, the Thou, that man becomes himself. From the
beginning/-

1. op. cit. p. 98.

2. I and Thou. Martin Buber
trans. by Walter Kaufmann.
T. & T. Clark, Edinburgh 1970.
p. 78.

beginning of his life man seeks contact with the other through the senses of sight and touch. In this seeking, man "aims at reciprocity, at tenderness."¹ The child's development is bound up with his craving for the Thou. (Here it is necessary to note the difference in translation. Kaufmann uses the word You to translate the German "Du" while R. Gregor Smith prefers "Thou". To prevent confusion, I shall use "Thou" when quoting from both translations.)

The realization of man's longing for this primary "I - Thou" relationship lies at the heart of Buber's teaching. This is his great "single insight".² Man can only realise his true humanity in terms of genuine relationship with the other. "When I enter into a direct relationship" with the Thou....."the human being has become an active whole."³ Buber's conviction is that "Mutuality," is, "the gate of entry into our existence".⁴ So the self only becomes itself in relation to others.

The/-

1. *ibid.* p. 79.
2. Martin Buber, Ronald Gregor Smith, The Carey Kingsgate Press, 1966. p.15.
3. I - Thou, *op. cit.* pp. 124-5.
4. *ibid.* p. 177.

The nature of this relationship is love. Where this is experienced in the I - Thou relationship, where each individual affirms the other as a person, the other becomes a self with me. This relationship is creative. The transcendent power is present creatively. Revelation "is man's emerging from the moment of the supreme encounter, being no longer the same as he was when entering into it." ¹

There are three creative elements in the "I - Thou" relationship. First, because it is a reciprocal relationship, life itself is made more meaningful. Secondly, says Buber, "The inexpressible confirmation of meaning.....is guaranteed." After the moment of the interhuman, "nothing can henceforth be meaningless." ² Thirdly, the meaning of life itself is in the encounter with the Thou. So for Buber, the meaning of life must be sought in the interhuman. He insists that man must always be ready to respond with his whole being to the other. Here is Buber's existentialism, that all real living is meeting. The contemporary situation provides the possibility of finding life in the other.

Buber is concerned to point out the difference between what is merely partial and what is full in the relationships with others./-

1. ibid. p. 157.

2. ibid. p. 158.

others. Partial relationship exists when the person's primary relationship is with himself. Where there is conflict with the self, the individual does not grow. Where there are only partial relationships with others, there cannot be authentic existence. Full humanity can only be realised through our being present with the other as a person.

So for Buber, "all actual life is encounter..... the relation to the Thou is unmediated." ¹ What excludes man from the 'I - Thou' relationship is where the 'I - It' relationship predominates. The 'It' world is the world of institutions, of experience, purpose, preservation, and the equipment of human life. "Without it a human being cannot live. But whoever lives only with that is not human." ² Nevertheless, to experience and to use the 'It' world, involves a decrease in man's power to relate." ³ So too can man become enslaved in the It world. "The It world left to itself, untouched and unfrozen by the emergence of any Thou should become alienated and turn into an incubus." ⁴ But where man reaches out to the Thou and mystically/-

1. *ibid.* p. 62.

2. *ibid.* p. 85.

3. *ibid.* p. 92.

4. *ibid.* p. 111.

mystically he knows the direction - then, says Buber,
"we are touched by a breath of eternal life." ¹

(ii) Between Man and Man.

In his book "Between Man and Man", Buber explores the nature of human relationships and expands his view that man can only realise his true humanity in genuine relations. Wherever man releases in himself the reserve over which he alone can exercise control, then "the word of dialogue has happened sacramentally." ²

He distinguishes between community and collectivity. The latter is the huddling together of human beings for safety and mutual benefit. Community, on the other hand "is the being no longer side by side, but with one another..a dynamic facing of the other, a flowing from I to Thou." ³

It is when Buber affirms "the fundamental fact of human existence is man with man," ⁴ that he also asks and seeks to answer the question "What is Man?" Here Buber explores the movement of man ~~from~~ his solitude to his true position as a human.

Only/-

1. ibid. p. 113.
2. op. cit. p. 4.
3. ibid. p. 31.
4. ibid. p. 203.

Only when man feels himself to be solitary in the world, "only when, as it were, the original contract between the universe and man is dissolved, and man finds himself a stranger and solitary in the world" ¹ is man truly fitted for self reflection.

There are two ways of living in the world. There is the way of the man who lives in the world "as in a house, as in a home." ² But there is also the way of living in the world "as in an open field, and at times he does not even have the pegs with which to set up a tent." ³ This latter way is the experience of loneliness.

Buber emphasizes that this age in which we live, is especially the age of loneliness and solitude. Two factors have brought this about. The first is the increasing decay of the older forms of the direct life of man with man. New forms of communal life kindle "collective passions".⁴ Man's sense of solitude is dulled by bustling activities, and man experiences the stillness of solitude and the "depth of the human problematic." ⁵

The/-

1. ibid. p. 132.

2. ibid. p. 126.

3. ibid.

4. ibid. p. 158.

5. ibid.

The second factor that has brought man to his present state of loneliness and solitude is the history of his soul. Today man cannot control the world he has created. Nevertheless this has happened before in his history. Time and time again, when faced with an alien world, man has felt solitary and alone. Out of his solitude he has sought a divine being with whom he can communicate. "But we have also seen that there is a way leading from one age of solitude to the next....each solitude is colder and stricter than the preceding....finally man....can no longer stretch his hands out from his solitude to meet a divine form." ¹ So he concludes that God is dead.

In total solitude the human person feels exposed as an unwanted child, yet isolated "in the midst of the tumultuous human world." ² Man reacts to his loneliness in two ways. He accepts his isolation as a person and glorifies in his solitary state, his individualism, or he may escape from his solitude by becoming immersed in "one of the massive modern group formations" ³ where he can find total security.

Buber emphasizes however, that man in the collective is not man with man. Far from overcoming his loneliness in/-

1. *ibid.* p. 167.

2. *ibid.* p. 200.

3. *ibid.* p. 201.

in community, man becomes overpowered and numbed by it. Solitude in the midst of the group has a cruel effect on man, because he sees collectivity as an illusion. He has sought the cure for loneliness there and has not found it. Buber stresses the important fact that "modern collectivism is the last barrier raised by man against a meeting with himself."¹

So, inevitably, man breaks through the barrier of loneliness, where he is able to meet his fellow individuals as an individual himself. "He has broken through his solitude in a strict and transforming meeting."²

Buber uses the word "strict" in the sense that the area of man's meeting with man is narrowly confined. "On the far side of the subjective, on this side of the objective, on the narrow ridge where I and Thou meet, there is the realm of between."³

So Buber returns to his basic thesis that "the fundamental fact of human existence is man with man."⁴ There/

1. ibid.

2. ibid. p. 202.

3. ibid. p. 204.

There only is man truly himself, when "we come to see him as the eternal meeting of the One with the Other" ¹

(iii) Further observations on solitude.

The nature of the I - Thou relationship is explored in Part III of 'I and Thou', and there he sees two paths that lead to loneliness.

(a) there is the loneliness that results from man turning away - that is detaching himself from "experiencing and using things".¹ This is creative loneliness. This is loneliness as a portal through which one passes in order to achieve an act of relation. The other loneliness is experienced when one turns away from other human beings who seek a relationship with us. He makes the point that if people forsake us, we will be accepted by God; but if we forsake others, then we experience uncreative loneliness.

(b) but there is also the loneliness that results from man turning towards - turning towards solitude as "the place of purification" ² where he seeks to find himself and draw strength in the midst of trials and failures. This is creative loneliness. On the other hand, if man turns towards himself, not in order to test himself and/-

1. op. cit. p. 152.

2. ibid. p.

and master himself, but to conduct a dialogue with himself and to enjoy "the configuration of his own soul"¹ then he has merely deceived himself. The deception is complete when man in turning towards himself thinks that he "has God within and speaks to him."² Buber rejects the view that God dwells within us. We never have him within. And we speak to him only when all speech has ceased within."³

So for Buber, the depth of loneliness is to be experienced by man when he turns away from the life of "I - Thou" and turns towards himself. There can be no cure for loneliness until man turns towards his fellow man. Loneliness for Buber "means the absence of relation and the stronghold of isolation."⁴

In his book "Images of Good and Evil,"⁵ Buber sees the evil and the good as "two diametrically opposite forces or directions."⁶ Relationship is good./-

1. ibid. p. 152.

2. ibid.

3. ibid. pp. 152-3.

4. Martin Buber. The Life of Dialogue, Maurice S. Friedman, Routledge and Kegan Paul Ltd. 1955. p. 74.

5. Martin Buber. trans. Michael Bulloch, Routledge and Kegan Paul Ltd. 1952.

6. op. cit. p. 42.

good. Alienation is evil. Yet the periods of alienation may well be necessary before the turning towards the earthly forms of relation as well as to the external Thou. In his essay/ on "The Education of Character," Buber insists that "a great and full relation between man and man can only exist between unified and responsible persons".¹ So the "Single One" for Buber is the mature person whose solitude does not only mean self-containment, but the point from which man may respond to man at the depths of his being.

In his "Eclipse of God,"² Buber sees today's silence of God as that of man's doing. Men "always quickly desire to be more than they are, more than signs and pointers toward Him. It finally happens....that they swell themselves up and obstruct the way to Him, and He removes Himself from them."³

So God is now silent. Because God is not only Self revealing, but also self-concealing, Buber asks what it means for man to live in the age of such a concealment, and/-

1. Between Man and Man. op. cit. p. 116.
2. Martin Buber, Victor Gollancz Ltd. 1953.
3. Martin Buber. Eclipse of God. Victor Gollancz Ltd. 1953. p. 63.

and answers the question by asking "What need have we of God? The Other is enough no matter what other." ¹ He then poses the further question, "But what if God is not the quintessence of the other, but rather its absoluteness?" ² So, says, Buber, we are living in a state of estrangement from God. God's silence, this withdrawness, is something over which we have no control. God comes out of His own will. In the time of divine silence, we can only respond existentially to that part of creation within which we are set. We cannot approach God by reaching out beyond the human, but only through becoming human in the inter-human. Buber points the way through our loneliness and estrangement, by our dialogue with the Other. He stresses the authenticity of the genuine dialogue, eschews the way of Kierkegaard in his desire to reach God by joining hands with man above the world, and points us to the other in whom we find ourselves, and with whom we conquer our loneliness.

1. *ibid.* p. 90.

4. Dietrich Bonhoeffer (1906 - 1945)

The simple facts about Bonhoeffer are that he was born in 1906, the son of a professor of psychiatry. He grew up in academic surroundings and in 1930 was appointed a lecturer in systematic theology at Berlin University. In 1933 he made his first attack on Hitler's political ideas. Two years later, after a period spent in England, he was forbidden to teach and banned from Berlin by the Nazi authorities. At the outbreak of war, against the advice of his friends, he gave up the security of the United States, where he was on a lecture tour, and returned to Germany to work for the Confessing Church and the political opposition to Hitler. He was arrested in April, 1943, and after two years in several prisons, he was hanged at Flossenbürg.

The importance of Bonhoeffer to our subject may be seen when we examine three areas of his life and experience; first in the story of his life as a pastor in the Confessing Church; second in his prison experience; and third in his other writings.

(a) The young theologian.

Bonhoeffer was one of twins who were the 6th and 7th children of a family of eight. He had a strong and secure family, and drew strength and inner security from his father/-

father and his mother, whose marriage was a very happy one. In such a large family, he felt little need of outside friends; however, his biographer Eberhard Bethge records that "in later years, Dietrich Bonhoeffer sometimes became uneasy about his happy and sheltered upbringing, for he felt it had withheld some of the darker sides of life from him and isolated him from the socially handicapped." ¹ Bonhoeffer was accustomed to being the privileged and not the underdog.

He decided at the age of 14 to be a minister and a theologian. One factor in his decision was his primary urge for independence. Another was his desire to outstrip his brothers and sisters. Bethge comments, "it might be said, with some exaggeration, that because he was lonely, he became a theologian and because he became a theologian he was lonely." ²

As a boy he had a reputation for sociability and later it was said of him that he was "an artist in offering unqualified friendship." ³ At the same time, however, "he was capable in the midst of a lively conversation of suddenly withdrawing into solitude." ⁴

After/-

1. Dietrich Bonhoeffer, Eberhard Bethge, Collins, 1970. p. 9.
2. ibid. p. 23.
3. ibid. p. 113.
4. ibid. p. 25.

After his studies at Tübingen and Berlin, he went to Barcelona as assistant pastor, and in 1929 returned to Berlin as an assistant lecturer. His first book "Sanctorum Communio" was coolly received, as was his "Act and Being" which was published in 1931.

In Berlin he became the founder of an opposition fraternity of young theologians, who were pacifist in belief. His theology was suspect and he felt himself isolated. Later, looking back on his years in Berlin, he regretted this "cold Loneliness".¹ He was ordained in 1931, and was an unsuccessful student chaplain at a Technical University and failed to be elected to his first parish. It was not long before he protested against his church's compromise with Hitler, and expressed his opposition to Nazism, and its persecution and boycott of the Jews. For this he was threatened by the Gestapo and his correspondence censored. Even at this early stage of protest he said, "I long terribly sometimes for a quiet parish."²

In 1933, he became minister to one of the German congregations in London, but at the same time became involved in the formation of a new Confession of Faith for/-

1. ibid. p. 161.

2. ibid. p. 192.

for his Church. This "Confession" however was so watered down that Bonhoeffer was unable to sign it. Increasingly Bonhoeffer found that his views differed from his fellow ministers, "In nearly all his suggestions, he stood alone!"¹ Indeed his biography indicates that there were two sides to Bonhoeffer. First, there was the man who was to dare more for the sake of the Church than his friends. Then there was "the Bonhoeffer who sometimes seemed so reserved as almost to be a stranger in these struggles."²

He was asked to stop campaigning against the leadership of the German Christian Church. But at this time in 1935, he was put in charge of student seminars for the Confessional Church at Zingst and Finkenwalde, and gathered around him a group of young ministers in the two year period these centres were allowed to remain open. During this time he published his "Cost of Discipleship" and "Life Together."

Bonhoeffer was involved in the Ecumenical Movement during this time. He refused however to associate with the Reich Church in ecumenical gatherings, and was soon not acceptable to Geneva.

Furthermore/-

1. ibid. p. 254.

2. ibid. p. 256.

Furthermore, Finkenwalde was declared illegal by Church and State; some of his students deserted him and in 1936 Bonhoeffer was "overcome by accidie and sadness." ¹ He was accused of being a pacifist and enemy of the State by Bishop Heckel and forbidden to teach at Berlin University. In 1936 also, the following words of Bonhoeffer were taken out of context from an article he wrote; "Whoever knowingly separates himself from the Confessing Church in Germany, separates himself from salvation." ²

From that time onwards Bonhoeffer and his friends in the Confessing Church suffered persecution. By the end of 1937 over 800 members were in prison. Finkenwalde was closed. Prohibitions on the Church grew. Bonhoeffer became an illegal pastor. At this time he wrote that it is "my lot that I have to be a sojourner and a stranger -- and with it God's call into this world of strangers. There is a very godless homesickness for the other world, and it will certainly not produce any homecoming. I am to be a sojourner with everything that that involves. I am not to close my heart indifferently to earth's problems, sorrows and joys." ³

In/-

1. ibid. p. 420.

2. ibid. p. 430.

3. ibid. p. 525.

In March 1939 Bonhoeffer was in London and then in the United States; he stated that he would find it very difficult to do military service for his country, and acknowledged that very few of his friends approved of his attitude. In the United States, he had to make the lonely decision whether to stay there or return to his native land. He returned and became a conspirator to remove Hitler. From then on he had a double life as a pastor in Pomerania and as a member of the political underground.

During this time he corresponded with his Finkenwalde students. He "strongly sympathized with the exposed and lonely situation of the brethren among the soldiers. In a way, he too had been placed in a lonely situation." ¹ So, says Bethge, "each new stage of his resistance made him perceptibly more isolated." ² On 5th April, 1943 he was arrested and imprisoned.

So in 12 short years, we can trace Bonhoeffer's path towards loneliness, imposed on him because of his beliefs, despite his naturally gregarious nature and rational seriousness of his cause. At no time did he seek to isolate himself. Isolation was imposed upon him.

(b) His life in prison/

1. op. cit. p. 607.

2. ibid. p. 696.

(b) His life in prison.

From 1943 - 44 Bonhoeffer was in Tegel prison. For the first few weeks he was placed in total isolation. He found his separation from his friends and family difficult to bear. He experienced all the symptoms of loneliness -> desperate depression, home-sickness, thoughts of suicide, illusions and delusions.

His poetry, which revealed the deep feelings of loneliness, was written as "efforts to over come his isolation,"¹

Who Am I?

"Who am I? They often tell me
I would step from my cell's confinement
calmly, cheerfully, firmly,
like a squire from his country house.

Who am I? They often tell me
I would talk to my warders
freely and friendly and clearly,
as though it were mine to command.

Who am I? They also tell me
I would bear the days of misfortune
equably, smilingly, proudly,
like one accustomed to win.

Am I/-

1. op. cit. p. 744.

Am I then really all that which other
men tell off?
Or am I only what I know of myself,
restless and longing and sick, like
a bird in a cage,
struggling for breath, as though hands
were compressing my throat,
yearning for colours, for flowers, for
the voices of birds,
thirsting for words of kindness, for
neighbourliness,
trembling with anger at despotisms, and
petty humiliation,
tossing in expectation of great events,
powerlessly trembling for friends at
an infinite distance,
weary and empty at praying, at thinking,
at making,
faint, and ready to say farewell to it all?

Whom am I? This or the other?
Am I one person today, and tomorrow another?
Am I both at once? A hypocrite before others,
and before myself a contemptibly weebegone weakling?
Or is something within me still like a beaten
army,
fleeing/-

fleeing in disorder from victory already
achieved?

Who am I? They mock me, these lonely
questions of mine.
Whoever I am, thou knowest O God, I
am thine." 1

His prison letters confirm his early loneliness. Here
is a note written on 8th May, 1943.

"Separation from people
from work
from the past
from the future
from marriage
from God." 2

Bonhoeffer also had strong feelings of homesickness.
"When we are forcibly separated from those whom we love, we
simply cannot as most can, get some cheap substitute through
other people....we simply have to wait and wait; we have
to suffer unspeakably from the separation and the feeling of longing
till it almost makes us ill....I have come to know what home-
sickness means." 3

However/—

1. Letters and Papers from Prison.
The enlarged edition. SCM Press.
Ltd. 1971. pp. 449 - 50.

2. ibid. p. 33.

3. ibid. p. 167.

However Bonhoeffer distinguishes between loneliness and solitude. He sees solitude as the experience through which senses develop, and through which God can come. The gap left from separation is never filled. "On the contrary he keeps it empty and so helps us to keep alive our former communion with each other, even at the cost of pain." ¹

In prison too, Bonhoeffer writes of the displacement of God from the world, and yet he experiences the God who approaches where there is "misery, suffering, poverty, loneliness, helplessness and guilt....God will approach where men turn away." ²

In 1944 there was discerned a new tone in Bonhoeffer's letters from prison. He began to construct a new theology "opening the eye of the lonely man to the conditions and the possible form of Christian belief in the future." ³ He saw his task as that of preparing the post-war German Church to discover God in the modern world.

He experienced in prison that "the God who is with us, is the God who forsakes us." ⁴ He sees that man is to come of age because "before God and with God, we live without God." ⁵ We have to live with God and without God in the world./-

1. *ibid.* p. 176.

2. *op. cit.* p. 166.

3. E. Bethge. *op. cit.* p. 759.

4. L.P.P. *op. cit.* p. 360.

5. *ibid.*

world. Christ sends Christians to participate in the world, for that is where they will find Him. So Christians cannot withdraw from the world, and will not find Him in the sphere of the personal, the inner, and the private. Christians will share God's powerlessness in the world.

So in prison Bonhoeffer experiences man's separation from himself, from his loved ones, and from his God, and through his experience rediscovers the God who has never abandoned him. His rich and steadfast faith was a strength to others right to the end.

(c) His teaching.

Bonhoeffer is best known through these phrases which have become famous: "The man for others," "religionless Christianity" and "a world come of age." These phrases, however, are often quoted out of context and do nothing to remind us that his thought was rooted from the beginning to end in the God-manhood of Jesus Christ.

Bonhoeffer's view of man was that he is separated from his origin in God, and that the way back is through Jesus Christ. The way back to God however, is not as Kierkegaard/-

Kierkegaard asserted, through inward despair, but through the Other I.

For Christ is the Mediator between self and neighbour as well as between God and man. Christ is the foundation of I - Thou knowledge, the one who breaks through the mutual impenetrability of I - Thou. This is stated clearly in his "Life Together."

"Because Christ stands between me and others, I dare not desire direct fellowship with them.....This means that I must release the other person from every attempt of mine to regulate, coerce and dominate him with my love. The other person needs to retain his independence of me; to be loved for what he is, as one for whom Christ became man, died and rose again, for whom Christ bought forgiveness of sins and eternal life. Because Christ has long since acted decisively for my brother, before I could begin to act, I must leave him his freedom to be Christ's; I must meet him only as the person that he already is in Christ's eyes. This is the meaning of the proposition that we can meet others only through the mediation of Christ." 1

So/-

1. Dietrich Bonhoeffer. Life Together.
S.C.M. Press Ltd. 1954. trans.
J.W. Doberstein. pp. 25 - 26.

So Bonhoeffer emphasizes man as a social being, as an I - Thou reality, with Christ the Mediator. God therefore, should not be the hidden preserve of religion, but should be found amongst a world and people who have come of age; wherever men experience despair, meaninglessness, alienation and depersonalization, the love which comes from Christ will bind men together in a relationship of respect and freedom.

Man seeks his brother man for different reasons. "Many people seek fellowship because they are afraid to be alone. Because they cannot stand loneliness, they are driven to seek the company of other people. There are Christians too who cannot endure being alone, who have had some bad experiences with themselves, who hope they will gain some help in association with others. They are generally disappointed. Then they blame the fellowship for what is really their own fault." ¹ Bonhoeffer goes on to stress that the person who runs away from himself to others as a diversion, is not really seeking community at all, "but only distraction which will allow him to forget his loneliness for a brief time, the very alienation that creates the deadly isolation of man." ²

Bonhoeffer/-

1. ibid. p. 66.

2. ibid.

Bonhoeffer differentiates sharply between solitude and loneliness. He uses the phrases, "the strength of aloneness" and "the abyss of loneliness."¹ The man who cannot bear to be alone, will find himself weak and dependent on community and in desolateness. "Only as we are within the fellowship can we be alone, and only he that is alone can live in the fellowship. Only in the fellowship, do we learn to be rightly alone, and only in aloneness do we learn to live rightly in fellowship."² It is only when I and Thou "in loneliness recognise in each other the Christ,"³ that they find blessing and joy.

In his "Sanctorum Communio" Bonhoeffer stresses the loneliness that is experienced when man is separated from God. When man feels his solitariness before God, the state of isolation in which he has been living, he also recognises his own lack of strength to do anything about it.

However/

1. ibid. pp. 79, 71.
2. ibid. p. 67.
3. ibid. p. 10.

However "in the preaching of the Love of God we hear of the communion which God has entered into with each and every man who in his utter loneliness knows that he is separated from God and his fellow men" ¹ Out of isolation, concrete community emerges and "The Lord of the Church gives his disciples communion with Him and with each other." ²

The experience of loneliness for Christ on the Cross is critical. It was the service of the law which led him "into the most profound loneliness and which the curse of the law brings upon man." ³ The disciples too, were doomed to loneliness when Jesus died. And yet out of this loneliness on the Cross Jesus now reaches out to us in our loneliness, so that for us the Cross contains "the contradiction of utmost loneliness and closest fellowship." ⁴

It is the work of the Holy Spirit to approach each person in his singularity and lead him into loneliness. There is however a loneliness that is not/

1. Sanctorum Communio, trans.,
By R. Gregor Smith, Collins.
1962 " 100
1. Sanctorum Communio, trans.,
By R. Gregor Smith, Collins.
2. ibid.
3. ibid. p. 110.
4. ibid.

not spiritual but which Bonhoeffer calls ethical.

"It is not spiritual but religious death, and it is conceivable that it will be most felt when it is not linked with the state of general spiritual isolation."¹ Where, however, man is led by the spirit into loneliness, he is led to the fellowship of Christ and into the Church which sustains him.

Bonhoeffer goes on to note the loneliness that is experienced by the disciples of Christ. "A little band of men, the followers of Christ, are separated from the rest of the world." What Bonhoeffer wrote in "The Cost of Discipleship" became true in the years that followed its publication. "The disciples must not fondly imagine that they can simply run away from the world and huddle together in a little band. False prophets will rise up among them, and amid the ensuing confusion they will feel more isolated than ever."² So was the Pinkenwalde group dissolved, causing Bonhoeffer great sorrow, and unease about his leadership. So did Bonhoeffer strive to overcome the group's growing sense of isolation by frequent correspondence and visiting in the face of intensifying opposition by the secret police. The final sentence of loneliness was when he wrote "The messengers of Jesus will be hated to the end of time."³

For/..

1. Dietrich Bonhoeffer, The Cost of Discipleship S.C.M. Press Ltd., p. 169.

2. *ibid.* pp. 170 - 1.

3. *ibid.* p. 192.

For being a messenger of Jesus he suffered a loneliness that began in 1933 and grew in intensity until his death in 1945. Though he was a man of integrated character, though he was a man who made good and deep relationships, though he was a man of strong faith who drew immense strength in his fellowship with Jesus Christ, and though in his last letter to his fiancée from prison, he wrote, "I have not felt lonely or abandoned for one moment,"¹ He revealed all the symptoms of loneliness in boredom, despair, longing, separation from himself and from God. Perhaps his poem "Who am I?" reveals most clearly his deepest feelings. Perhaps also, his denial of loneliness reveals the incommunicability of the deepest loneliness. What, in the end, is certain, is the conquest of loneliness, by one of Christ's followers. "Bonhoeffer's life was lived far from the boulevard and progressively further from the ghetto; it was lived with God and for God, with men ~~for~~ for men, ever more fearlessly exposed by the multifarious world...."¹

1. The Life and Death of Dietrich Bonhoeffer.
Mary Bosanquet. Hodder and Stoughton;
1968. p. 280.

5. Paul Tillich. (1886 - 1965.)

Paul Tillich was born in Starzeddel in Germany, the son of a pastor; his mother died when he was young, and he grew up under his father's authority which he described as "both personal and intellectual".¹ He studied at several universities, and in 1911 received the degree of Doctor of Philosophy from the University of Breslau. He served as an Army Chaplain during World War I, and afterwards taught at Berlin University, and was later to become Professor of Philosophy at the University of Frankfurt. He became involved in the Religious and Socialist Movement, and at the same time expressed openly his antagonism towards National Socialism. For this he was dismissed from his university chair and forced to leave Germany in 1933. He was invited to become Professor of Philosophical Theology at Union Theological Seminary, New York, and remained there until his retirement in 1955.

In his autobiographical sketch, On the Boundary, Tillich/—

1. Paul Tillich. "On the Boundary"
Collins, 1967. p. 37.

Tillich notes his early consciousness of social guilt. "My real friends were the boys of the public school. This led to a great deal of tension with the children of my own social level, and we remained strangers throughout our schooldays." ¹ He felt a strong aversion against the bourgeois life, and never involved himself in it.

Probably due to his father's authoritarianism, he rejected the idea of submission to either divine or secular authorities, was opposed to Roman Catholicism and Protestant orthodoxy, and by his own admission was "called a radical theologian in Germany." ² He was convinced that any doctrine of man must also be a philosophy of freedom, and therefore sought to win a place for theology within the totality of human knowledge. So, although, he belonged within the Church, "a sense of alienation accompanied my increasing criticism of the doctrines and institutions of the Church." ³

So/

1. Ibid. p. 19.

2. Ibid. p. 50.

3. Ibid. p. 59.

So Tillich became a spiritual alien, and lived on the "boundary between native land and alien country." ¹ The demand grew within him for spiritual emigration. "I began to be an 'emigrant' personally and spiritually long before I actually left my homeland." ²

Tillich discovered that it is only in the Kingdom of God that the boundary ceases to exist. Outwith the Kingdom, the man who stands on the boundary "experiences the unrest, insecurity and inner limitation of existence," ³ and that there it is impossible to attain security, serenity and perfection. So Tillich commits himself to a life lived on the boundary between native and alien land. "I have never decided exclusively for the alien." ⁴ He remained a Protestant individualist in America, in which he saw the image of one nation in whom representatives of all nations and races could live as citizens. On the boundary, he experienced the unrest, the insecurity and the inner limitations of existence, upon which much of his thought is based.

So/--

1. *ibid.* p. 91.

2. *ibid.* p. 93.

3. *ibid.* p. 97.

4. *ibid.* p. 93.

So he was able to write about courage, suffering and estrangement because he had experienced it himself. Tillich as Brawer writes in his introduction to the 1936 Travel Diary, was "a man who moved between disciplined thinking through lonely reflection....and the give and take of friendship and discussion." ¹

The diary itself reveals the man. He records his many solitary evening walks, his visits to Art Galleries, the long periods spent writing alone under the trees or by the sea. He perceives the loneliness of the many refugees from Germany whom he meets all over Europe. The diary confirms his many deep friendships, but as he celebrates his 50th birthday, he records, "the people I love best are far away." ² So Tillich's theology is truly existential. As Bernard Martin writes, "It stems not only from his intellect but from his life." ³

That part of Tillich's theology which specifically concerns our subject is to be found in his doctrine of estrangement/-

1. My Travel Diary; 1936. Between Two Worlds. Paul Tillich. S.C.M. Press Ltd. 1970. p. 14.
2. ibid. p. 162.
3. Paul Tillich's Doctrine of Man. Bernard Martin, James Nisbet and Co. Ltd., 1966. the Preface.

estrangement and in the symptoms of estrangement which he describes in "The Courage to Be."

(a) Estrangement.

Man is in a state of radical estrangement from his essential self and from God. If sin is man's turning away from God, then estrangement is its result. Existence is the word Tillich uses to describe man's estrangement from God. Existence points to sin and separation. He accepts this classical Christian doctrine that man is created good but falls into sinfulness. The Fall is the expression of the split between man's essence and his existence.

So, "man's existential situation is a state of estrangement from his essential nature."¹ This state of estrangement is a dehumanizing process in which man becomes a thing and ceases to be a person. In this state, the existence of the individual is filled with anxiety and threatened by meaninglessness.

This/-

1. Paul Tillich. Systematic Theology,
Vol. 2. James Nisbet and Co. Ltd.,
1957. p. 27.

This state is not arrived at by choice. "The individual act of existential estrangement is not the isolated act of an isolated individual; it is an act of freedom which is embedded, nevertheless, in the universal destiny of existence. In every individual act the estranged or fallen character of being actualises itself. Every ethical decision is an act both of individual freedom and of universal destiny." ¹ The term estrangement is particularly valuable because it explicitly emphasizes man's alienation from God, from other beings and from his true self. This is the basic quality of his existential state.

The term estrangement is important because it also implies that man belongs essentially to that from which he is estranged. "Man's hostility to God proves indisputably that he belongs to him. Where there is the possibility of hate, there and there alone is the possibility of love." ² So, too, as man is estranged from himself and the world, he must also belong to himself and the world. So Tillich emphasizes that sin is/-

1. ibid. p. 43.

2. ibid. p. 52.

is both the personal act of turning away from that to which one belongs, and the state of estrangement that results from it.

There are three marks of estrangement. Sin is man's turning away from God, which Tillich calls unbelief. Sin is also man's turning towards himself, which is hubris. And sin is the act that makes man himself the centre and the focus of all reality which is concupiscence.

(i) estrangement as unbelief.

Unbelief, for Tillich, is not the rejection of church doctrine; it is "the act or state in which man in the totality of his being turns away from God."¹ When man comes existentially to self-realization, he turns away from God and towards himself and his world. Because man belongs to God, he loses his essential unity with himself and Him who is the ground of his being. This turning away is both an act of individual responsibility and part of his universal predicament. This act of unbelief disrupts "man's cognitive participation in God."² It also means that man has chosen to forsake the blessings of a corporate/

1. ibid. p. 54.

2. ibid.

corporate life with God for the pleasures of a separated life. Unbelief means that man is estranged from God at the very centre of his being. Unbelief is unfaith which means that man cannot believe that he is accepted by God "in spite of sin, estrangement and despair". Not to believe implies that man is not loved. "Un-faith is ultimately identical with un-love." ¹ Unbelief, then, implies the feeling that man is not loved but rejected.

(ii) estrangement as "hubris".

When man turns away from God, he turns towards himself and becomes the centre of himself and his world. "This structural centredness gives man his greatness, dignity and being, 'the image of God'. It indicates his ability to transcend both himself and his world, to look at both, and to see himself in perspective as the centre in which all parts of his world converge." ² Man's temptation is to make himself existentially the centre of himself, and so to realise his freedom and potential infinity.

So/-

1. *ibid.* p. 55.

2. *ibid.* p. 56.

So hubris is when a man elevates himself beyond the limits of his finite being into the sphere of the divine. This is really the pride of man who does not acknowledge his finitude. All men, says Tillich, have the hidden desire to be like God and act accordingly. However "no-one is willing to acknowledge, in concrete terms his finitude, his weakness, and his errors, his ignorance and his insecurity, his loneliness and his anxiety." ¹ And even if man is willing, he makes another instrument of hubris out of his willingness. So, demonically, man is driven "to confuse natural self-affirmation with destructive self-elevation." ² So estrangement becomes the isolation of self at the centre of himself.

(iii) estrangement as concupiscence.

The consequence of man's turning away from God and towards himself, is that he makes the self the focus of all reality. The possibility of unlimited abundance is within his grasp, and this is man's desire -- his concupiscence, which is "the unlimited desire to draw the whole of reality into oneself." ³ This/-

1. ibid. p. 58.

2. ibid. p. 59.

3. ibid.

This desire includes physical hunger, sex, knowledge, power, material wealth and spiritual values. It is the unlimited nature of these stirrings which make them the symptoms of concupiscence.

In his examination of Freud's libido and Nietzsche's will to power, Tillich points out that they may become expressions of concupiscence and estrangement only in so far as they are endless or never satisfied. It is this endlessness that drives man to get rid of himself as a man, that is finally to estrange himself from himself by seeking non-being.

So Tillich notes the three qualities which are the identifying marks of estrangement. Through estrangement man loses God, his essential self and his world, and this constitutes the most fundamental evil in man's estranged state; "each expression of the estranged state contradicts man's essential being, his potency for goodness."¹ The self disintegrates. Man loses his world and is left only with his environment.

The key word for Tillich is separation. The marks of man's estrangement are the separation in man of freedom from destiny, of dynamics from form, of/-

1. *ibid.* p. 69.

of individualization from participation. Where for example, man in his estrangement is shut up within himself, he cannot participate in the life of others. On the other hand, the individualized man is more able to participate.

Tillich goes on to stress "the interdependence of the loneliness of the individual and his submergence in the collective."¹ Man, according to Tillich, oscillates between individualization and participation, loneliness and collectivization, anxiously aware that in either existence he loses his essential being. Both solitude and social belongingness are aspects of man's essential being. When the balance between them is broken, however, and one is emphasized at the expense of the other, essential solitude becomes existential loneliness and essential belongingness becomes self-surrender to the collective.

In the state of estrangement "man is shut within himself and cut off from participation."² Indeed the separation of individualization from participation is a mark of estrangement.

Loneliness/-

1. *ibid.* p. 75.

2. *ibid.*

Loneliness and suffering are due to the conflicts in these "ontological polarities." ¹ Suffering is the result of man's existential estrangement. According to Tillich, estrangement causes man's suffering within himself. This is not to be confused with suffering as an essential element of man's finitude. The cause of man's existential suffering "is the 'aloneness' of the individual being, his desire to overcome it by union with the other beings and the hostility which results from the rejection of his desire." ²

Tillich distinguishes between the essential and existential structures of aloneness. Man in his essence is alone in the world and conscious of himself as himself. This essential aloneness of man, Tillich calls solitude and "is the condition for the relation to the other one. Only he who is able to have solitude is able to have communion." ³

Man in his existential estrangement, however, "is cut off from the dimensions of the ultimate and is left alone - in loneliness. This loneliness.....is intolerable." ⁴

This/

1. ibid. p. 80.

2. ibid. p. 82.

3. ibid.

4. ibid. pp. 82-3.

This existential loneliness drives man to seek others and to surrender his lonely self to the collective. The others in the collective are also lonely individuals who are unable to have solitude and they reject in part or in full the offered surrender of the other. "Such rejection is the source of much hostility not only against those who reject one, but also against one's self." ¹ So destruction of others and self-destruction are inter-dependent in the dialectics of loneliness.

It is therefore of the utmost importance to distinguish between essential solitude and existential loneliness which "is the universal expression of man's estrangement." ² Tillich insists that if this distinction is not maintained, then "ultimate unity is possible only by the annihilation of the lonely individual." ³

So Tillich points to the experience of loneliness as the cause of suicide. In the state of estrangement, the/→

1. *ibid.* p. 83.

2. Paul Tillich's *Doctrine of Man*.
Bernard Martin, *op. cit.* p. 129.

3. *ibid.* p. 83.

the dimension of the ultimate is shut off. There follows the experience of absolute insecurity and despair about the possibility of being, inward restlessness, emptiness, cynicism and meaninglessness. With despair, man had come to the end of his possibilities. He is in the state of inescapable conflict. For man in such despair, suicide is rest without conflict. If loneliness is a universal expression of man's estrangement from the ultimate power, man also experiences feelings of transitoriness and uprootedness. There is no place where he belongs, no person who will not deal with him as an object. He experiences the horror of death that is associated with sin and guilt and absolute feelings of doubt and insecurity. All these, it will be noted from our previous studies, are in fact symptoms of the loneliness of man.

(b) The Courage to Be.

Tillich in his book, "The Courage to Be", turns his attention to anxiety as the expression of man's existential estrangement.

estrangement. "Anxiety," he defines, "is the state in which a being is aware of its possible non-being." ¹ It is man's self-awareness of the finite self as finite.

This finitude is experienced by man through the transitoriness of time. He experiences acute anxiety in the knowledge that he has to move from being to non-being. Tillich also notes man's anxiety in relation to space -- and in particular, social space in relation to his vocation, sphere of influence and in the space that separates the various social groups to which he may belong. Man is an anxious pilgrim on the earth who will one day lose his space. He also experiences anxiety concerning his possible estrangement from his true or essential self.

There are for Tillich, three types of anxiety, which can be distinguished according to the three directions in which being threatens non-being.

(i) the anxiety of fate and death, the most basic, the most universal and inescapable of anxieties. If collectivism/—

1. Paul Tillich, The Courage to Be. Collins. The Fontana Library. 6th Edition 1970. p. 44.

collectivism allays the anxiety of death, individualization increases it. It is the threat of non-being. "It stands behind the insecurity and homelessness of our social and individual existence." ¹

(ii) the anxiety of emptiness and meaninglessness, this is the "anxiety about the loss of an ultimate concern, of a meaning which gives meaning to all meanings." ² One symptom of this anxiety is doubt which is man's ability to ask about what he is separated from. Doubt is based on man's separation from the whole of reality, on his lack of universal participation, on isolation of his individual self.

Man escapes from doubt by ceasing to use his freedom to ask questions. He escapes the anxiety of meaninglessness. "Now" says Tillich, "he is no longer lonely, not in existential doubt, not in despair... Meaning is saved but the self is sacrificed." ³

(iii) the anxiety of guilt. Man is required to answer, if he is asked, what he has made of himself. He is responsible for his being, and therefore feels guilt when achievement falls short. Even in man's best/—

1. Ibid. p. 53.

2. Ibid. p. 54.

3. Ibid. p. 56.

deeds, there is always condemnation, because non-being is present to prevent it from being perfect. The "profound ambiguity between good and evil permeates everything he does," ¹ and the awareness of this ambiguity produces guilt. The anxiety of guilt produces moral despair and the awareness of losing one's destiny.

The anxiety of guilt produces a nightmarish despair which Tillich describes on the one hand as "the anxiety of annihilating narrowness, of the impossibility of escape and the horror of being trapped," and on the other hand "the anxiety of annihilating openness, of infinite, formless space into which one falls without a place to fall upon." ² These have "the character both of a trap without exit and of an empty, dark and unknown void." ³

The/-

1. *ibid.* p. 59.

2. *ibid.* p. 68.

3. *ibid.*

The cure for anxiety, according to Tillich, is the existential courage to be as oneself. "The existential attitude is one of involvement."¹ Man must participate in the self in order to know what a self is. Man must also participate in the other in order to achieve an existential break-through.

Existentialism for Tillich is the expression of man's anxiety and meaninglessness; his reaction to it is "the courage of despair,"² the courage to take this despair upon himself, and to resist the radical threat of non-being by the courage to be as oneself. Tillich dismisses the approach of the cynics who reject any solution which deprives them of the freedom to reject anything they want to reject. "The cynics are lonely although they need company in order to show their loneliness."³ He also rejects mystical experience or personal encounter because they do not fulfill the idea of faith.

Only the courage to be is the expression of faith. The acts of courage are themselves the affirmation of/-

1. ibid. p. 124.

2. ibid. p. 170.

3. ibid. p. 148.

of "the power of being,.....whether we recognise it or not." ¹ "The courage to be is rooted in the God who appears when God has disappeared in the anxiety of doubt." ²

It is clear from Tillich that the loneliness which is man's universal experience in his state of estrangement, is the profound experience of man's separation from God. There is no escape from loneliness, except by the sacrifice of self. It is the conquest of loneliness to which Tillich directs us through the courage of self-affirmation, of participation in the other, and of the affirmation of faith made when man in his solitude "participates in the power which gives him the courage to affirm himself." ³

1. ibid. p. 175.

2. ibid. p. 183.

3. ibid. p. 158.

SECTION III. THE THEOLOGY OF LONELINESS.

Part 2. Literary Section.

In this section, we shall examine the expression of man's estrangement from the apiritual in modern literature. One of man's real problems is his inability to communicate his feelings of profound loneliness. We have already seen in Section I how psychiatric patients found expression through poetry. Bonhoeffer used the same medium to communicate his deepest feelings of loneliness. We shall expect, therefore, to find further evidence of man's feelings of loneliness in literature, and especially in the field of existentialist literature.

I. Jean-Paul Sartre.

The contemporary novelist and author, Jean-Paul Sartre is an atheist of the Marxist derivation, whose famous statement in his play "No Exit" that "hell is other people," is hardly typical of his philosophy.

Sartre's definition of man is that he is whatever he wills himself to be. According to him, man is his own project, /

project, the man who invents himself. His starting point is the Cartesian affirmation: "I think, therefore I exist." Man has total responsibility for himself, chooses his own image of himself.

He develops from this, the view, that man can have no responsibility for another. Maurice Friedman paraphrases this succinctly: "If I am, as Sartre says, alone with no excuses, condemned to be free, then this closeness includes the impossibility of taking full responsibility for the image of man that any other person chooses."¹ So in Sartre's view true community is impossible. Man is separated from other men by a chasm of aloneness.

So also Sartre denies the existence of God. Nothing would be changed if God did exist. Man is free and alone. There is no God to give him values and commands. God is an absence, a silence. In his play, The Devil and the Good Lord, Sartre's hero, Goetz, discovers that God is the loneliness of man, and that it is man alone who decides on evil and invents good.

What/-

1. Maurice Friedman. To Deny our Nothingness. Victor Gollancz Ltd. 1967. p. 251.

What happens, asks Sartre, when man accepts the death of God? His novel "Nausea" provides the answer. The novel is the diary of Antoine Roquentin -- the post-humous papers of an author who goes into voluntary exile alone in the French provincial town of Bouville in order to pursue his researches into the life of the Marquis de Rollebon.

Roquentin begins by recording his detachment from people, and things. He feels no emotions, no laughter, although he does not resist them when they come. "I have never resisted these harmless emotions; far from it. You must be just a little bit lonely in order to feel them, just lonely enough to get rid of plausibility at the proper time. But I remained close to people, on the surface of solitude, quite resolved to take refuge in their midst in case of emergency." ¹

It is when Roquentin examines his face in the mirror that he experiences "Nausea" "I can understand nothing of this face." ² He becomes bored with his subject, nauseated by people, things and even himself. He becomes/-

1. Nausea, Jean-Paul Sartre.
Hamish Hamilton Ltd, 1962.
p. 16.

2. ibid. p. 27.

He becomes aware of the inhumanity of the town, and also of his own inhuman feelings. He ignores the plight of Lucie, the charwoman, and experiences his own incapacity to act, even to filling his pipe. So there comes a feeling of detachment and nothingness; "Nothing happens while you live."¹

The only reality is himself. "I have only my body: a man entirely alone, with his lonely body, cannot indulge in memories."² In the town library he meets the Self-Made Man. "There is no sympathy between us; we are alike, that's all. He is alone as I am, but more sunken into solitude than I. He must be waiting for his own Nausea."³ His objective attention to the Self-Made Man continues. "At heart he is as lonely as I am; no one cares about him. Only he doesn't realise his solitude."⁴

His/-

1. ibid. p. 57.

2. ibid. p. 91.

3. ibid.

4. ibid. p. 164.

His wife, from whom he has been separated for six years writes to him and a meeting is arranged in Paris. Of this meeting he records in his diary: "What can I tell her? Do I know any reasons for living?.....I'm rather.....amazed before this life which is given to me - given for nothing....I can do nothing for her: She is as solitary as I."¹ So Roquentin, who had counted on Anny to save him from nothingness, returns to Bouville and to his freedom. "I am free" he wrote, "there is absolutely no more reason for living....I am alone....and free. But this freedom is rather like death."²

So the diary ends with Roquentin, the man who believed in no one, who loved no one, who was afraid even of existence. This is the picture of the ultimate loneliness, only containing with himself his longing to be. "And I too, wanted to be. That is all I wanted; this is the last word."³

In Sartre, we see that it is the loneliness in relation to spirit, that produces the extreme feelings of meaninglessness, inhumanity, indifference, seeing the loneliness of the other without/-

1. ibid. pp. 202-3

2. ibid. p. 209.

3. ibid. p. 234.

without feeling and without initiative. Do we then see this kind of loneliness as a kind of paralysis resulting in nothingness which has at its heart the basic contradiction which Sartre expresses in the word of his diarist: "I am the one who pulls myself from the nothingness to which I aspire?" ¹

1. *ibid.* p. 136.

2. Albert Camus (1913 - 1960)

Camus was a Frenchman, born in Algeria, a writer "who has no preconceived system of belief,"¹ who nevertheless through his writings and in particular his novels claimed the world's attention and respect. In 1958 he was awarded the Nobel Prize for literature.

Although he disclaimed any liking for the philosophical system of existentialism, and thought its conclusions false, his own philosophy is thoroughly experiential. An unmistakeable atheist, he must be counted an existentialist of dialogue.

Camus sees man as existing through rebellion, whether it be rebellion against God, against tyranny, or against the absurd. Man lives in a world that is irrational and absurd. He longs for happiness and reason. But in the world as it is, man is threatened by a conspiracy of silence. So Camus wants to know whether he can find happiness and rationality with the man he knows. Nothing has meaning outside his own experience. So, for Camus, life is dialogue with the absurd, a dialogue of rebellion. He sees man confronted by/-

1. Camus, Germaine Brée. Harcourt
Brace Jovanovich Inc. New York.
p. 10.

by the harsh solitude of our modern era. He rebels against the consequences of nihilism and the conformity of "society's dreadful morality." His only hope for man lies in the hands of those brave, solitary individuals who rebel against the absurdity of life.

It was his novel, The Stranger, which first brought fame to Camus. Its hero, Meursault, was certainly no philosopher. His father had deserted his mother when he was very young. When his mother dies in the old folk's home to which he had sent her, he goes there for the funeral. Death for him is an absurdity. All through it he remained completely detached. After it Meursault records: "Nothing in my life had changed." ¹

He returned to Algiers and the next day took Maria as his mistress. He is indifferent to marriage when she proposes. "I explained that ~~it~~ had no importance really." ² One day, Meursault and Maria go with his friend Raymond to spend the day at the villa of the Massons. They are followed by some Arabs. A scuffle/-

1. The Collected Fiction of Albert Camus. The Stranger. Hamish Hamilton Ltd. 1960. p. 15.

2. *ibid.* p. 25.

scuffle follows. Raymond is hurt, and Meursault, armed with Raymond's gun, kills one of the Arabs. 'I knew I'd shattered the balance of the day..... each successive shot was another, loud, fateful rap on the door of my undoing.' ¹

At his trial, Meursault didn't want to be defended. He was accused of being callous at his mother's funeral. But as he stated, "In recent years I'd rather lost the habit of noticing feelings." Camus portrays his hero as a stranger to society, sitting in bewildered surprise through the reconstruction of his crime, refusing to come to terms with society's codes and rituals. He realises, in the isolation of his prison cell, that this was his last home, "a dead end." ² For him his whole problem was how to kill time. In the proceedings, he notes the ironical indifference of the Press, he remembers how neither he nor his mother expected much of one another, and has a deep feeling of gratitude when a friend speaks up for him./=

1. ibid. p. 35.

2. ibid. p. 41.

him. He is described at the trial as "a criminal devoid of the least spark of feeling." 1

After the death sentence is pronounced, the prison chaplain comes to see him unmasked. He refuses to see him. "The question about God didn't interest me at all." 2 Nevertheless the visit jolted Meursault out of his apathy and in rage he shakes the priest violently.

Something broke inside him, "I was sure of myself, sure about everything, far surer than he; sure of my present life and of the death that was coming." 3

He laid his "heart open for the first time to the benign indifference of the universe." 4 He was happy. "For all to be accomplished, for me to feel less lonely, all that remained was to hope on the day of my execution there should be a huge crowd of spectators and that they should greet me with howls of execration." 5

Meursault/--

1. *ibid.* p. 58.

2. *ibid.* p. 65.

3. *ibid.* p. 67.

4. *ibid.* p. 68.

5. *ibid.*

Meursault dies happy, for death sees the end of his loneliness. Camus makes his hero react to the absurd by linking forces with violence and death. No man can afford passively just to exist. To seek death is to seek to end loneliness and meaninglessness.

In his novel The Plague, Camus turns to a more positive reaction to the absurd. His hero Dr. Rieux, is a doctor in Oran, when it is struck by plague. The city is closed to the outsider, his wife is already away from him, receiving treatment in a sanatorium. Oran is a prison. There is a "sensation of a void, irrational longing, separation." We feel "the incorrigible sorrow of all prisoners and exiles." ¹

The citizens felt abandoned, and this brought them to the point of futility. "In this extremity of solitude none could count on any help from his neighbour.....The attempt to communicate has to be given up." ²

In his account of the Plague, Rieux stresses again and again/-

1. The Collected Fiction of Albert Camus. op. cit. p. 111.
2. ibid. p. 113.

again the feeling of exile and separation that descended on them and his own bleak indifference to it.

Nevertheless, Rieux finds others to help him in his work of healing. There is Rambert, the journalist, a visitor to Oran, who is prevented from leaving. There is Father Paneloux, the Jesuit priest who believes the plague to be a judgment on the whole populace. To him, Rieux says, "Mightn't it be better for God if we refuse to believe in Him, or struggle with all our might against death, without raising our eyes towards the heaven where He sits in silence."¹ Despite the silence of God, Rieux recruits Paneloux to his team of helpers. When Paneloux himself falls ill, Rieux offers to sit with him, for the plague has united them.

Paneloux however, dies in loneliness. "Thanks. But priests can have no friends. They have given their all to God."²

Cottard/-

1. *ibid.* p. 144.

2. *ibid.* p. 206.

Cottard, the would-be suicide, finds togetherness in their common task. Rambert the journalist is offered a way of escape, but decides to stay. "I know that I belong here whether I want it or not." ¹

Dr. Rieux finds love is "a passionate indignation we feel when confronted by the anguish all men share." ² He finds meaning when he takes the victims' side and shares with them the only certitudes they have in common -- "love, exile, deprivation and suffering." ³

For Camus, The Plague is not only the symbol of divine indifference, but the symbol of temporary, transient love. When the Plague ends, Rieux returns to his loneliness, aware only of man's accidental and transitory presence on the earth.

In The Fall, Camus traces the downfall of a well known Paris lawyer, Jean-Baptiste Clamence, to a bar in Amsterdam. There is even less of a story in The Fall than in The Plague. Baptiste discovers that for 30 years he has been in love with himself, exclusively. He sought love and found none. "There was nothing left but debauchery....Debauchery is liberating because it creates no obligations. In it you possess only yourself." ⁴

Through/—

1. ibid. p. 193.

2. ibid. p. 223.

3. ibid. p. 246.

4. The Collected Fiction of Albert Camus, op. cit. p. 289.

Through boredom and self-pity Baptiste comes to realise that freedom is "a long distance race, quite solitary and very exhausting.....alone in a forbidding room, alone in the prisoners' box before the judges. At the end all freedom is a court-sentence." ¹

So his days pass in heaviness. "For anyone who is alone, without God, and without a master, the weight of days is dreadful." ²

The lawyer transfers his office to the Amsterdam bar, identifies himself with the lowest of the low. Suddenly the I changes to We. "I am happy unto death." ³

He admits the solution to the problem of the absurd, the solitary, the meaningless is not ideal, but he offers it to his readers, as an escape from self-contempt and self-degradation. It is in his posthumously published novel, A Happy Death, however, that Camus portrays to the full, the agonizing solitariness of man, and seems to equate freedom with loneliness.

His hero is again, Meursault, a clerk in a shipping office who lives alone after the death of his/-

1. ibid. p. 300.

2. ibid.

3. ibid. p. 304.

his mother. His life from that moment is "a kind of pilgrim's progress, not toward the city of God, but toward Death." ¹

He commits a deliberate crime, the carefully conceived shooting of his friend Zagreus, a cripple; this is for Meursault, a natural death - the relieving of suffering, and the inheritance of Zagreus' money. This frees our hero from servitude, so that he can live in freedom.

So he left Algiers and installed himself in a hotel in Prague. "He was flooded by a dreadful pleasure at the prospect of so much desolation and solitude." ² "For a long moment he inhaled all the alien solitude the world could offer him." ³

Soon he became bitterly conscious of his desolation. He felt he had no country, to which he belonged. He became detached from his own solitude. Even his longing for happiness seemed to have less and less hold of him.

His/-

1. Camus. Germaine Bree.
op. cit. p.67.
2. A Happy Death. Albert Camus. Hamish Hamilton. 1971. p. 67.
3. ibld. p. 70.

His loneliness came to a climax, however, when he saw a man who had been found dead in the street. "Tears burst from his eyes. Inside him widened a great lake of solitude and silence above which ran the sad song of his deliverance."¹

For days he travelled by train in a fever of solitude, enjoying the long lonely nights "with all the time in the world to decide on the actions of a future life."²

He saw a sea of mud from the train window and sought to identify himself with the reality of the earth.

In Vienna he reacted joyfully to the spontaneous kiss of a prostitute. He sought out the companionship of three former student friends, Rose, Claire and Catherine, and lived with them in Algiers for a time. With them grew awareness "of the happiness born of their abandonment to the world."³

Soon he discovered that happiness could only be found in himself, and bought a house in the Chenoua,/*

1. ibid. p. 78.

2. ibid. p. 81.

3. ibid. p. 107.

Chenoua. After a few days of solitude, he wrote to his lover Marie to join him. "Taking refuge in humanity, he escaped his secret dread." ¹ Of her Camus recorded: "she had accepted him as he was, and had spared him a great deal of loneliness." ²

Meursault became ill, and with it there came more solitude and indifference towards others and himself. His illness reminded him of the reality of his own mortality. He discovered that in death alone man accomplishes his destiny, losing himself at last in the cosmos. This is the happy death Meursault sought.

For Camus, the conquest of the absurd, was through freedom, freedom from other people, and its consequent devastating experience of loneliness. In loneliness man discovers that human relationships are no more than a temporary refuge from solitude, and that ultimately, he must face death alone, and die alone, "earth to earth."

1. ibid. p. 118.

2. ibid. p. 121.

3. Franz Kafka. (1883 - 1924)

Kafka was born in Prague in 1883, the son of a rich Jewish Czech merchant: He studied Literature and Medicine and then took his doctorate of law at Prague University. He worked in an insurance company and later became a clerk in the semi-governmental Worker's Insurance Office. He found routine office work a burden, and emigrated to Berlin to devote himself to writing.

In 1914 he became engaged, but broke it off, feeling unable to face marriage. He became engaged a second time, but when he discovered he was suffering from tuberculosis, he broke it off and entered a sanatorium.

He was a man of almost psychopathic sensitivity. He became alienated from his father who cared little for his son's literary ambitions. In the post-1918 years in Berlin, his health broke down and he died in 1924.

He has been described by Walter Kaufmann as "one of the most creative and original writers of our century." ¹ and by Professor John McQuarrie as/-

1. Kaufmann's 'Introductory Essay in 'Alienation'. Richard Schacht. op. cit. p. LII.

as "the greatest existentialist writer of all." ¹

In his two most important books, "The Trial" and "The Castle", his central concern is the meaning of human existence face to face with the absurd. In both, he portrays what amount to caricatures of modern man seeking a goal which he is not even intended to reach. Kafka poses again and again the question of whether there can be a positive way for man. His only trust is in existence itself. Despite his portrayal of man's bewilderment in the maze of the social hierarchy, he cannot be seen merely as a nihilist but rather as one who sees man moving towards meaning with humour, trust and steadiness in the teeth of despair and contradiction.

The Trial is the story of his hero, Joseph K, a bank official, self-sufficient and normal. For no reason he is arrested, and summoned by the two warders to appear at a subsequent Court hearing. At first/-

1. Existentialism. John McQuarrie
Pelican Books, 1973. p. 210.

first K sees the whole thing as " a joke -- a rude joke." ¹

At his first interrogation, K confidently addresses the Court. "Innocent persons are accused of guilt and senseless proceedings are put in motion against them." He then denounces "the senselessness of the whole"thing. ² and walks out.

In what follows, Joseph K, moves through phases of indifference and relational estrangement, to "states of intense ~~exhaustion~~"³ and anxiety about his case. He becomes unable to interview his bank's clients. He is advised to confess his guilt. The goddess of Justice, who is portrayed by the Court painter, Titorelli, tells him that the Court is always convinced of guilt; no defence has ever succeeded; there has never been an acquittal. When K visits the Cathedral in his anxiety, he meets the prison chaplain. "Your guilt is supposed, for the present, at least, to have been proved." ⁴

The/-

1. The Trial. Franz Kafka. trans. by William and Edwin Muir, Secker and Warburg. 1956. p. 10.
2. *ibid.* p. 56.
3. *ibid.* p. 141.
4. *ibid.* p. 235.

The absurdity of it all is when he says to K, "the Court wants nothing from you. It receives you when you come and it dismisses you when you go." ¹

Consumed by guilt and anxious isolation, K comes to the conclusion that "the only thing for me to go on doing is to keep my intelligence calm and analytical to the end." ² Ultimately K is taken to a deserted quarry where he addresses his captors. Kill me - "like a dog!" ³ These were his last words.

In "The Trial", there is the absurdity of confessing guilt where none exists and none is proved. Kafka also emphasizes the nature of a nameless, irregular and corrupt bureaucracy which has K in its clutches. This bureaucracy encircles the whole of K's reality until it finally crushes him to death - with his compliance!

It is the problem of existential guilt, however, that is Kafka's main concern. Through experience of the senseless/-

1. ibid. p. 248.

2. ibid. p. 251.

3. ibid. p. 255.

senseless and meaningless forces that drive man towards the admission of guilt, he is driven to anxiety, despair, isolation and even to wanting death. So the world breaks in on the self, forcing man to search for meaning in the absurd.

In The Castle, Kafka develops his theme of the meaning of human existence face to face with the absurd. Here his hero, Joseph K., is engaged in a hopeless and increasing striving for a contact with reality, that he can never attain. Again the result is guilt and anxiety.

K has been called to the Castle to be a land-surveyor. The Castle, is in fact "only" a wretched looking town," a huddle of village houses on top of a hill. However, he has to prove first of all that he has actually been engaged as a land-surveyor before he can practise his calling and survey the land. In order to do this he must make contact with the Castle, and this he cannot do.

The absurdity of the situation is heavily underlined. "Unfortunately", says the landlady of the inn "you are.....a stranger, a man who isn't wanted and is in everybody's way, a man who's always causing trouble, a man who takes up the maids' room, a man whose intentions are obscure." ¹ By/-

1. The Castle. Franz Kafka. trans. by Willa and Edwin Muir. Secker and Warburg. 1965. p. 67.

By another he is told that they don't need a land surveyor. K is strong in his criticism of the ludicrous bungling which "may decide the life of a human being."¹ K receives a message from his superior Klamn, whom he hasn't seen, which praises him for work he hasn't done.

The Castle itself has barriers between the rooms and in which everybody is watched. Although many have seen Klamn, no one is able to describe him. Barnabus, Klamn's messenger complains that he "can't get any further than doubt, and anxiety and despair."²

K criticizes the reverence that the inhabitants have for the authorities. "It's a mistaken reverence, a reverence in the wrong place, the kind of reverence that dishonours its object."³ Gradually however, K wilts under the pressure. He has to take on a job as an unpaid janitor in order to get somewhere to sleep. He promises to marry Frieda, Klamn's mistress, in order to gain access to him.

K is befriended by Olga, the sister of Barnabus, and she relates the tragic story of her family. Her sister/-

1. ibid. p. 84.
2. ibid. p. 226.
3. ibid. p. 227.

sister is summoned to attend Sortini, an unseen powerful figure in the Castle. Amalia refuses heroically. The result however, was that the father had to resign as a fireman. The family were shunned by village and Castle. There were "no invitations, no news, no callers, nothing." ¹

They had to leave their house; they were cut off by their relations. "we were no longer spoken of as ordinary human beings, our very name was never mentioned." ² Ultimately they began to beg the Castle's forgiveness. The Castle, however, demanded to know what they wanted to be forgiven for. So the father had to prove his guilt before he could be forgiven. He sold everything. He paid more taxes. He tried all the roads to the Castle to find an official who would forgive him. "How could a single official give a pardon?" ³ they asked, but got no answer. Father and Mother had exhausted themselves to the point of ill health. Olga and Barnabus sought to befriend the other Castle employees in order to gain forgiveness, but to no avail.

Joseph K/-

1. ibid. p. 253.

2. ibid. p. 258.

3. ibid. p. 262.

Joseph K however, continues to seek interview with Klsamm, and collapses from tiredness and fatigue. So he decides to leave for home and friendship. What is the point, he asks, of "having to make my way in the big strange rooms with big strange people, for no other purpose than to earn a living?"¹

So Kafka, in *The Castle*, draws attention to the problem of what it means to exist as a person. How can he establish his calling, if he does not know who calls? How can he establish his authenticity as a person, if there is no one who can confirm it? The meaning of life, says Kafka, can only be found through the absurd, through the bigoted villagers and the endless, senseless hierarchies of Castle officials. There is no other way than through the absurd. So human existence is only to be found through, anxiety, suffering, loneliness, meaningless and superficial human relationships.

How can I find meaning in existence without God asks Kafka? How can we be accountable for our existence, if there is no one to whom we can render account? How can/—

1. *ibid.* p. 380.

can guilt exist if we do not answer a call we cannot hear clearly? The guilty, says Kafka are those who do not fulfill the tasks of the present in the midst of an absurd world. But how do we know what our task is? No one. So every one must suffer from a bad conscience.

The task of man, says Kafka is to trust in existence in the midst of experiencing guilt, absurdity, isolation, terror, conflict. The modern bureaucratic world isolates the man who does not conform. It destroys relationships which are made for ulterior motives. The inaccessibility of all authority, both human and divine lays bare man's existential state. In loneliness, he has to search for his own authentic existence, his own guilt and forgiveness, his own true relationships.

4. Graham Greene.

Graham Greene is a contemporary popular novelist whose twin themes of life's meaninglessness and mediocrity are portrayed in at least three of his heroes. The whisky-ridden priest in "The Power and The Glory" is no saint, but a pitiful and pitying man who learns to love in his corruption. Arthur Rowe in "The Ministry of Fear" is an inadequate ex-journalist who poisoned his wife out of pity. Henry Scobie in "The Heart of the Matter" has failed in his profession, his marriage, his religion and even in his personal relationships. Thomas Fowler the correspondent in "The Quiet American" is a failure in both love and marriage. The last three reveal the emptiness and the meaninglessness that characterize life lived in estrangement from God and from men.

Henry Scobie, inspector of police in a West African state has the reputation for being honest and unbribable. Nevertheless he has been passed over for promotion many times, is a partner in a mediocre/-

mediocre marriage, in which his wife Louise is ambitious and frustrated.

He is subjected to continuous pressure from Louise to send her away from the country she hates, for a holiday in South Africa. In order to obtain money he borrows from Yussef, a shady merchant, and eventually becomes involved in smuggling, blackmail and murder.

When Louise leaves, he has an affair with Helen Holt and is conscious-stricken over his infidelity. When Louise returns, his situation becomes unbearable; he suffers from sleeplessness and angina, and dies from an overdose of drugs.

Scobie's loneliness can be traced to his inadequacy and failure. Louise says to him "You don't love anybody." ¹ "You can't give me peace." ²

He feels responsible for Helen's happiness too. Yet he is unable to make her happy. "The sense of failure deepened round him." ³ Scobie's failure was the failure to love. Yet he longed to be successful. Indeed his/-

1. Graham Greene. The Heart of the Matter. William Heinemann and the Bodley Head. Collected Edition 1971. p. 60.

2. *ibid.* p. 61.

3. *ibid.* p. 107.

his suicide was an act of love. To Helen he said,
"I want to stop giving pain." ¹

Scobie's feelings of being separated from God
are deep and overpowering. At the Mass he weeps
tears of longing for peace; but no peace comes.
"God has just escaped me, but will He always escape?"
he asks. Soon he wishes to die. He feels trapped
by his wife, by Helen, by God and by life. "Death
never comes when one desires it most." ²

He feels separated from his fellow worshippers
at the Mass. "An immeasurable distance already
separated him from these people who knelt and prayed
and would presently receive God in peace." ³ Soon
he comes to believe that he is "damned for all
eternity." ⁴

Ultimately Scobie sees himself as an intolerable
burden to God and to others. "They wouldn't need me
if I were dead. No one needs the dead. The dead
can be forgotten. O God give me death before I
give them unhappiness." ⁵

So/--

1. ibid. p. 295.
2. ibid. p. 257.
3. ibid. p. 261.
4. ibid. p. 273.
5. ibid. p. 220.

So Scobie's loneliness all but overpowers him. He writes to his wife while she sleeps. "He laid his pen down again and loneliness sat across the table opposite him." ¹ He converses with his loneliness which is his total isolation from himself, others and God. "He moved his hand on the table and it was as though his loneliness moved too." ²

So out of love for Helen and Louise, he commits suicide. Out of consideration for God, he seeks total oblivion. "You too God - you are ill with me. I can't go on month after month insulting you. You'll be able to forget me, God, for eternity." ³

Greene's second hero, Thomas Fowler, in "The quiet American" is another of his characters who suffers from personal inadequacy and marital failure. He is a foreign correspondent in Vietnam, cynical and worldly wise, who meets Pyle, the quiet American, another young correspondent who is full of passionate idealism and yet inexperienced with women. Pyle falls in love with Fowler's mistress, Phuong/

1. ibid. p. 275.

2. ibid. p. 276.

3. ibid. p. 304.

Phuong. Fowler's one source of security and self confidence is his relationship with Phuong and he hopes that his wife who lives in England will divorce him.

Despite Pyle's winsome idealism, Fowler refuses to give her up. He uses lies and subterfuge to keep her. He feels guilt when confronted with Pyle's transparent honesty. "When you are in love you want to play the game." ¹ His guilt is heightened when he realises that he is taking away Phuong's possibility of marriage and happiness, for he himself can give her neither.

Ultimately Phuong leaves Fowler for the quiet American, and he is left in his loneliness. "Loneliness lay in my bed and I took loneliness into my arms at night." ² Then Fowler discovers that Pyle is making explosives with bicycle pumps, and using them to bring down the government. Fowler betrays him to the police and is left in desolate, meaningless isolation./-

1. Graham Greene, The Quiet American. Heinemann 1955. p. 122.

2. *ibid.* p. 155.

isolation.

Greene's third hero, Arthur Rowe, in The Ministry of Fear, has his inadequateness ruthlessly exploited by foreign agents in this semi-tragic war novel.

Rowe has been convicted of murdering his invalid wife, and the story begins about a year after he had been released, having been detained during "His Majesty's Pleasure." The author describes his condition, "It is impossible to go through life without trust: that is, to be imprisoned in the worst cell of all, oneself. For more than a year now Rowe had been so imprisoned -- there had been no change of cell, no exercise yard, no unfamiliar warder to break the monotony of solitary confinement."¹

The story opens with Arthur Rowe stumbling on a church bazaar in aid of The Comforts for Mothers of the Free Nations Fund. He "came along the railings, hesitantly like an intruder, or an exile who has returned home after many years and is uncertain of his welcome."² He has his fortune told, and wins a cake by guessing its weight. Unfortunately, the cake contains/-

1. Graham Greene. The Ministry of Fear.
Heinemann. 1943. p. 43.

2. ibid. p. 2.

contains microfilm of secret documents, and Rowe becomes the target and the victim of foreign agents. The complex plot takes the inquiring Rowe through a series of events, where he is tricked into believing that he has murdered a man, where he falls in love with Anna, the innocent sister of the master spy, and where he finds himself undergoing a form of psychiatric treatment at the hospital of a mysterious Dr. Forester. There, having lost his memory, he struggles to retain the remnants of his memory and sanity. Ultimately he escapes, goes to the police; he discovers the nature of the plot, the truth about himself, and his love for Anna.

Greene's portrayal of a lonely man is more complex and more revealing, because it reveals how inadequate man can be driven into total desolation by others. It also reveals how man can win through to sanity and meaningfulness.

Rowe's loneliness is imposed on him by his past. In his lodgings "the immeasurable emptiness of the week stretched before him." ¹ When it is hit by a bomb "it was ²it courage that freed him from fear so much as loneliness." ² He went to seek help from a/-

1. ibid. p. 15.

2. ibid. p. 21.

a Detective Agency, and told his story. "In his lonely state, to have confessed his identity to someone was almost like making a friend."¹ After the plot to delude him into believing he was a murderer, he lived in a world of dreams and reality. "He wanted to dream, but all he could practise now was despair."²

If despair is the partner of loneliness, it was also that which kept him on the side of reality, and away from the complete loss of self. It is the personal relationship that is the key to sanity. Anna's brother makes her visit Rowe in Forester's hospital. Although he does not recognise her, he says to her, "You see, I've suddenly lost all my friends except you."³ When Dr. Forester tells Anna not to visit him again, Rowe fights for his life. This was the beginning of his return.

Now free, he goes to the police, and as the true story/-

1. *ibid.* p. 39.
2. *ibid.* p. 81.
3. *ibid.* p. 135.

story unfolds, Rowe asks: "Is life really like this?" ¹ "The cruelty and the meaninglessness.... It's as if one had been sent on a journey with the wrong map." ² The lonely person feels life is not only meaningless, but also cruel.

Rowe also contemplated suicide in his lonely existence. He said "Everybody has to die, and everybody fears death, but when we kill a man we save him from his fear.....one doesn't necessarily kill because one hates: one may kill because one loves." ³ Suicide, implies Greene, may not always be a negative self-destructive act, but an act of love.

Greene's hero, however, is triumphant. In the end, he trades the secrets of his life for the micro-film, and ends with total self-knowledge, and the hope of life-long marriage with Anna. "He was.....a whole man. His brain held now everything it had ever held." ⁴

1. ibid. p. 193.

2. ibid. p. 194.

3. ibid. p. 155.

4. ibid. p. 266.

5. T.S. Eliot.

Included amongst Professor John McQuarrie's list of the most brilliant of this century's writers, is the name of the author and poet, T.S. Eliot.¹

It is significant that Eliot called his first great poem, "The Waste Land." In it he described the decomposition of civilization, the lack and conviction and direction, the poverty and fear of modern man. "I see crowds of people, walking round in a ring." "I was neither living nor dead, and I knew nothing." ² The wastelands that Eliot describes in all his works portray man cutt off from sympathy and from real participation in the lives of others. There is no communication between man. Each is imprisoned in his own consciousness. Only selfless concern for others can begin to overcome the isolation of modern man.

There can be no general cause for this isolation according/-

1. Existentialism. Professor McQuarrie. Pelican Books 1973. p. 211.
2. The Complete Poems and Plays of T.S. Eliot. Faber and Faber. 1969 p. 62.

according to Eliot. Man can only seek meaningful life for himself in the midst of a decadent and crumbling civilization.

In his play, *The Cocktail Party*, Eliot portrays the meaninglessness of life in the two central characters, Edward and Lavinia Chamberlayne, who after five years of marriage are strangers to themselves and to one another. The departure of Lavinia, brings the psychiatrist, the Unidentified Guest, later identified as Sir Henry Harcourt-Reilly on the scene. He says to Edward "All there is of you is your body," "and the 'you' is withdrawn....You are nothing but a set of obsolete responses."¹

Edward sees the meaninglessness of his life/-

1. *Ibid.* p. 363.

life.

"I see that my life was determined long ago
and that the struggle to escape from it
is only a make-believe, a pretence
That what is, is not, or could be changed.
The self that can say, 'I want this or want that'
the self that wills - he is a feeble creature;
He has to come to terms in the end
With the obstinate, the tougher self;
who does not speak,
Who never talks, who cannot argue;
And who in some men may be the guardian -
But in men like me, the dull, the implacable,
The indomitable spirit of mediocrity." ¹

When the Uninvited Guest brings Edward and Lavinia
together again, they discover that they are strangers
to one another, Edward confesses:

"There was a door
And I could not open it. I could not touch
the handle.
Why could I not walk out of my prison?
What is hell? Hell is oneself.
Hell is alone, the other figures in it,
Merely projections. There is nothing to
escape from
And nothing to escape to. One is always alone." ²

When/-

1. ibid. p. 381.

2. ibid. p. 397.

When each goes to see Sir Henry in his consulting room, they admit their loneliness and isolation from the self and the other. Edward has ceased to believe in his own personality; he is obsessed by the thought of his own insignificance. He had neither lived with Lavinia or without her. "She has made me incapable of having any existence of my own."¹ He desires solitude, but this death of the spirit -- the self -- is terrifying to him.

Lavinia, too, discovers herself to be incapable of love, for Sir Henry reminds her of her feeling when her lover left her for someone else. She too had wanted to be loved, and found that no one had loved her. He addresses them both.

"And now you begin to see, I hope,
How much you have in common. The same
isolation.

A man who finds himself incapable of loving

And a woman who finds that no man can love her."²

So both of them see in the light of this experience, the hopelessness of the situation. "Lavinia, we must make the best of a bad job."³ Thus Eliot offers the first solution for those who live in isolation in a meaningless and/-

1. *ibid.* p. 403.

2. *ibid.* p. 410.

3. *ibid.*

and decadent civilization. It is the way of tolerance of mutual sympathy -- a compromise arrangement that makes the barrenness and loneliness of human relationships less meaningless and mutually isolating than before.

However, in *The Cocktail Party*, Eliot offers a second way to Celia, who also consults Sir Henry.

"I should really like to think there's something wrong with me --

Because if there isn't, then there's something wrong." ¹

She craves for normality and when asked for a definition of normality answers:

"An awareness of solitude.

.....

....It isn't that I want to be alone,

But that everyone's alone -- or so it seems to me.

They make noises, and they think they are talking to each other:

They make faces, and they think they understand each other.

And I'm sure they don't. Is that a delusion?" ²

Her other symptom of normality is a sense of sin. She is/—

1. *ibid.* p. 413.

2. *ibid.* pp. 413-4.

is asked to define it.

"It's not the feeling of anything I've ever done.

.....but of emptiness, of failure

towards someone, or something, outside of myself;

and I feel I must.....atone -- is that the word?

.....

...."I found we were only strangers

and that there had been ~~no~~ giving

nor taking,

But that we had merely made use of each other

Each for his purpose.

....Are we all in fact unloving and unlovable?

Then one is alone, and if one is alone

Then lover and beloved are equally unreal.

And the dreamer is no more real than his dreams.

.....And if that is all meaningless, I want to

be cured

Of a craving for something, I cannot find

And of the shame of never finding it." 1

Sir Henry offers her Eliot's second solution to life's
meaninglessness and loneliness. It is the way of courage,
the way of faith, the faith that issues from despair,
the/—

1. *ibid.* pp. 416-17.

the way of the saint and martyr. "I suppose it is a lonely way?" she asks. Sir Henry replies:

"No lonelier than the other. But those
who take the other
Can forget their loneliness. You will
not forget yours.
Each way means loneliness -- and communion.
Both ways avoid the final desolation,
Of solitude in the phantasmal world
Of imagination, shuffling memories
and desires." ¹

Lavinia recognises the hell she has been in, and chooses this second way. She goes as a missionary to an island where the natives crucify her, where she is eaten alive by ants.

For Eliot, there are two choices open to all who are faced with the inauthenticity of existence, and its inevitable loneliness. The first is the choice offered to Edward and Lavinia between the inauthentic existence they had been leading, and an authentic existence that both can be symbolized by "the cocktail party."

The/-

1. ibid. p. 418-9.

The second choice was not offered to Edward and Lavinia, and one therefore presumes that for the majority of people, mediocrity and tolerance are all they can hope for. Only the élite can hope to find real and authentic existence. For the majority, there will be a meaningless and inevitable loneliness born out of the inability to love and be loved. For a small minority, there is the lonely way of faith that issues from despair.

Although in *The Cocktail Party*, Eliot, through Sir Henry insists that neither is better, and that it is only necessary to make a choice between them, in *Little Gidding*, the last of his *Four Quartets* he indicates that the way of Celia is by far the better:

"What we call the beginning is often the end
And to make an end is to make a beginning.
...We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.
...And all shall be well and
All manner of things shall be well
When the tongues of flame are in-folded
Into the crowned knot of fire
And the fire and the rose are one." ¹

1. *ibid.* p. 197-8.

6. Arthur Miller.

Arthur Miller was born in Harlem in 1915, and is universally recognised as one of the best playwrights to have come from the United States. His play, *Death of a Salesman* is in the view of Ronald Hayman, the Director and critic, "the best American play ever written."¹ It is this play that we shall consider as an expression of man's loneliness.

It is "probably the only successful twentieth century tragedy with an unheroic hero."² The hero, Willy Loman, is an unsuccessful salesman of over 60. His values are those of contemporary society - family, success and personal attractiveness. His main aim in life is to teach his two sons to cash in on their personal attractiveness, to get married and be successful. He lives in the atmosphere of sales-talk and can no longer think in any other terms.

Miller's unheroic hero was conceived, as he himself stated, "with only one firm piece of knowledge, and that was that Loman was to destroy himself."³

Loman's/-

1. Arthur Miller. Ronald Hayman, Heinemann, London, 1970. p. 27.
2. *Ibid.* p. 26.
3. Arthur Miller, *Collected Plays*. London Cresset Press 1958. p. 25.

Loman's destruction is the result of his personal failure in relation to his values, and also from the failure of the values themselves. Miller's theme is the latent destructiveness of a success-orientated society which corrodes values, business and personal relationships.

In his Introduction to his Collected Plays, Miller writes of the image he wishes to present through Willy Loman. It is the image of a man with "a need to leave a thumbprint somewhere on the world. A need for immortality....." ¹ It is also "the image of a private man in a world full of strangers." ² But supremely he wishes to present a man who was "constantly haunted by the hollowness of all he had placed his faith in," and who had "an overly intensified consciousness that the life he had made was without form and inner meaning." ³ The overall picture of Willy Loman in the play is one of self-destructive loneliness.

He lives in a world of dreams and deluded memories.
He/-

1. ibid. p. 29.

2. ibid. p. 301.

3. ibid. p. 34.

He confesses to nearly ~~crashing~~ his car. "I have such strange thoughts....." "I am dreaming again." ¹ His son, Happy says: "Something's happening to him. He...talks to himself." ² His memories of the past are falsified in his dream world. When he is sacked by the son of his old employer, he exaggerates his past successes as a salesman. In his last sales trip he has to tell his wife Linda of successes he did not have.

His two sons, Biff and Happy, have the same illusions, that their father has of them. Despite their failure to be successful, Biff had been in prison for shoplifting and Happy was only an office clerk, their dreams of selling sports goods will surely come true. "It's a millionsdollars' worth of publicity....The Loman Brothers. Displays in the Royal Palms - all the hotels." ³ His brother Charlie, summed up Willy's phantasy existence; "He's a man way out there in the blue, riding on a smile and a shoeshine. And when they start not smiling back - that's an earthquake.....A salesman is got to dream." ⁴

Willy/-

1. ibid. p. 132.
2. ibid. p. 137.
3. ibid. p. 168.
4. ibid. p. 222.

Willy Loman has feelings of claustrophobia. When he wants the window of his house opened he says, "The way they boxed us in here. Bricks and windows, windows and bricks." ¹

He has strong paranoid feelings about his personal relationships. He complains he is always being contradicted, and is constantly trying to persuade himself that he is well-liked. "You know, Linda, people don't seem to take to me." ² "I'm not noticed. They do laugh at me." ³ In a soliloquy, Loman says, "What are you walking away for? Don't walk away! If you're going to say anything say it to my face! I know you laugh at me behind my back." ⁴ In his loneliness Willy spends a night with The Woman. He says "Will you stop laughing? Will you stop?" She jeers at him for being self-centered. Willy replies: "I'm so lonely." ⁵ She recognizes his plight. "Why so sad? You are the saddest, self-centeredest soul I ever did see-saw." ⁶ And she laughs. His son Biff comes to/-

1. ibid. p. 134.

2. ibid. p. 148.

3. ibid. p. 149.

4. ibid. p. 187.

5. ibid. p. 205.

6. ibid.

to tell him he has failed his exams at college and finds them together. Willy justifies himself: "She's nothing to me Biff, I was lonely. I was terribly lonely." ¹ But Willy's loneliness is complete when his son replies. "You fake! You phoney little fake!" ²

So too he feels loneliness when he cannot communicate with people. "I get so lonely - especially when business is bad and there's nobody to talk to." ³ This he confesses has always been his condition, "Dad left when I was such a baby and I never had a chance to talk to him, and I still feel - kind of temporary about myself." ⁴ His wife explains his problem to Biff: "I think it's just that maybe he can't bring himself to open up to you." ⁵ And she explains how lonely her husband was until he could come home to his sons.

Linda places the blame firmly on her sons. "He's put his whole life into you, and you've turned your backs on him." ⁶ The sons, however, invite Willy to have/-

1. *ibid.* p. 208.
2. *ibid.*
3. *ibid.* p. 150.
4. *ibid.* p. 159.
5. *ibid.* p. 161.
6. *op. cit.* p. 164.

have dinner with them. But even then, they leave him in the restaurant alone, and walk off with two girls. Later, Linda accuses them: "You invite him for dinner...and then you desert him there." ¹ Only his wife sees him as a human being. "He's a human being and a terrible thing is happening to him. So attention must be paid." ²

The third factor of Willy Loman's loneliness is his total mystification at the meaninglessness of life. He is disillusioned with his family. He's been sacked after a lifetime's service, he sees all the missed opportunities of the past. His aim in life has come to nothing. "I always felt that if a man was impressive and well liked that nothing....." ³ His son mirrors his father's disillusionment. "I don't know what the hell I'm working for....my own apartment, a car and plenty of women. And still.... I'm lonely." ⁴

So/-

1. ibid. p. 210.
2. ibid. p. 162.
3. ibid. p. 192.
4. ibid. p. 139.

So Loman tries to end his life. His erratic driving of his car is seen by Linda as a suicide attempt. His sons know he's going to kill himself. They discover a rubber tube leading from the gas cooker. Nevertheless they are powerless to help him to live. Pathetically, Loman plants seeds in his garden by torchlight in a vain attempt to leave a thumbprint on the world. Before he commits suicide, he is elevated when he comes to believe Biff likes him, and resurrects his dream. "That boy - is going to be magnificent."¹ After his death, his son provides Willy's epitaph: "The man didn't know who he was."

The Death of a Salesman seems to indicate that although failure in work and personal relationships are powerful factors in the cause of loneliness, it is the feeling of personal meaninglessness in a meaningless cosmos that brings a man to the loneliness that only death can end.

1. *ibid.* p. 218.

7. Radclyffe Hall.

When Radclyffe Hall's novel, The Well of Loneliness, was published in 1928, it was immediately banned because of its theme. Now it is regarded as "the classic novel of lesbian love.", and is a profound study of the loneliness that results from inversion.

The author's name is obviously a pseudonym, for it is clearly autobiographical.

It tells the story of Stephen Gordon, the name given to her by her father, who had wanted a son, and who found the sex of his daughter quite unacceptable. It was not long before Stephen formed an early attachment to the young housemaid, Collins. Nor was it long before her mother found herself puzzled by her distant daughter, and her very deep attachment to her father. The seeds of the alienation of mother from daughter appear early in Stephen's life whose childhood and adolescence had been full of pain and sorrow. She dreaded social meetings and leant on the understanding of her father/-

father; "like a very small child this large muscular creature would sit down beside him because she felt lonely, and because youth most rightly resents isolation, and because she had not yet learnt her hard lesson -- she had not yet learnt that the loneliest place in this world is the no-man's land of sex." ¹

The early death of her father deprived her "of companionship of mind born of real understanding, of a stalwart barrier between her and the world, and above all of love -- that faithful love that would gladly have suffered all things for her sake, in order to spare her suffering." ²

In her desolation, Stephen, found her first adult relationship with Angela Crosby, a married woman, in whom she found companionship, love and guilt. Ultimately her husband discovered the nature of the relationship; Stephen's mother was informed and there came the subsequent social, moral and emotional isolation, that brings the deepest feelings of loneliness. "All the loneliness that had gone before was as nothing to this new loneliness of spirit. An immense desolation swept down upon her, an immense need to cry out and claim understanding for herself, an immense need to find an answer to the riddle of her unwanted being." ³

She/-

1. Radclyffe Hall. The Well of Loneliness. Barrie and Jenkins (London) first published 1928, re-printed 1973. p. 77.
2. *ibid.* p. 119.
3. *ibid.* p. 206.

She left home and went to live in London to make her career as an author. During the First World War, she volunteers for service in an Ambulance Unit, where she meets and finds Mary Llewellyn as someone she can love. They live together in Paris, and meet other sexual deviants. They savour the scandalous side of life "the garish and tragic night life of Paris."

Ultimately, Martin Hallam, a man she had met and liked as a young woman, finds her in Paris and falls in love with Mary. For Stephen this brought "the menace of infinite desolation."¹ Nevertheless she recognises Mary's love for Martin and selflessly rejects her. The book ends in her desolation.

Perhaps the major contribution of this book to the understanding of loneliness is in the way it traces loneliness from its source, and Stephen's growing knowledge of her problem. She recognized early in her life that "she had never quite been like the other small children; she had always been lonely and discontented."²

For/-

1. ibid. p. 436.

2. ibid. p. 99.

For her, loneliness was "the thickening darkness." ¹
Her father could not talk with her about her
abnormality. Nor could her companion and tutor.
The knowledge came from within. "It was terrible to
feel so much alone - to feel oneself different from
other people." ²

The relationships she formed provided her with
neither security nor satisfaction. They were dominated
by fear. She feared always that the relationships
would end. They were dominated by the anguish of
guilt. "God! It's too terrible to love like this -
it's hell - there are times when I can't endure it." ³
"The world will call it unclean." ⁴

Stephen felt alienated from God and the Church.
The author records "the curious craving for religion
which so often went hand in hand with inversion.....but
the Church's blessing was not for them....her blessings
were strictly reserved for the normal." ⁵ In Church
as she prayed "she was curiously empty of all sensation." ⁶

So/-

1. ibid. p. 98.
2. ibid. p. 99.
3. ibid. p. 376.
4. ibid. p. 303.
5. ibid. p. 412.
6. ibid. p. 442.

So too this sexual deviant recognised the emptiness and meaninglessness of her situation. After her experience of the world of deviants, she says "Empty-handed they were, having nothing to offer." ¹

In the novel, Stephen Gordon, makes the sacrifice of self to give love and meaning to Mary, and pleads for all lesbians and inverts. "Acknowledge us, Oh God, before the whole world. Give us also the right to our existence." ²

The experience of the deepest loneliness comes to those who are deprived of their right to live whatever way they seek to find it.

1. ibid. p. 413.

2. ibid. p. 447.

8. Arthur Koestler.

Koestler was born in 1905 in Budapest, of Hungarian father and Viennese mother. He was educated in Vienna, and after travelling in the Near East, became a correspondent with the Ullstein Liberal newspaper chain in Berlin. He joined the Communist Party in 1931 and left it in 1938 after having been imprisoned during the Civil War in Spain. He was imprisoned again by the French in 1939, but escaped to join the British Army in 1940.

Richard Crossman in his Introduction to the book, 'The God that Failed' reminds us of the terrible loneliness experienced by the premature anti-Fascists, the men and women who understood Fascism (i.e. the fascism of Hitler and Mussolini) and tried to fight it before it was respectable to do so. It was that loneliness which opened their minds to the appeal of Communism." ¹

Crossman also sees the agony and loneliness of the Communist convert who renounces his faith. Hence forth/-

1. The God that Failed, ed. R.H.S. Crossman. The Right Book Club. (probably) 1948. p. 10.

Henceforth his battle against communism will be a reflection of a searing inner struggle, and the result of conflict between his surrender of spiritual freedom, his regaining it, and the feeling of guilt which results from it. "The true ex-Communist can never again be a whole personality."¹ This inner conflict is the mainspring of Koestler's novels, and we shall see the effects in three of them.

(a) Darkness at Noon.

Its hero, Rubashov, is one of the old guard of the Revolution, on trial for his life in the great Soviet purge of the 1930's. There had grown in him a disbelief in the infallibility of the Party, that "the individual was nothing, the Party was all."² The fact is, he says, "I no longer believe in my infallibility. That is why I am lost."³

As Rubashov paces up and down in his cell, he thinks back over his past life; for the first time, he/-

1. op. cit. p. 16.
2. ~~Darkness~~ at Noon. Arthur Koestler. trans. Daphne Hardy. Hutchinson of London. 1940. 1973 Danube Edition. p. 83.
3. ibid. p. 101.

he experiences a sense of guilt for having, at different times, sacrificed Richard a young German communist, Little Louey, the leader of a dock strike in Belgium, and his secretary Arlova, in each case to an abstract cause.

His first interrogator, Ivanov, states the problem: "Sympathy, conscience, disgust, despair, repentance and atonement are for us repellent debauchery.....The greatest temptation for the like of us is: to renounce violence, to repent, to make peace with oneself." ¹

Rubashov had believed that the Party was more important than any individual and could never be mistaken. Now he realises that the inexorable logic of the Party has made him and other communist leaders inhuman.

The question: "Would he again send Arlova to her death?" obsesses him. ² "When and where in history had there ever been such defective saints?" ³ His question is at least partly answered by his discovery of

a/-

1. ibid. p. 149.

2. ibid. p. 153.

3. ibid. p. 61.

a silent partner within himself, the real "I" which for forty years he had ignored in favour of the external "I", the rational Party member. His real guilt begins to emerge - not his unfaithfulness to the Party, but the denial of the person and the infinite. "The infinite was a politically suspect quantity, the "I" a suspect quality. The Party did not recognize its existence. The definition of the individual was; a multitude of one million divided by one million. The Party denied the free-will of the individual - and at the same time it exacted his willing self-sacrifice." ¹

So through the conflict the loneliness of guilt comes to Rubashov. He yearns "to work again in a quiet library." ² His only longing is to sleep.

The second source of Rubashov's loneliness is in his inability to find a positive image to replace the inadequate image of man based on pure logic and on the doctrine that the ends justify the means. "For what am I dying?" he asks at his trial. "I am confronted by absolute nothingness." ³ Determined to do a last service to the Party, he keeps silent. There comes/-

1. *ibid.* p. 246.

2. *ibid.* p. 172.

3. *ibid.* p. 240.

comes to him an inner as well as an outer quietness. He puzzles over the meaning of suffering. He experiences a feeling of ecstasy -- "the oceanic sense." ¹ which Freud identifies with the feelings of loneliness. He feels "an urgent desire to understand." ² He realises that "one cannot build Paradise with concrete." ³ His fellow prisoner in Cell 204 asks "What would you do if you were pardoned?" Rubashov replies: "Study astronomy." ⁴

Out of his loneliness there comes the question, "Where was the Promised Land? Did there really exist any such goal for this wandering mankind?" ⁵ In the end Rubashov sees only nothingness. "Wherever his eye looked, he saw nothing but desert and the darkness at night." ⁶

(b) Arrival and Departure. /-

1. *ibid.* p. 244.
2. *ibid.* p. 245.
3. *ibid.* p. 247.
4. *ibid.* p. 251.
5. *ibid.* p. 253.
6. *ibid.* p. 254.

(b) Arrival and Departure.

The hero of "Arrival and Departure" is Peter Slavek, a hero of the resistance in his own country, who had been a leader of a student revolutionary organization, who had been captured and tortured, and then exiled to Neutralia.

Slavek wishes to enlist in his new country's Air Force, but is also offered a new life in America. During the time of waiting, he meets Dr. Sonia Bolgar, a psychiatrist, who gives him treatment for an illness of hysterical conversion paralysis.

During his treatment, we see again the loneliness of guilt -- the "guilt at having betrayed the Party." ¹ Sonia looks for deeper reasons for his guilt, and Peter confesses to hurting his baby brother out of jealousy. He remembers looking at the baby in the cradle. "I must have felt very lonely at that moment. They were always fussing around that creature, and I was pushed aside." ²

Through his treatment, Peter is freed from his guilt and recovers from his paralysis. The second source/

1. Arrival and Departure. Arthur Koestler. Hutchinson of London. 1943. Danube Edition 1966. p. 104.
2. ibid. p. 123.

The second source of his loneliness, however, begins to emerge when Sonia leaves him, and he is left alone in her flat to wait until his exit visa comes through. His feeling of loneliness is heightened by the ~~fact~~ that his girl Odette has already preceded him to America, and by the fact that he wishes to serve the country of his adoption, and fight for the cause of freedom.

His loneliness is the loneliness of decision-making, the conflict between a cause to serve and the promise of a satisfying personal relationship. "He wandered through the deserted rooms where every piece of furniture seemed to emphasize his loneliness. He had never felt so lonely in his life."¹ In this period of waiting, "despondent moods alternated with moments of hectic excitement."² He started dreaming and would have long imaginary dialogues with Sonia. "Then Sonia's voice would fade and leave him more lonely than before."³

His/-

1. *ibid.* p. 134.

2. *ibid.*

3. *ibid.* p. 152.

His loneliness reaches fever-pitch, and he reveals physiological symptoms of loneliness, when he re-reads a letter from Odette. "He took his food....and sat down to eat it. But his throat was dry and swollen with loneliness, and his jaws ached as he chewed." ¹

On board ship the loneliness of choosing comes to a climax. "What am I doing on the ship? I shall always be alone among these people. My throat will be dry and thick with loneliness" "There will be Odette... ..Even Odette will turn away from me. There is a smell of loneliness like the smell of death; it makes people turn their heads away." "A lonely man is like a leper; he walks through the street and the crowd gives way." ²

Slavek makes his choice. He jumps off the ship and enlists in the flying service of Neutralia, accepting the moral choice instead of the personal choice, and with it choosing the path of loneliness.

(c) The Age of Longing. /-

1. ibid. p. 155.

2. ibid. p. 171.

(c) The Age of Longing.

Koestler's novel, *The Age of Longing*, takes us one step further along the twisted road of the ex-communist, and poses the question: What happens if I am confronted with the Party from a position of freedom?

His unlikely heroine is Hydie, the daughter of an American military attaché in Paris. She has been brought up in a Roman Catholic convent, and at 19 has already been married and divorced. Disillusioned by the social and political life of Paris, her evening prayer was, "Let me believe in something." ¹

Hydie meets Fedya, a cultural attaché in the Russian Embassy, and seeks a meaningful relationship. This, however, proves to be unsatisfactory. "I am thinking that sometimes I feel lonely in your company." ² Ultimately she rebels against Fedya's use of Pavlov's conditioned reflex technique in their love-making, and breaks off the relationship. "I don't like to be experimented with." ³ However she has also discovered that/-

1. *The Age of Longing*. Arthur Koestler. Hutchinson of London. 1951. Danube Edition. 1970. p. 31.
2. *ibid.* p. 225.
3. *ibid.* p. 284.

that Fedya is a Soviet spy and determines to kill him. "Since the solution had been revealed to her in a single flash, the world had become miraculously changed. Before, she had lived in a glass cage whose transparency had only enhanced her feeling of loneliness. Now the glass walls had changed into mirrors, and she was at last alone with herself," ¹

It seems as if her loneliness has disappeared with her new purposefulness. She shoots Fedya, thinking this to be the one sensible action of her life. But the attempt fails, and there is only despair.

For the person living in freedom there is only despair. Hyde attends a funeral of a friend and observes the living -- "those who were still alive and free today were watching for the appearance of the Comet, and they were all sick with longing," ² Only the curse of reason is left to the free. "For the place of God had become vacant, and there was a draught blowing through the world like in an empty flat before the new tenants have arrived," ³ Where the place of God is vacant, there can only be the experience of loneliness and the cold certainty of reason.

1. *ibid.* p. 312.

2. *ibid.* p. 371.

3. *ibid.* p.

SECTION III THE THEOLOGY OF LONELINESS.

Part 3. The Bible.

Loneliness as we have seen, is the deep feeling which results from man's cut-offness from himself, his fellow men and from his God. We shall look, therefore, for the symptoms of such loneliness in the Bible itself and for the sources of loneliness which stem from man's experience of God, be it through a personal or a group relationship.

It will be convenient to deal with the experience of loneliness in the Bible under six headings: First, there will be seen the corporate loneliness of the people of Israel. Second, there will be noted the personal feelings of alienation of those who feel separated from God. Third, the Bible records occasions when men are conscious of the withdrawal of God, and of consequent feelings of rejection and loneliness. Fourth, there is the special loneliness of those who suffer. Fifth, there is the unique loneliness of those who are the Chosen instruments of God. And Sixth, there is the loneliness of Christ.

1. The corporate loneliness of the people of Israel/-

2. "The corporate loneliness of the people of Israel."

If by corporate we mean Man -- representative Man -- then Genesis, Chapter 1 -- 3 is "the profoundest and richest expression of man's awareness of his existential estrangement." ¹

The gift of freedom, "You may eat from every tree in the garden, but not from the tree of the knowledge of good and evil," ² means that there lies within him the possibility of the Fall. As Tillich says, "Only he who is the image of God has the power of separating himself from God." ³

The act of separation -- and we shall note its corporate nature, for "It is not good for man to be alone. I will provide a partner for him," ⁴ -- takes place when "the man and his wife heard the sound of the Lord God walking in the garden.....and hid from the Lord God...." ⁵

Sin/—

1. Paul Tillich. Systematic Theology. Vol. II. op. cit. p. 35.
2. Genesis 2. 16.
3. *ibid.* p. 37.
4. Genesis. 2.4.
5. Genesis 3.8.

All quotations are from the New English Bible except where otherwise stated.

Sin is therefore man's experience, universally valid, of separation from God. Sin is turning away from God. He has feelings of uprootedness. "The Lord God drove him out of the garden of Eden.." ¹ Here, as Tillich notes is, "the tragic universality of estrangement and man's personal responsibility for it." ²

Man's estrangement is not only psychological and spiritual however. It is also moral in character. If it is true that the Genesis myth is both corporate and representative in character, then we must note not only the arbitrary decision of God to accept the gift of Abel and to reject the gift of Cain, and the estrangement of the brothers, but also Cain's separation from Him. "Thou hast driven me today from the ground and I must hide myself from thy presence." ³ Cain's departure was made on moral grounds.

So in Genesis Chapter 6, God reveals his moral indignation/-

1. Genesis 3.23.
2. ibid. p. 45.
3. Genesis 4.14.

indignation towards sinful man, and His friendship towards Noah who, "walked with God".¹ God makes a covenant with Noah, as he does subsequently with the people of Israel.

The relationship between God and man, and between man and his neighbour, is symbolised by the covenant with Noah. Nevertheless this relationship can only be understood and responded to when the nature of God's love is revealed to this particular people. The Covenant gets off to a bad start with the significant parable of the Tower of Babel, where because of man's attempt to build a civilization without God, there is the complete disruption of community relationships; man cannot co-operate with his neighbour, and there is the consequent disharmony between man and man and between man and God. "The Lord scattered man all over the face of the earth."² Here is man's estrangement and loneliness revealed in his first abortive attempts to build a society.

Thereafter/--

¹. Genesis 6.9.

². Genesis 11.9.

Thereafter God's relationship with man is symbolized by His Covenant with the corporate personality of Abraham where He undertakes to preserve the life of man in return for his recognition of a moral order in the universe. Into this covenant there is injected the choice of the Jews to be the recipients of this special revelation, of Himself, and also the obligations of Abraham and his descendants to keep the charter of the Covenant which is the Decalogue.

The relationship between God and His chosen people is one of Love. "It is because the Lord loved you and stood by his oath to your forefathers, that he brought you out with his strong hand and redeemed you from the land of slavery...." ¹ God's love, however, must be returned. "With those who love him and keep his commandments he keeps covenant and faith for a thousand generations, but those who defy him and show their hatred for Him he repays with destruction." ²

God's/-

1. Deuteronomy 7.8.
2. Deuteronomy 7. 9-10.

God's destructiveness is seen by the people of Israel in their experience of despair in exile, in their insecurity and doubt on being uprooted from their homeland.

The symptoms of the people's loneliness in their broken relationships with God are to be found in Isaiah's first prophecy.

"You may listen and listen, but you
will not understand.
You may look and look again, but you
will never know.
This people's wits are dulled.
their ears are deafened and
their eyes blinded." ¹

Their loneliness is the feeling of separateness and their inability to break down the barriers of separation. Loneliness is the total breakdown of communication between man and God. Loneliness brings with it "despondency and fear," "Distress and darkness," "Constraint and gloom." ² Here Isaiah describes the experience/—

1. Isaiah 6, 9-10.

2. Isaiah 8, 21-22.

experience of inescapability and oppression. The same feeling of separation is expressed later by the prophet. "How then canst thou be a God that hidest thyself, O God of Israel, the Deliverer?" ¹ - and in the words "thou hast hidden thy face from us, and abandoned us to our iniquities." ² Separation is seen not only as a result of God's anger, but also as the direct action of God Himself.

"I have forsaken the house of Israel

I have cast off my own people." ³

The Book of Daniel too, indicates the loneliness of Israel under the oppressive rule of Antiochus... If "apocalyptic is...the child of despair," as Dr. William Noil suggests ⁴ then the book is the expression of Israel's despair ~ "the abomination of desolation." ⁵

The prophet Hosea likens the experience of the broken covenant to his own personal tragedy, where his wife Gomer has been unfaithful and has deserted him. In Israel there is the breakdown of relationships/-

1. Isaiah 45. 15.
2. Isaiah 64. 7.
3. Jeremiah 12. 7.
4. One Volume Bible Commentary.
Hodder and Stoughton. 1962.p.272.
5. Daniel 12.11.

relationships both human and divine.

"There is no good faith or mutual trust,
no knowledge of God in the land." ¹

God has withdrawn Himself from his people. "They
go...to seek the Lord but do not find him." ²

The loneliness of the people of Israel is the
result of the breakdown of a relationship, of a
covenant. If the Old Testament seems to stress the
moral results of such a breakdown, nevertheless the
separation is of a spiritual nature, for from the
beginning of the Bible, "God himself appears as an
individual person in time and space as a typical
'father figure'." ³ The relationship is not only
ethical but psychological and the loneliness of the
people of Israel is the breakdown of that relationship.

2. The Personal feelings of alienation and loneliness.

Secondly, the Old Testament, records men's personal
feelings/-

1. Hosea 4. 1.

2. Hosea 5. 6.

3. Paul Tillich, op. cit. p. 42.

feelings of rejection, alienation and loneliness.

If it is ~~true~~, as Tillich asserts, that "the personal encounter with God and the reunion with him are the heart of all genuine religion,"¹ then we shall be certain to find men of religion in the Old Testament whose personal relationships have been broken, and not yet restored.

We begin by noting that the breakdown of man - God relationships reveals a subsequent breakdown of inter-personal relationships. On reading the Book of Psalms, one sees again and again the pattern of most of the psalms - first the plea for the love and favour that is missing, and then the demand that all the writer's enemies should be dealt with by the all-powerful and vengeful deity. Isolation from God issues in isolation from men. The Twenty Fifth Psalm is a typical example.

"Turn/ -

1. *ibid.* p. 99.

"Turn to me and show me thy favour
for I am lonely and oppressed.
Relieve the sorrows of my heart
and bring me out of my distress.
Look at my misery and my trouble
and forgive me every sin.
Look at my enemies, see how many they are
and how violent their hatred for me."¹

The writer of the Thirty First Psalm reveals an
isolation from his fellows that borders on the
paranoic.

"I have such enemies that all men scorn me;
my neighbours find me a burden
my friends shudder at me;
when they see me in the street
they turn quickly away.
I am forgotten, like a dead man out of mind;
I have come to be like something lost.
For I hear many men whispering
threats from every side,
in league against me as they are
and plotting to take my life."²

This/-

1. Psalm 25. 16-19.

2. Psalm 31. 11-13.

This psalmist begins with a reaffirmation of his love for God, and pleads to be rescued. He reflects on God's past care of him, and yet the present for him is unrelieved loneliness. He seeks the destruction of his enemies, and goodness for himself and for those who seek His shelter.

The breakdown of relationships and the feelings of the animosity of others is a recurring theme: "O Lord, how long wilt thou look on at those who hate me for no good reason?" ¹

"My friends and my companions shun me
in my sickness
and my kinfolk keep far away.
Those who wish me dead defame me,
those who mean to injure me spread
cruel gossip
and mutter slanders all day long." ²

"Let/—

1. Psalm 35. 17.

2. Psalm 38. 11-12.

"Let those who love to hurt me shrink back
disgraced." ¹

"All who hate me whisper together about me." ²

"I am covered with shame
at the shouts of those who taunt and abuse me." ³

"Men have prepared a net to catch me
they have dug a pit in my path." ⁴

"I have become a stranger to my brothers,
an alien to my own mother's sons." ⁵

The Psalmist also believes that God is one who
has deprived him of human friendship.

"Thou has taken all my friends far from me
I am in prison and cannot escape." ⁶

"Thou has taken lover and friend far from me
and parted me from my companions." ⁷

This/—

1. Psalm 40. 14.
2. Psalm 41. 7.
3. Psalm 44. 15.
4. Psalm 57. 6.
5. Psalm 69. 8.
6. Psalm 88. 8.
7. Psalm 88. 18.

This sense of human separation is, for men of faith, a haunting and desolating experience. So often the Psalmist has no human communication, and this feeling is not ameliorated by his prayers to God.

We note in the second instance, that where the personal experience of the Man - God relationship is missing, the feeling of loneliness is no less acute.

"Why stand so far off, Lord,
hiding thyself in time of need?
the good is struck down by the wicked.
He says to himself 'God has forgotten
he has hidden his face and seen nothing'".¹

"How long, O Lord, wilt thou quite forget me?
How long wilt thou hide thy face from me?
How long must I suffer anguish in my soul,
grief in my heart, day and night." ²

"My/-

1. Psalm 10. 1-11.

2. Psalm 13. 1-2.

"My God, my God, why hast thou forsaken me
and art so far from saving me, from heeding
my groans?
O my God, I cry in the day-time, but thou
dost not answer,
in the night I cry but get no respite." ¹

This heart-felt experience of separation from God,
often contains in it the spoken or hinted feeling of
injustice.

"O Lord, how long wilt thou look on those
who hate me for no good reason?" ²

"O God thou hast cast off and broken us." ³

The symptoms of profound loneliness find their
deepest expression in the poetic imagery of the Psalms.

"I sink in muddy depths and have no foothold.
I am swept into deep water....." ⁴

"I/-

1. Psalm 22. 1-2.
2. Psalm 35. 17.
3. Psalm 60. 1.
4. Psalm 69.2-3.

"I lay sweating and nothing would cool me;
I refused all comfort.
When I called God to mind, I groaned;
as I lay thinking, darkness came over
my spirit.
My eyelids were tightly closed;
I was dazed and I could not speak.
My thoughts went back to times long past,
I remembered forgotten years;
all night long I was in deep distress,
as I lay thinking, my spirit was sunk
in despair." ¹

Here is the agony and desolation of authentic loneliness, the attempt to express the inexpressible emptiness of spirit. The imagery is often graphic.

"I am like a desert-owl in the wilderness,
an owl that lives among ruins.
Thin and meagre, I wail in solitude,
like a bird that flutters on the roof-top." ²

The solitariness of such birds is, as one commentator suggests "a customary trait in the depiction of misery." ³

The/-

1. Psalm 77. 2-6.
2. Psalm 102. 6-7.
3. J.H. Eaton. Psalms. The Torch Bible Commentaries. S.C.M. Press Ltd. 1967. p. 245.

The unique importance of the Man-God relationship
is stressed by the Psalmist who wrote:

"Thou art all I have
in the land of the living." ¹
For him it is a matter of life and death:

"Do not hide thy face from me
or I shall be like those who go
down to the abyss." ²

The Psalms also express the sense of meaninglessness
as a source of loneliness.

"My whole life is nothing in thy sight.
Man, though he stands upright, is but
a puff of wind.
The riches he piles up are no more
than vapour.....
Frown on me no more and let me smile again,
before I go away and cease to be." ³

"Men are a puff of wind." ⁴

"I am but a stranger here on earth." ⁵

The/

1. Psalm 142. 5.
2. Psalm 143. 7.
3. Psalm 39. 5,6,13.
4. Psalm 62. 9.
5. Psalm 119. 19.

The loneliness of life experienced in this city is expressed in Psalm 55 where violence, strife, trouble and mischief, rumour and scandal, would have destroyed the writer but for his friend with whom he "kept pleasant company in the House of God." ¹

Then there is the loneliness of guilt expressed in the Thirty eighth Psalm:

"Thy indignation has left no part of
my body unscarred;
there is no health in my whole frame
because of my sin.....
I am bowed down and utterly prostrate.
All day long I go about as if in mourning....
But Lord, do not thou forsake me." ²

Finally in the Man-God relationship, there is the loneliness of being a stranger on earth:

"I/..

1. Psalm 55. 15.

2. Psalm 38. 3,6,21.

"I am but a stranger here on earth,
do not hide thy commandments from me.
My heart pines with longing
day and night for thy decrees." ¹

So the writers of the Psalms experience the whole range of loneliness in the breakdown of the God-Man relationship. With extraordinary honesty they express the feelings of being imprisoned, of drowning, of desolation, of persecution, of living death. Their affirmation of faith in Him who repairs the broken relationships is expressed with wonder:

"O Lord, what is man that thou carest for him?" ²

1. Psalm 119. 19-20.

2. Psalm 144. 3.

3. The Withdrawal of God.

In the man -- God relationship, as we have seen, the most desolating experience of man is when he feels that God has withdrawn and hidden himself. It is not always clear, however, whether man's sin is responsible for this separation, or whether God withdraws in order that man might learn to live by faith, or even whether God Himself experiences something of human loneliness when man withdraws his friendship.

Certainly, the Old Testament presents a great deal of evidence to support the view when man turns to God, God is not there.

This is the evidence of Job:

"If I go forward he is not there;
if backwards, I cannot find him;
when I turn left, I do not descry him;
I face right, but I see him not."¹

The writers of the Psalms record in this symposium of devotional literature, that God has hidden Himself:

"Why/—

1. Job. 23. 8-9.

"Why stand so far off, Lord
hiding thyself in time of need?" 1

In the 13th Psalm, the writer experiences great
anguish of soul because God has quite forgotten him
and hidden his face from him. The writer of the
44th Psalm, makes a passionate plea for God to
break silence:

"Bestir thyself, Lord: why dost thou sleep?
Awake, do not reject us for ever.
Why dost thou hide thy face,
heedless of our misery and our sufferings?....
arise and come to our help:
for thy love's sake set us free." 2

Part of man's experience of God's hiddenness
is his silence. Prayers are unanswered.

"O God be neither silent or still." 3

"O God of my praise be silent no longer." 4

And/-

1. Psalm 10. 1.
2. Psalm 44. 23-26.
3. Psalm 83. 1.
4. Psalm 109. 1.

And God speaking through the prophet says:

"I will hide my eyes from you,
Though you offer countless prayers
I will not listen." ¹

"I called and no one answered,
I spoke and no one listened." ²

On the human side, unanswered prayer can be a symptom of loneliness. On the divine side, God can be silent to man's prayers to him. The writer of Lamentations is clear that the responsibility for silence lies with God:

"Thou has hidden thyself behind the clouds
beyond reach of our prayers." ³

This act of withdrawal on God's part is explicitly stated by Jeremiah interpreting God's nature:

"I have forsaken the house of Israel,
I have cast off my own people." ⁴

Hosea/-

1. Isaiah 1. 15.
2. Isaiah 66. 4.
3. Lamentations 3. 44.
4. Jeremiah 12. 7.

Hosea also records how God has withdrawn Himself
from his people:

"They go...to seek the Lord
but do not find him." ¹

There is however, in the Old Testament, evidence
not only of the necessary separation of God from
his people, but also of the accompanying loneliness
of One who sought to make the relationship of mutual
love with his creatures, and found no response. Isaiah
poses the question:

"How then canst thou be a God that
hidest thyself,
O God of Israel the deliverer?" ²

Isaiah himself provides the answer in the 55th chapter
where he reminds his people of their wickedness, evil
and complacency, and asks them to return to God for
pardon. The silent God must of necessity wait until
the people come to Him:

"For my thoughts are not your thoughts,
and your ways are not my ways." ³

The/←

1. Hosea 5. 6.
2. Isaiah 45. 15.
3. Isaiah 55. 8.

The God who waits in silence experiences the loneliness of love that is not returned.

"I was there to be sought by a people
who did not ask,
to be found by men who did not seek me." ¹

This divine loneliness receives even deeper expression where the divine-human relationship is seen as man and God meeting together in the human heart. Here is the loneliness of God without a home.

"Heaven is my throne and earth my footstool,
Where will you build a house for me,
Where shall my resting place be?" ²

Second Isaiah goes even further to suggest that the depth of the man-God relationship is akin to the relationship between mother and child. If the child experiences maternal deprivation, there is the loneliness that cries out:

"The Lord has forsaken me; my God
has forgotten me." ³

In/

1. Isaiah 65. 1.
2. Isaiah 66. 1.
3. Isaiah 49. 14.

In our previous studies in the sociological section, we are aware of the loneliness caused by maternal deprivation. What Isaiah reminds us of, is the loneliness of the mother who loses her child:

"Can a woman forget the infant at her breast,
or a loving mother the child of her womb?
Even these forget, yet I will not forget you." ¹

The loneliness of God is more profound, more searing than a mother's lonely love for a lost child. Thus is expressed God's love for Zion in bondage. Is not this the same loneliness of a silent love expressed in Jesus's parable of the loving Father, waiting for a son to return? ²

4. The Loneliness of Suffering.

We are now ready to look for the sources and symptoms of loneliness in the life and character of Job, the innocent sufferer.

In/-

1. Isaiah 49. 15.
2. St. Luke 15. 11-32.

In the eyes of the Hebrew, God was righteous, just and loving. He rewarded the righteous and punished the wicked. Therefore it was incumbent on the orthodox Hebrew to bless God even in his afflictions, and to seek proper reward for such constancy.

The Book of Job is a poetic protest against God's breaking faith with him. God had watched over Job and guided him in all his doings. He "was the beloved patriarch of a large family and a man of consequence in the community." Then a succession of catastrophes befell Job, "the result of a wager between God and Satan to test Job;" ¹

Job, who knew nothing of this wager, suffered at the hands of a God who had suddenly turned hateful and malign. There was no cause for his sufferings, nothing to account for these repeated, calculated blows. If he had sinned, he hadn't sinned enough to merit such sufferings. Job was disillusioned, and rebelled against the view that this was God's way of testing his loyalty. Eliphaz put the orthodox view/-

1. The Book of Job. Paul S. Sanders, Prentice-Hall Inc. Englewood Cliffs. N.J. Spectrum Books. 1968. p. 23.

view to Job:

"Happy the man whom God rebukes!
therefore do not reject the discipline
of the Almighty." ¹

The poet of Job chooses to portray the victim's rebelliousness and disillusionment in words, and so we have this unique opportunity to observe a man - an innocent sufferer who is at odds with God, alienated by undeserved suffering from a personal relationship of love and trust.

We observe, first of all the breakdown of his relationship of love and trust with God. Although Job acknowledges the majesty and wisdom of a Creator-God, nevertheless:

"He passes by me and I do not see him;
He moves on his way undiscerned by me;
if he hurries on, who can bring him back?
Who will ask him what he does?" ²

Job/-

1. Job 5. 17.

2. Job 9. 11-12.

Job does not take up an agnostic position. He acknowledges the remoteness of God, but feels He does not care for him. The personal is absent. Later he feels that God is actually against him:

"Why dost thou hide thy face
and treat me as thy enemy?" ¹

"I call for help, but thou dost not
answer;
I stand up to plead, but thou sittest
aloof;
thou hast turned cruelly against me
and with thy strong hand pursuest me
in hatred;" ²

This feeling of antipathy is strengthened by Job's convictions that he has been unjustly treated:

"If I cry 'Murder' no one answers;
If I appeal for help, I get no justice." ³

He feels envious of others whom God seems to ignore with his peculiar sense of justice:

"Why/-

1. Job 13. 24.
2. Job 30. 20-21.
3. Job 19. 7

"Why do the wicked enjoy long life,
hale in old age, and great and
powerful?" 1.

He gives vent to his envy of the wicked and answers
them that sooner or later they will get what they
deserve. With bitterness of spirit he speaks;

"This is the lot prescribed by God
for the wicked,
and the ruthless man's reward from
the Almighty.
He may have many sons, but they will
fall by the sword,
and his offspring will go hungry:
the survivors will be brought to
the grave by pestilence,
and no widows will weep for them." 2

Nevertheless, despite his strong feelings of being
alienated from his God, Job dreads to meet Him:

"What/—

1. Job 21. 7.

2. Job 27. 13-15.

"What he determines, that he
carries out:
his mind is full of plans like these.
Therefore I am fearful of meeting him.
When I think about Him, I am afraid;
it is God who makes me feel faint-
hearted,
and the Almighty who fills me with fear." ¹

As we have observed the breakdown of Job's personal
relationship with God, we can also see the disruption
of his inter-personal relationships. He feels not
only that God is against him, but men too - and
so Job is alone - at odds with God and man.

"Whenever I turn, men taunt me,
and my day is darkened by their
sneers." ²

His loneliness becomes acute when those most dear
to him fall away and are abhorred by his situation:

"My/-"

1. Job 23. 14-16.

2. Job 17. 2.

"My brothers hold aloof from me,
 my friends are utterly estranged from me;
 my kinsmen and intimates fall away,
 my retainers have forgotten me;
 my slave-girls treat me as a stranger,
 I have become an alien in their eyes.
 I summon my slave, but he does not answer,
 though I entreat him as a favour.
 My breath is noisome to my wife,
 and I stink in the nostrils of my own family.
 Mere children despise me
 and when I rise, turn their backs on me;
 my intimate companions loathe me,
 and those whom I love have turned against me.
 My bones stick out through my skin,
 and I gnaw my under-lip with my teeth." ¹

The world combines to isolate Job. He cries out
 in his desolation;

"Why do you pursue me as God pursues me?" ²

Not only are his friends and loved ones against him.
 Job soon feels the mocking whisperings of others
 younger/--

1. Job 19. 13-20.

2. Job 19. 22.

younger than himself. He has lost his status with
God and with men.

"But now I am laughed to scorn
by men of a younger generation.....
Now I have become the target of their taunts ,
my name is a byword among them.
They loathe me, they shrink from me,
they dare to spit in my face." 1

So Job has the overpowering feelings of rejection by
God and by men, and the symptoms of loneliness are
laid bare.

There is disillusionment and despair:

"Devotion is due from his friends
to one who despairs and loses faith
in the Almighty;
but my brothers have been
treacherous....." 2

".....God's hand is heavy on me
in my trouble.
If only I knew how to find him." 3

In/-

1. Job 30. 1,9,10.
2. Job 6. 14-15.
3. Job 23. 2-3.

In answer to the advice of Eliphaz to trust in the inscrutable wisdom of God, Job accuses the Almighty of being of no help to the widow, and lulls men into a false sense of security and confidence. Then there is gloom and depression. Job pleads with God to leave him alone as the darkness deepens:

"Let me be, that I may be happy for
a moment,
before I depart to a land of gloom,
a land of deep darkness, never to
return
a land of gathering shadows, of
deepening darkness,
lit by no ray of light, dark upon dark." 1

Loneliness is like the darkness gathering, a foretaste of the heavy darkness of death. So for Job, loneliness is the feeling of death in advance of the event itself.

"My days die away like an echo;
my heart-strings are snapped,
Day is turned into night,
and morning light is darkened
before me." 2

Inevitably/-

1. Job 10. 20-22.
2. Job 17. 11-12.

Inevitably, there comes to Job thoughts of suicide,
which is the lonely person's only answer to his
loneliness.

"Why was I not still born,
Why did I not die when I came
out of the womb?.....
For then I should be lying in the
quiet grave,
asleep in death, at rest....." ¹

Job desires to precipitate his own death;

"I would prefer death to all my
sufferings.
I am in despair, I would not go on living;
leave me alone, for my life is but a vapour..
...But now I shall lie down in the grave;
seek me, and I shall not be." ²

Death without God, is the answer of the lonely man
to his suffering. Nothingness is the goal.

"But/-

1. Job 3. 11,13.
2. Job 7, 15,16,21.

"But a man dies, and he disappears;
man comes to his end, and where is he?
As the waters of a lake dwindle,
or as a river shrinks and runs dry,
so mortal man lies down, never to rise
until the very sky splits open.
If a man dies, can he live again?
He shall never be roused from his sleep." ¹

But the haunting fear that death is not nothingness
remains with Job. The words "if only...." ² remain
to torture Job, and to prevent him taking his own life.

The meaninglessness of life remains to torture Job.
He passes many futile days and sleepless nights.

"So months of futility are my portion,
troubled nights are my lot,
When I lie down, I think,
'When will it be day that I may rise?
When the evening grows long and I lie down,
I do nothing but toss till morning twilight.'" ³

Meaninglessness/—

1. Job 14. 10-12.
2. Job 14. 13.
3. Job 7. 3-4.

Meaninglessness brings pessimism;

"Remember, my life is but a breath of wind;

I shall never again see good days.

Thou wilt behold me no more with a

seeing eye;

under thy very eyes I shall disappear.

As clouds break up and disperse,

so he that goes down to Sheol never

comes back;

he never returns home again,

and his place will know him no more." ¹

It is important to note Ronald A. Knox's translation of this last verse. "...never again the home-coming, never shall tidings of him reach the haunts he knew." ² Death for Job means separation from the world of familiar places and people. These mean home to Job: life without them is meaningless and empty.

Job/-

1. Job 7. 7-10.
2. Job 7. 10. - trans. Mgr. Ronald A. Knox. Vol. 11. Job-Maccabees. Burns Oates and Washbourne Ltd. 1949. p. 747.

Job also affirms the futility of human comfort to those in deep loneliness. Zophar tries to comfort him with the view that the triumph of the wicked is always short-lived, and that the godly will ultimately be rewarded. Job dismisses him summarily:

"How futile then, is the comfort
you offer me!

How false your answers ring!" ¹

In the end Job is forced to face up to his guilt. Through moods of self-pity in which he curses God - through bitterness and rebelliousness, through failures of Eliphaz, Bildad and Zophar to make any impression on the lonely sufferer, "for he continued to think himself self-righteous." ² Finally Job finds his way back "toward membership and partisanship in the human family." ³ He discovers the impossibility of total self-righteousness and works his way towards self-knowledge and knowledge of God.

"But/-

1. Job 21. 34.

2. Job. 32. 1.

3. The Book of Job. ed. Sanders.
op. cit. p. 34.

"But now I see thee with my own eyes.

Therefore I melt away;

I repent in dust and ashes."¹

The end of this great self-revealing poem is unsatisfactory in that it provides the cure for loneliness through the facile orthodoxy of the day.

"So the Lord restored Job's fortunes and doubled all his possessions!"²

Does it really work out so neatly for the lonely sufferer? Perhaps if we look at the life of Job by itself, we see a man fighting, arguing, struggling through loneliness until he conquers it and finds the God who has been with him in silence.

1. Job. 42. 10.

5. The Loneliness of God's Servants.

Gerhard von Rad makes a comment about the 8th century prophets which is relevant to all of God's servants. "These men were set apart from their contemporaries and they were very lonely. Their call gave them a unique knowledge of Yahweh and of his designs for Israel" He goes on to give the reason for their isolation; "As they listened to and obeyed a word and commission of Yahweh which came to them alone and which could not be transferred to anyone else, these men became individuals, persons." ¹

The Servants of God were the Chosen Ones and chosen from amongst their contemporaries and set apart to be lonely individuals who would interpret the events of their day as activities of the will of God. Theirs was the task, in the words of Stanley Frost, to be "living theology in action." ²

Certainly the most vivid and complete picture we have of the experience of the lonely Servants of God is/—

1. Old Testament Theology. Vol.11
trans. D.M.G. Stalker, Oliver
and Boyd 1965. p. 177.
2. Patriarchs and Prophets, Stanley
Frost, John Murray, 1963. p. 149.

is contained in Deutero -- Isaiah, where the experience of the Suffering Servant has been seen by the Christian Church as having been completely fulfilled in the life of Christ. Nevertheless it must be seen against the prophet's background of disillusionment of his hopes that Cyrus was the new Messiah, and of his own rejection and scorn. So this anonymous prophet, henceforth to be ignored because of his past mistakes, writes against the background of his own wounded and suffering spirit, to produce a vision of the suffering of all God's servants, and in particular of the One in whom God was uniquely to reveal Himself.

"He was despised, he shrank from the
sight of men,
tormented and humbled by suffering;
We despised him, we held him of no account,
a thing from which men turn away their
eyes." 1.

The/..

1. Isaiah 53. 3.

The Servant will suffer at the hands of those who have strayed from God's ways. He will bear his sufferings in lonely silence, submitting in unfaltering determination to trust in the goodness of God and in the conviction that this is the necessary result of his calling. According to this anonymous prophet, loneliness, rejection and death are the lot of the authentic Servant of God.

Elijah, for example, appears as a lonely, solitary figure, the authoritative man of God who heals the widow's son, who stands alone against the prophets of Baal on Mount Carmel, and against the infamous Jezebel, and who on Mount Horeb stands alone with God while his life is threatened. "I alone am left, and they seek to take my life." ¹

The writer of Ecclesiastes can hardly be called a prophet in the accepted sense of the word, yet here is a man of God who lived in or near Jerusalem at a time when the social order had few redeeming features. As Dr. William Neil suggests, "injustice is rampant, oppression is severe, and there is little hope on the horizon." ²

The/-

1. 1st Kings. 19.14.

2. op. cit. p. 242.

The author sees the meaninglessness or the emptiness of wealth, learning, pleasure and good works, and as a man of God experiences the despair of meaninglessness. "I saw emptiness under the sun: a lonely man without a friend, without son or brother, toiling endlessly yet never satisfied with his wealth." ¹

He experiences the emptiness of life. "Gnawing anxiety and great vexation are his lot, sickness and resentment." ² Out of this experience there come no prophetic threats of doom for the wicked. Yet in this situation, this elderly faithful Jew, who has experienced life from every angle, calls the people back to the ways of God. "Fear God and obey his commands." Here is a sombre-minded son of God prescribing a meaningful way for chaotic times - out of step with those whose sole aim is the pursuit of wealth, learning and pleasure.

Jeremiah by contrast was a prophet who preached
a/-

1. Ecclesiastes 4. 7-8.

2. Ecclesiastes 5. 17.

a religion to which the common people could never attain. He was conscious of the divine nature of his calling. "The word of the Lord came to me: 'Before I formed you in the womb I knew you for my own: before you were born I consecrated you, I appointed you a prophet to the nations'" 1

He preached that Judah would be punished for its disobedience. This, however did not happen, and so at the beginning of his ministry he was shown to be a false prophet. The more he insisted that disaster was imminent, the more the people jeered at him. Jeremiah's personal prayers reveal his feelings of alienation from God and man.

"O Lord thou hast duped me and I
have been thy dupe;
Thou hast outwitted me and hast prevailed.
I have been made a laughing-stock all
the day long,
everyone mocks me.....
I am reproached and mocked all the time,
for uttering the word of the Lord." 2

Here/—

1. Jeremiah 1. 4-5.

2. Jeremiah 20. 7,8.

Here is a man with an intense and passionate nature who is sensitive, quick to feel hurt, and isolated. He curses the day he was born.

"Why did I come forth from the womb
to know only sorrow and toil,
to end my days in shame?" ¹

He is broken-hearted in his desolation of spirit and disillusionment with God. Nevertheless Jeremiah is no gentle soul; he sticks to his calling and fearlessly warns the people of the Babylonian invasion. He advises them to "serve the king of Babylon and save your lives," ² for in his view the invasion was God's punishment to be received with meekness and penitence.

He was seen as a traitor, "condemned by priests and prophets" ³ and suffered imprisonment. He died in Egypt, a lonely failure.

Ezekiel, a deportee to Babylon, also suffered loneliness/-

1. Jeremiah 20. 18.
2. Jeremiah 21. 17.
3. Jeremiah 26. 7.

loneliness for his calling. He was an ecstatic visionary, not a sympathetic figure. Always his basic conviction is of the insignificance of man, and the awful majesty and glory of Yahweh. God is remote, and the prophet shall live in isolation from the people.

"Go" said the Spirit, "and shut yourself up in your house. You shall be tied and bound with ropes, man, so that you cannot go out among the people. I will fasten your tongue to the roof of your mouth and you will be unable to speak." ¹

Hosea, Amos and Jonah also suffer for their calling. Hosea's loneliness is born out of his personal tragedy in marriage, and he reflects that:

"There is no good faith or mutual trust,
no knowledge of God in the land." ²

Amos/--

1. Ezekiel 3. 24-26.
2. Hosea 4. 1.

Amos the sheep farmer, is at odds with his fellow prophets for he comes of a non-prophetic lineage and is not in "apostolic succession." He is banished by Amaziah the priest. "The country cannot tolerate what he is saying." ¹

Jonah, too is symbolically thrown overboard because of his profession. The book expresses his pictorial isolation:

"I thought I was banished from thy sight." ²

He experiences the (oceanic) feelings of loneliness.

"The water about me rose up to my neck;
the ocean was closing over me." ³

So the servants of God came to know that God's choice of them separates them from their fellow-men. All are isolated figures. They experience deep depression and despair. Failure deepens their loneliness. Yet they accept loneliness as the necessary adjunct to their calling and remain true to it through all its vicissitudes.

1. Amos 7. 10.

2. Jonah 2. 4.

3. Jonah 2. 5.

6. The Loneliness of Christ.

Professor H.H. Farmer writes: "There is no aspect of the Master's life more impressive and more solemnizing than its increasing loneliness. The supporting companionships of men are withdrawn one by one from him. As the end approaches, a wider and wider space seems to clear about him until there is left only the gaunt and dreadful isolation of the Cross."¹

Man's most grievous burden, Halmos has reminded us, is his separation from the spiritual, and lies at the root of his loneliness. Can we then come near to the heart of loneliness and its conquest, by studying the experience of Christ?

There are two aspects of Christ's loneliness. There is, first of all, His growing separation and isolation from men; and secondly, the feeling of being forsaken by God in the Cry of Dereliction.

1. The Withdrawal of men's companionship.

Robertson of Brighton makes the initial point that/-

1. H.H. Farmer. The Healing Cross.
London: Nisbet and Co. Ltd.
1938. p. 189.

that Jesus "had nothing in Him of the hard, merely self-dependant character." "The Deep Humanity of the Soul of Christ was gifted with those finer sensibilities of affectionate nature which stand in need of sympathy. He not only gave sympathy, but wanted it too from others." ¹

It was Christ's divinity in which the seeds of loneliness were sown. He experienced at 12 years of age, the feeling of separateness from his parents, when, having listened to the Temple teachers, his mother shielded him anxiously. His words of reply are lonely words: "What made you search?" he said. "Did you not know that I was bound to be in my Father's house?" "But they did not understand what he meant." ²

Mary's mystification with regard to her son must have increased, when, following Him with her sons into the hill country of Galilee, they found Him surrounded by such crowds that no one even had the chance to eat. "When his family heard of this, they set out to take charge of him; for people were saying that he was out of his mind." ³ They "sent ~~to~~ a message asking him to come out to them." ⁴ Without meeting them/-

1. Sermons by F.W. Robertson. 1st Series. Kegan Paul, Trench, Trubner and Co., 1902. p. 222.

2. St. Luke. 2. 49-50.

3. St. Mark. 3. 21.

4. St. Mark. 3. 31.

them, Jesus claimed that all those who were with him were his mother and brothers, and thereby seemed to reject his own family. "Quite early, His own mother and brethren had judged that He was mad." ¹

Gradually the support of men is withdrawn from Jesus. F.W. Robertson contrasts the finitely simple and one sided character of John the Baptist with the complex divinity of Jesus. "To the superficial observer, His life was a mass of inconsistencies and contradictions." ² People accepted John the Baptist, and understood the reasons for his execution by Herod.

But the people were confused by Jesus. He ate with publicans and sinners, and yet fell foul of their own church authorities. The more conflict increased, the more confused the people became. Their earthly expectations of him were not fulfilled. He rejected the role of political saviour, He shunned the way of the spectacular. On Palm Sunday, he refused the/—

1. H.H. Farmer. op. cit. p. 189.

2. op. cit. p. 224.

the role of conqueror and turned away from open confrontation with the High Priest. On the Cross his meekness was mistaken for weakness. The common people who had listened to him eagerly ¹ melted away. One of his disciples betrayed him, another denied him; "Then the disciples all deserted him and ran away." ²

Here it is necessary to differentiate between the chosen solitude of Jesus and the enforced solitariness of the Crucifixion. There was the chosen solitude of the Temptations in the wilderness. ³ Many times he withdrew from the company of people in order to pray. Gethsemane is the chosen place of solitude for Christ. All these instances were productive of strength, guidance and certainty.

The Trial and Crucifixion, however, reveals a true loneliness. "He stands at the end before the high-priest, before Pilate, in the midst of the coarse, brutal, jeering soldiery, silent, solitary, in a crowd, yet in that most appalling of all solitudes, the solitude of human ostracism and human hate." ⁴ Nevertheless/-

1. St. Mark. 12.38.

2. St. Mark. 14.50.

3. St. Matthew 4. 1-11.

4. H.H. Farmer, op. cit. pp. 189-190.

Nevertheless this was a loneliness foreseen, and prepared for. "Look, the hour is coming, has indeed already come, when you are all to be scattered, each to his home, leaving me alone. Yet I am not alone, "because the Father is with me." ¹

The cause of Christ's loneliness -- that is his desertion by men -- is due, says Robertson, to "the divine elevation of His character. His infinite superiority severed Him from sympathy....His exquisite affectionateness made that want of sympathy a keen trial." ²

This thought is taken further by Farmer, who sees His loneliness as "utterly unique, as unique as Jesus Himself." Here is the acceptance of loneliness, is revealed the "depth and purity and austerity of His love." ³

The experience of community and fellowship is the opposite of loneliness and isolation. The need for Jesus to receive fellowship was great. He needed/-

1. St. John 16. 31-32.

2. op. cit. p. 223.

3. op. cit. p. 194.

needed to be given love as well as to give it. "You only begin truly to love a person when you hunger for love in return." ¹ That Jesus should experience total rejection and loneliness and still go on loving, is the measure of the totality of His love.

McLeod Campbell makes the same point. "The peace-making between God and man, which was perfected by our Lord on the Cross, required to its reality the presence to the spirit of Christ of the elements of the alienation as well as the possession by Him of that eternal righteousness in which was the virtue to make peace." ² This, says Farmer, "is God's awful austerity with Himself, God's awful loneliness in relation to this sinful and estranged race of men." ³

2. The Cry of Dereliction.

The second aspect of Christ's loneliness is expressed in/-

1. *ibid.* p. 195.
2. J. McLeod Campbell. The Nature of the Atonement. James Clarke and Co. Ltd., 4th Edition. 1959. p. 290.
3. *op. cit.* p. 198.

in the Cry of Dereliction, "Eli, Eli, lema sabachthani?", which means "My God, My God, why has Thou forsaken me".¹

There are three main interpretations of this fourth word from the Cross.

(a) this being the first verse of Psalm 22, Jesus was not therefore experiencing abandonment from God, but repeating the whole Psalm for His strengthening. Although the onlookers only heard the beginning and saw this as an admission of feeling forsaken and desolate, it is really a cry of triumph.

(b) this is Christ experiencing the sin of man and its consequent alienation. "If we are to take the cry seriously," writes Professor A.M. Hunter, "we must say that so irrevocably had He betrothed Himself to the cause of sinful men, that, for a brief space, He experienced a sense of that alienation from God which sin brings with it."² This view is supported by the late Professor D.M. Baillie, who wrote/-

1. St. Mark. 15. 34.
St. Matthew 27. 46.

2. A.M. Hunter, The Work and Words of Jesus. S.C.M. Press Ltd. 1950. p. 120.

wrote: "What Jesus offered to God was Himself. But to offer oneself thus to God means at the same time to love men without limit, and so to carry the load of their sins. That is what Jesus did, in a passion which included physical suffering, social persecution and obloquy, even to the point of a shameful death, and above all the spiritual agony of seeing other lives go wrong." ¹ James Denney urges the same connection with the sinfulness of man "...sensible of the thick darkness in which God is, may we not urge that these experiences of deadly fear and of desertion are of one piece with the fact that in His death and in the agony in the garden through which He accepted that death as the cup which the Father gave to Him to drink, Jesus was taking upon Him the burden of the world's sin, consenting to be, and actually being, numbered with the transgressors?" ²

(c) the/-

1. D.M. Baillie. God was in Christ. Faber and Faber Ltd. 1961. p. 198.
2. James Denney. The Death of Christ. ed. R.V.G. Tasker. The Tyndale Press. 1951. p. 42.

(c) the third interpretation of the Cry of Dereliction¹ sees it as Jesus' at-one-ment with man's experience of feeling abandoned by God, as well as by men. Denney gives his support to this when commenting on His Gethsemane experience. "It is not hard to conceive that in these circumstances Jesus should have prayed as He did in the Garden: 'O My Father, if it be possible, let this cup pass from Me', even though the unmoved conviction of His soul was that He had come to give His life a ransom for many. It is one thing to have the consciousness of so high a calling: it is another to maintain and give effect to it under conditions from which all that is ideal and divine seems to have withdrawn."¹

Archbishop/-

1. ibid. p. 41.

Archbishop William Temple sees the experience of Jesus as His at-one-ment with us in an experience of the desolating silence of God. "He must endure the worst that man can know of desolation and defeat if He is to lift the load that crushes us. However dark our own life may be, as for thousands it is dark today with sorrow, with anxiety, with failure of hope, let us remember that Christ ~~has~~ endured it all, and by His endurance of it made it the means to drawing the whole world to Himself. Let our sorrow be borne in His fellowship, so that it becomes a means of communion with Him: then its sting is drawn and sorrow itself is turned into joy." ¹

It is clear that the first interpretation must be rejected as a grossly inadequate explanation of what we know of the horror of utter spiritual loneliness and desolation.

The/-

1. William Temple. Palm Sunday to Easter. S.C.M. Press Ltd. 6th Edition. 1955. p. 29.

The second view does not take into account what we know of the causes of loneliness, which go beyond the fact that sin issues in separation. As we have seen in our studies in the Old Testament, good and godly men have become separated from man and God, just because they are good and godly men. Is not the pain of forsakenness a necessary experience of the life of faith? If Christ came to share all life, He experienced loneliness of a depth far beyond our experience. Therefore the loneliness of Christ experienced in His separation and isolation from God, is also, as we have seen in his experience of the total rejection by men, the measure of the totality of His love.

THE THEOLOGY OF LONELINESS.

Section III The Symptoms and Sources of Loneliness.

Conclusions

In Section I we traced man's loneliness as stemming from his personality structure, from his divided self and in consequence, his inability to form relations with others.

In Section II we saw how many forms of deprivation within the human environment pushed man towards loneliness with forces that could not be withstood by the individual.

The definition used at the end of Section II, that "loneliness is craving for a relationship which is inaccessible", indicates that inaccessibility may stem from inward psychological forces and external sociological pressures.

In this Section, we have explored more fully R.D. Laing's view that "we are bemused and crazed creatures, strangers to our true selves, ~~alone~~ alone another and to the spiritual and material world." ¹
Is man's separation/

1. R.D. Laing. The Politics of Experience. op. cit. p. 103.

separation from the spiritual world his "most grievous burden?"

1. The Symptoms of Loneliness.

The symptoms recorded in this section are, in part, the same as in the previous sections -- the feelings of separation from others, be it the self-imposed isolation of Kierkegaard, or Berdyaev's feeling of being alienated from the world. Tillich notes man's inability to participate in the life of others. Bonhoeffer is denied the opportunity. Camus' Meursault felt that he did not belong anywhere. Hosea records the breakdown of human relationships in Israel. The writer of Ecclesiastes finds himself out of step with the majority. Jesus' disciples separate themselves from Him.

There are the profound feelings of loneliness connected with the emptiness of life -- disillusionment with material things as recorded in Ecclesiastes, feelings of insignificance and meaninglessness as "of being sent on a journey with the wrong map,"¹
or/

1. Graham Greene. The Ministry of Fear
op. cit. p. 194.

or Willy Romans' mystification of life's accepted values.

There is the loneliness that connects itself with suicide and death - Kierkegaard's despair at wanting to die, yet not being able to die; Tillich sees suicide as being an end to man's inescapable conflict in life. Camus sees death as the end of loneliness. Graham Greene's heroes contemplated suicide, as did Job.

The other feelings connected with loneliness all re-appear in this Section - strong paranoid feelings, shut-upness, melancholia, anxiety, detachment, bleak indifference, self-pity, claustrophobia. Koestler records the physiological symptoms of loneliness: "His throat was dry and swollen with loneliness." Peter, in "Arrival and Departure" feels "the smell of loneliness like the smell of death."¹ Bonhoeffer in prison suffers from desperate depression, homesickness, illusions and delusions.

To these symptoms must now be added those which man experiences when he feels separated from God.

Kierkegaard/-

1. op. cit. p. 171.

Kierkegaard experiences the dread and the anxiety of estrangement from God, and yet is powerless to overcome it. With this experience comes loss of faith, a sense of ultimate meaninglessness and total uncertainty.

Berdyaev's search for God was a lonely experience. He felt himself to be alone in a waterless desert, abandoned. Bonhoeffer experienced loneliness is akin to "a bird in a cage". Buber's concept of loneliness is of a man living as a stranger in the world, in an open field, having a tent without pegs, or in an alien world as an unwanted child.

The existentialist writers describe the feelings of loneliness in a world without God as the detachment, the nothingness and the nausea of Sartre's Roquentin, the feeling of exile, separation and bleak indifference of Dr. Rieux in "The Plague", the feelings of the absurdity of life in Kafka, Scobie's feeling of not only being separated from God, but of being damned by Him; he weeps longingly for peace. Koestler records the loneliness, the sickness and the longing of those whose craving for religion remained unsatisfied.

The/-

The symptoms of loneliness are more explicit amongst those whose practice of the presence of God has gone wrong. They do not know Him; they cannot find Him; their prayers are unanswered. As with Job, for example, they have strong feelings of injustice, and paranoia. God seems to them to be punitive and silent. Jeremiah is disillusioned with Him. The Psalmists have strong feelings of guilt, and Job blames himself for his estrangement. Even Jesus on the Cross feels totally separated from His Father.

The strongest feelings of loneliness are when man feels estranged from God and man - the total paralysis and desolation that comes when as Tillich says, "the dimension of the ultimate is shut off." It is in this state, when estrangement from God is added to estrangement from man, that "man has come to the end of his possibilities." He can neither participate in the life of others nor in the life of God.

2. The Sources of Loneliness.

In/

In considering the sources of loneliness - i.e. the loneliness that stems from man's estrangement from God, it seems clear that there are two main causes - (a) the absence of love, and (b) the search for God. It should be noted, however, that although the causes are different, the symptoms are the same. Whatever are the reasons for the desolating, oceanic feelings of loneliness, the human experience does not vary.

(a) ~~The absence of Love.~~

The word 'love' requires definition. We shall, I think, get nearer to the centre of the problem of loneliness, if we define love as 'agape' - in the New Testament meaning of the word, i.e. that which includes feeling, respect, reverence, affection, that which is implicit in the I - Thou relationship of which Buber speaks. As man experiences love in the I - Thou relationship, where each affirms the other as a person, so life is meaningful and authentic. When love is absent, man finds himself a lonely stranger in the world. Buber implies that in the I - Thou relationship we see man "as the eternal meeting of the One with the Other." - Therefore
by/

by becoming estranged from our fellow men we are becoming estranged from God. Contrariwise, we find God in the I - Thou relationship, as Bonhoeffer makes clear.

If it is true therefore, that the Man-God relationship is an extension of the I - Thou relationship, then there will be the experience of loneliness wherever love is absent.

The evidence in this section indicates in the first place, that there is loneliness whenever love-agape is absent within oneself. "Hell is oneself," says Edward in T.S. Eliot's 'Cocktail Party'. Despair and loneliness come, for example, to the ambitious man who has failed. "The self is now absolutely intolerable to him." says Kierkegaard. The end of self-respect is the end of self-love. Berdyaev also points out the tendency of the self to masquerade, and the resulting solitude of man beneath his disguise. Nausea, says Sartre, is when a man examines his face in a mirror and understands nothing. This is the absence of love.

Tillich/

Tillich also sees the absence of love in the self when he sees 'hubris' as one of the causes of man's estrangement. This, he says is "destructive self-elevation". Buber indicates the depth of loneliness that is experienced by man when he turns away from others towards himself. In Camus' 'The Stranger', Meursault is totally without feeling or reverent self-regard when he hears himself described at his trial "as a criminal devoid of the least spark of feeling."

Graham Greene's Henry Scobie is a lonely man because of his inadequacy and failure. He sees himself with contempt, unable to love himself. Arthur Miller's Willy Loman loses love for himself and finds loneliness because of his personal feelings of failure and inadequacy, his phantasy existence which fools nobody. "I'm not noticed. They do laugh at me". Radclyffe Hall's heroine was filled with the self-loathing of the deviant.

The Psalmist in the 39th Psalm, records his view of his life "as a puff of wind." Job confesses his own/-

own futility and self-contempt; Elijah is full of whining, self pity. Jeremiah sees himself as a laughing stock, mocked and contemptible. Jonah is a self-confessed failure.

All reveal in their personality the absence of love, of self-respect. All are lonely.

In the second place there is loneliness wherever the breakdown of human relationships reveals the absence of reciprocal love.

Berdyaev sees the evil in a society which tyrannises and dominates man, and seeks to destroy him. He sees sex as containing that element of hostility which prevents mutual self-respect. Duber believes that man can be overpowered and numbed by his life in a community. Nor can immature man relate to the other. Bonhoeffer rejects fear of aloneness as a motive for seeking his brother man.

Tillich points out that concupiscent man is prevented from loving the other because of the unlimited nature of his hunger after abundance, power and wealth.

Sartre's/-

Sartre's famous phrase "Hell is other people", is an exaggerated phrase which nevertheless reveals the inhumanity of the self and others. The hero Roquentin has a feeling of detachment and nothingness with regards to people. He can find no reasons for loving his wife. He is the lonely man, inhuman, indifferent even towards the loneliness of the other. There is Stephen Gordon's unsatisfied longing to be loved. Peter Slavik sees the total absence of love in the world when he says: "A lonely man is like a leper; he walks through the street and the crowd gives way."

Successive writers in the Book of Psalms complain not only of the absence of love in their fellowmen, but of destructive and primitive hatred - the hatred of enemies, the revulsion of friends - taunts and abuses and so on. There are incidences of separations and estrangements - all of which issue in desolating loneliness.

Job is repelled by the pious and orthodox arguments of his friends in the midst of unmerited suffering, and his loneliness made acute when his family/-

family and friends desert him. Jesus Himself suffers the loneliness of desertion by His disciples who withdrew their love for Him.

In all these, where there is the absence of love in human relationships - a failure of the 'I -- Thou' there is profound loneliness.

In the third place, there is loneliness whenever there are present feelings of guilt, estrangement, and unbelief.

Man belongs essentially to God from whom he is estranged, says Tillich. Sin is therefore man's turning away from God. When man cannot believe in his estrangement that he is accepted by God, he believes he is not loved. Nevertheless, man feels guilt, as he is at least, he believes, partly responsible for the break-down in his man-God relationship.

Kierkegaard, for example sees man's problem following the breakdown of man-God relations, ~~as~~ that of dread not of guilt. His problem is that "of being regarded as guilty, he becomes guilty." This is/

is Man's sensitivity to the absence of love, and the result is shut-upness and anxiety. Kierkegaard, however, goes on to see real guilt as the result of man's estrangement from the infinite. The result is "sickness unto death," which despairs of sins and the possibility of forgiveness. This latter is man's unwillingness to see and accept the forgiveness of God.

Kafka, in "The Trial" notes the absurdity of confessing guilt where none exists and none is proved. Nevertheless man is driven to existential guilt and through it to despair and isolation. He searches for love even in the absurd and does not find it. Scobie's loneliness in "The Heart of the Matter", is at least partly due to his guilt feelings over his infidelity. His was a failure to love and to accept God's love. Arthur Rowe's loneliness stems from delusions of guilt imposed from without. Celia in "The Cocktail Party" saw the need to atone for failure, but not the need to love and be loved. Willy Loman dies a guilty failure. Stephen Gordon has powerful feelings of guilt, needs God and the world's acceptance of her lesbianism, but finds no love./~

love. Rubashov feels the loneliness of guilt. Peter Slavek experiences the same at having betrayed the Party.

The Bible sees guilt as the result of man's sin and estrangement from God. Cain experiences the rejection of love because of his guilt. Because of guilt the people of God are exiled. They are abandoned because of their iniquities.¹ This is the result of God's anger. Love is absent.

The writers of the Psalms plead for God's forgiveness, and their subsequent rescue from isolation. Guilt is the result of the breakdown of a relationship. In Psalm 38, the writer pleads for it to be restored, so that the loneliness of guilt can be ended.

The author of Job wishes to emphasize that Job's suffering was not innocently conceived, and that it stemmed from his guilt and self-righteousness. After due/..

1. Isaiah 64. 7.

due penitence, "The Lord restored Job's fortunes." ¹

So guilt with its manifestations of separation, estrangement and unbelief is also a manifestation of the absence of love -- the absence of man's love for himself, and more meaningfully, his inability and unwillingness to accept God's forgiving and accepting love.

If man's deepest loneliness stems from a craving for a relationship that is inaccessible, then its cure lies in the message of the Gospel which proclaims the complete accessibility of God's love.

(b) The search for God.

The second cause of loneliness in this Section stems from man's search for God. Man's experience of loneliness reveals the same symptoms as those whose relationships of love have broken down.

This search is instigated primarily because of the intensity of man's self-awareness. Tillich indicates that doubt stems from man's ability to ask about what he is separated from. Through doubt and despair/—

1. Job 42.10.

despair man seeks the courage to be himself, and in his loneliness participates in the God who appears with the power from which his courage comes.

So says Kierkegaard, man sets off on his lonely search for God, experiencing fear, despair and dread. Indeed he affirms that dread is the great teacher about what it means to be a man. Loneliness leads man to self-awareness - to awareness of his freedom either to remain estranged from God or to make the "leap of faith" to meet Him. "There is only the lonely way through dread and despair, by which man can find God.

Likewise, Berdyaev's search for God in his inner self is a lonely experience. He likens his way to a waterless desert, where he suffered drought and felt abandoned. Only in isolation, he says, do we become aware of our personality, our originality, our singularity and our uniqueness. The comfort of loneliness only comes when the Ego reaches out for the Thou.

In order to find himself, says Buber, man must turn away from the world of things, towards the portal of loneliness through which he must pass in order to seek a meaningful relationship with the Thou. This/-

This is the creative loneliness in which man finds himself and masters himself. The end of loneliness only comes when man turns towards his fellow man.

There is also the self-awareness that comes from the call to be a man of God in a world of strangers. This was the lot of Bonhoeffer whose lonely calling caused separation, doubt, weariness and emptiness in "praying, at thinking, at making." Through his lonely experience he rediscovers the God who has never abandoned him. God is wherever people experience despair and meaninglessness. In loneliness the 'I' recognises the 'Thou'.

The existentialists all experience the loneliness in which man becomes aware of his self. Sartre says that God is the loneliness of man. Camus' heroes have a profound awareness of the absurd and the irrational in relation to the self. It is only solitary individuals who rebel against the absurdity and the irrationality of life.

In/-

In "A Happy Death", Camus equates freedom with the agonising solitariness of man, and the awareness of freedom in the awareness of man of the possibilities of relations with the world and with God.

Kafka also indicates that man's central concern is for the meaning of existence in the face of the absurd. Wherever man is searching for himself in an absurd world, there is the experience of loneliness. Graham Greene's heroes, Scobie and Rowe both strive for meaningfulness through loneliness. T.S. Eliot's view is that man can only find meaningful life for himself in the midst of a decadent and crumbling civilization. But only a small minority find faith through despair and loneliness.

If Radclyffe Hall's "The Well of Loneliness" is autobiographical, then it is a story of a woman's profound self-awareness, searching in loneliness for acceptance. Koestler's heroes have that same self-awareness of life's profoundest issues of spiritual freedom. In freedom there is only despair, but loneliness/→

loneliness and despair seek to occupy the place where God is vacant.

In the Biblical section we see the loneliness of God's Chosen People, both as a prelude and as a consequence of their calling.

Von Rad's comment on the 8th century prophets is applicable to all who are the Chosen Ones. "These men were set apart from their contemporaries and they were very lonely." They bear their sufferings in lonely silence only because of their clear inner certainty of their calling.

The overpowering evidence however is to be seen in the loneliness of Christ. Here is One with complete inner certainty and awareness, who leads men to Himself in their search for God, and in the end, through His own feeling of forsakenness, revealed the totality of love and the victory of faith.

Here the withdrawal of God which men experience in their search for Him, is seen as the adult way of man's coming of age -- the way of faith -- of trust even when love seems absent.

If the absence of love, of agape, is the first cause of man's loneliness, it also points the way toward the second cause where loneliness is the necessary way of man in his search for himself, for his fellow man and for his God.

SECTION IV.

LONELINESS IN THE MINISTRY OF THE CHURCH OF SCOTLAND

1. THE AIMS

The original aim of this section of the thesis was to examine the incidence of loneliness in several areas of human experience - for example, loneliness in high-rise housing, amongst the suicidal, the widowed, the old. As this study proceeded, however, it became clear that evidence of loneliness had already been established in these areas. In consultation with my supervisor, it seemed important to explore loneliness amongst ministers, who would be likely to experience it in the three disciplines of psychology, sociology and theology, and who would be able to appreciate and communicate their feelings in the area of theological isolation. Loneliness had already been much talked about within the ministry, and it seemed important both to establish the truth (or exaggeration) of its existence among ministers. With the increase in the number of men leaving the ministry, it would be important to discover whether loneliness might be one of the reasons for this. If this were to be established, it would be incumbent on the Church to re-examine its present ministerial structures, to seek changes that would prevent further losses and strengthen its whole ministry for the future well-being of and greater effectiveness of the Church itself in the world.

2. The Problems/-

2. The Problems

The problems of making an enquiry into the incidence of loneliness among parish ministers of the Church of Scotland were many.

a) There was first of all the established problem of the incommunicability of severe loneliness, "the deep threat of the uncommunicable, private emotional experience of severe loneliness"¹ which Frieda Fromm-Reichmann writes. Could this experience be totally hidden if examined either by questionnaire or by personal interview? It seemed likely that symptoms were more likely to be acknowledged by the former method, so long as anonymity was guaranteed. Such a guarantee could not be given in a one-to-one interview. The degree of frankness and openness, together with a wealth of additional material submitted, has vindicated the choice of the questionnaire method.

b) The second problem that had to be faced and acknowledged was the impossibility of measuring "feelings." It was doubtful whether degrees of loneliness could be established. It was doubtful whether an accurate definition of loneliness would in itself increase the accuracy of the findings. Whatever definitions were given, ministers themselves would identify the difference between loneliness, solitariness, solitude and aloneness. The replies indicate that this did happen.

c) The third problem follows from the admission of the impossibility of accurate measurement of feelings. It would be/

1. Frieda Fromm Reichmann. Loneliness. op.cit.p.1

be necessary to avoid making too firm conclusions from the inquiry itself. Tendencies should be recorded, and evidence weighed with particular care. As one minister wrote: "There may be a great deal of loneliness amongst ministers, but please don't make a song and dance about it!"

3. The Building up of a Questionnaire.

Basically, it was decided to build the questionnaire round the sources and symptoms of loneliness which we have recorded at the end of each section of the thesis.

I decided to keep the personal information required to a minimum, only seeking answers which directly concerned the inquiry. The kind and type of congregation, for example, were required in order to determine correlation between geographical locations, social composition and loneliness; likewise there was required information about marital status, and the length of time in any one charge.

Ministry. In the section entitled Ministry, I sought to frame questions whose answers would help to identify the following symptoms:

- (i) the dominance of inferiority or superiority,
strong ego or mild superego.¹
- (ii) the dominance of dependance or independence.²
- (iii) feelings of not being appreciated.³
- (iv) conflict/-

1. cf. Adler and Klein. Thesis p.

2. cf. Fromm. Thesis p.

3. cf. Karen Horney. Thesis p.

- (iv) conflict between individuation and powerful social instinct and the adoption of a conformist character.¹

The extent to which man is understood by others.²

- (v) insecurity and feelings of persecution.³

The first question under the section on the Ministry was included to see whether parental approval or disapproval, significantly affected the lonely personality.

The second question, would seek to determine, along with the questions on how the minister acts as moderator, the balance between individuation and the powerful social instinct. Because of the difficulty of doctrinal views superimposing themselves on the answers to this question, these others were added in order to check the balance between the strongego and the mild superego.

Hugh Madie, in his definitive article "The Helping Personality" states that it is "possible for the clergyman to be passive when under authority and dominant when he has authority in his own hands."⁴

The/--

1. cf. Fromm. Thesis p.

2. Thesis p.

3. cf. Horney. Thesis p.

4. Contact. The Journal of the Scottish Pastoral Association, Vol. 49. Summer 1975. p.7.

The balance between passivity and dominance should therefore be measurable under questions three and four.

The question about serious study could have been included for several reasons, but I inserted it in order to determine the degree to which the minister is aware of his role of preacher and pastor.

The degree of support which the minister gets from his Kirk Session, together with his assessment of people and their attitudes to him will indicate his paranoid tendencies or the lack of them. The degree to which he is liked, respected and appreciated will give some indication of the degree of loneliness. At least, it will indicate the degree of his need to be appreciated.

Question five was designed to check the satisfaction of the minister with his present charge, and to note any tendencies to retreat from a position that had become difficult.

In the section on the Ministry, it should be possible to determine personality traits, and the pressures on them. It was important, however, to note that conclusions reached in this section alone, should not be regarded as definitive, but would require to be set alongside conclusions drawn for the sections on Social Life and Faith.

Social Life/-

Social Life. The second section on Social Life is designed simply to explore the range of the minister's social life, bearing in mind the key concept of deprivation, and that loneliness may be the lot of the strong as well as the weak.

If it is man's need to swing between solitude and community, to what extent is the minister's pendulum affected by his own attitudes, the attitudes of his friends, and the attitudes of society towards him?

It was also important to determine the minister's feelings of social isolation, as well as his feeling of relative deprivation in connection with his stipend. If, as was suspected, there was established some degree of social isolation in the ministry, it became clear that the minister's wife would play a key role in his social life, for research has indicated the saving importance of the 'I - Thou' relationship described by Buber.

Faith. The third section on Faith was designed to explore the minister's theology, his experience of faith, with its natural peaks and troughs. Question four in this section was inserted to find some indication of the minister's satisfaction with his role. Question five explores the degree of responsibility in which his role has placed him. To what extent does the minister feel separated from God? Is his estrangement due to the absence of love or the search for God? The questions on prayer, and question eight using Berdyaev's words would determine the answer.

It/-

It was felt, in the compiling of the questionnaire, that other considerations should also be taken into account.

(i) The need to make it short. Ministers are involved in much form-filling, and if confronted by a lengthy and complicated document, would be unlikely to respond.

(ii) The need to leave gaps. I took the view that ministers would be interested in the subject, and would wish to have space to record their own qualifications to the straightforward answers requested of them. I felt it worth sacrificing statistical accuracy for a more personal assessment of how they felt. Most of the gaps left, I surmised, would be noted and filled. The returns made, indicate that my brethren kept me right and expanded the overall picture.

4. The Sample.

In determining the method of sampling, I was influenced by the fact that a complete "random" sample is in fact a statistical impossibility. I was advised that a "one-in-ten" sample was a very reliable substitute for a random sample, and therefore decided on it.

The sample itself was taken from the list of ministers in charge of a parish contained in the 1975 edition of the Church of Scotland Year Book.¹ Assistants, Associates, deaconesses and Lay Missionaries were not included.

The/-

1. The Saint Andrew Press. pp. 100 - 273.

The list itself was revised and brought up to date with the kindly co-operation of Rev. H.C.M. Eggo, Secretary and Deputy of the Church and Ministry Department.

The list contained 1,636 names, and one name in every nine was extracted to allow for non-returns, thus achieving a one-in-ten sample. From 191 sent out, 158 returns were received, of which one was blank and three others uncompleted, although accompanied by lengthy comments. The replies represent a 9.7% sample of ministers in charge of parishes of the Church of Scotland.

5. The Findings.

The findings are divided into three parts. a) a percentual record of the answers given by each minister. b) a comparison made between those who admitted to some degree of loneliness with (i) the general sample which includes them, and (ii) the non-lonely. And c) a record of some of the symptoms of loneliness recorded in the non-lonely part of the sample.

a) The findings of the total sample.

The sample consisted of 39% rural charges, 10% suburban, 20% city and 31% burgh. The minister's own assessment of the class structure of their congregations was as follows: 3% thought their congregation upper class, 17% middle, 27% working class, and 53% mixed class.

Of/-

Of the total sample, 92% were married and 8% either single or widowed. Of the total sample, 30% were in their first charge, 29% in their second, 23% in their third, 12% in their fourth, and 6% in their fifth.

Ministry

In the Ministry section, 92% said that their parents approved of their entering the ministry.

The question on where a minister's main emphasis lay, brought answers to all three options, and not always given in order of preference. Accordingly, of all the answers given to each, 77% named preaching as their main emphasis, 79% named the pastoral ministry, and 46% indicated their main aim was the fostering of a friendly church. On the question of making time for serious study, 69% said they did. Many of the rest, although answering negatively, qualified it by indicating that they did take some time for study, and readily admitted that it wasn't enough.

The answers to the questions on leadership indicate the passive-aggressive conflict that revolves round his responses to and his uses of authority.

43% of the sample indicated that they led from behind, and 57% from in front. Of those who led from in front, a number stated that they were forced into doing so because of the lack of leadership in their congregations. This qualification came mostly from men in rural charges.

The/-

The minister's relationship to his Kirk Session revealed the passivity of his role. A large minority, - 33% did not look forward to Kirk Session meetings, and 8.5% dreaded them. Their own assessment of their moderatorial role was that 42% were mostly authoritative, and 58% were seldom authoritative, and preferred to moderate.

In the reply to the Kirk Sessions' response to the ministers work and ideas, there were few who wished to separate their work from their ideas. And the answers reflect the response to both. Most of the replies sub-divided the three categories suggested, and they are summarized thus:

48% of the ministers felt they had 100% support

6% of the ministers felt they had 90% support

4% of the ministers felt they had 80% support

15% of the ministers felt they had 75-70% support

20% of the ministers felt they had 50% support

5% of the ministers felt they had 20% support

2% of the ministers felt they had no support at all

In the question probing the ministers' job satisfaction, 97% indicated that they liked their present congregation. When asked whether they would like a change, 28% said that they would, but few of that number indicated the nature of the change they wished. In nearly every questionnaire, "bigger church/better church/smaller church?" were scored out. 6% of the sample stated/-

stated without qualification that they would like out of the parish ministry altogether, while another 5% added the word "sometimes."

The question about the minister's degree of responsibility for his congregation revealed that most felt partly responsible - 82%. 10% felt totally responsible and 8% felt no responsibility when things went wrong.

The view expressed in an article by Hugh A. Hadie, that "attacks and criticisms from significant laymen are one of the principal causes of anxiety and stress for clergymen"¹ is only partly confirmed by the minister's estimate of the number of awkward people in his congregation. 71% indicate that there are one or two in their midst, 3% have many, and 26% none.

A small number of ministers left blank their views as to whether they were liked, respected, taken advantage of, or appreciated by their congregation. Of those who replied -

78% felt themselves liked

85% felt themselves respected

25% felt themselves taken advantage of

and 81% felt themselves appreciated

Social Life/-

1. op. cit. p.7.

Social Life.

In terms of the minister's social life, the role of the fraternal, his fellow clergymen and his wife seemed to be of critical importance.

82% of the sample had a fraternal in their area, and 18% had not. Of those who were within reach of a fraternal, 67% went often, 20% occasionally, and 13% never went at all. Their assessment of the fraternal itself was interesting. Nearly all the replies grouped friendly and helpful together, and formal and superficial together. 73% found them friendly and helpful; 27% found them formal and superficial.

The minister's assessment of his friendships is important, so many have indicated that they are self-contained loners. Do the facts bear this out? Or do social circumstances push them towards this position?

83% of those questioned have good friends among their fellow ministers, and 82% of them can go to them with a personal problem. They have more friends outwith their congregation -- 95% -- but only 78% feel able to open up to them with a personal problem.

17% have no good friends amongst their fellow ministers and almost the same percentage (18%) cannot share a personal problem with them. Only 5%, however, have no friends outwith their congregation but 22% of them are unable to share personal problems with them.

The/-

The nature of these friendships is indicated by the fact that at most they can only spend an evening with their friends once or twice a year, sometimes only once a year. A number never spend an evening with them.

Nevertheless 49% feel that the ministry is an isolated profession socially, and 51% do not. For the 51%, isolation may be imposed by the nature of the job itself.

The replies to the question of how the minister shares his Church problems with his wife, indicates her key role. 74% share all their church problems with them. Only 26% do not. 75% of minister's wives spend most evenings without their husbands.

A number of the ministers also indicate their wives' attitude in the two questions about remuneration and relative deprivation. 41% feel that they are adequately remunerated for the job they do, although some indicated that their wives did not agree with their assessment. 59% of the sample felt they were not adequately remunerated.

When the question was put relatively however, the gap between the two narrowed considerably. 54% felt a degree of deprivation compared to the rest of the community. 46% did not. The minister of a rural parish in the north-east "oil boom" area put it succinctly: "In this area the children leaving school at 16 are earning more than I am."

Faith/-

Faith.

The minister's sense of vocation as being "a man set apart" would seem to be changing in the light of his growing sense of pastoral vocation. 56% of the sample do not see themselves as being inevitably isolated from other men. 44% however see the inevitability of isolation.

The replies to the question about doubt, indicate that 64% have periods of doubt, although the marginal insertions reveal the honesty of doubt in the growth of faith. 36% have no periods of doubt, although some question their suitability for their ministerial role, and others have periods of "questioning."

The question about "a regular prayer life" caused problems in the answering. 73% have a regular prayer life. Of the other 36% most affirm a prayer life that is none the less real for being irregular. 83% have dry periods in prayer, but 94% have rewarding periods. Only 6% feel without reward.

The widening of the minister's role and his uncertainty about it, are revealed in his answers to the question, "Do you feel that some of your work seems trivial?" 36% gave a straightforward yes. By inserting the possible "occasionally" I hoped to find the relative strength of their feelings of triviality. 47% occasionally found their work trivial. Only 17% found nothing trivial about their work.

Does/ --

Does everything depend on the minister? How much value does he place in his role as the minister of a congregation? How much is the effectiveness of the Church dependant on his own effectiveness? Is his key role threatened? How much is left to him? 45% of the sample stated that if they eased off, they sometimes felt their congregation would fall apart. 28% had this feeling occasionally, and 27% never felt that everything depended on them. Nevertheless 40% felt overworked, 6% underworked, and 54% felt just right, with some answers fluctuating between "overwork" and "just right."

The view that the ultimate loneliness is the feeling of being "God-forsaken" met with responses that seemed to conflict, or at least not to concur with the answers to the dry periods of prayer. 64% never felt "God-forsaken". 33% felt it occasionally, and 3% often. Here perhaps is the answer of faith, rather than of feeling, and we may find some evidence later to confirm that it is through faith that loneliness may be conquered.

Berdyaev's statement that "the search for God is a lonely experience" was intended to evoke theological attitudes that would distinguish between the necessary loneliness that is always with the Christian, and the loneliness that is unsought and unwelcome. 52% agreed that the search for God is a lonely experience. 48% did not.

The/-

The last question evoked few complicated answers. 42% of the sample indicated that they never felt lonely. 44% sometimes felt lonely, 9% often, 2½% all the time, and a further 2½% inserted the word occasionally. In all 58% of the sample had feelings of loneliness and admitted to them.

b) Comparisons.

(i) the comparison between those who admitted loneliness and the general sample which includes them.

The next stage in the analysis was to set the lonely sample alongside the total sample in order to get initial indications of the sources of loneliness.

The following tables indicate the points of comparison as well as the comparative percentages.

TABLE 1 Loneliness and location of parish.

	Rural	Sub-urban	City	Burgh
% of total sample.	39	10	20	31
% of lonely.	40	9	18	33
% of whom very lonely.	20	-	20	24

Comment: There is little correlation between loneliness and geographical/social location. The suburban sample was too small to give any assessment.

TABLE 2/-

TABLE 2 Loneliness and parental disapproval.

Of total sample 8% knew disapproval
 Of lonely sample 8% knew disapproval
Comment: No correlation.

TABLE 3 Loneliness and relationship to number of charges.

	<u>1st</u> <u>charge</u>	<u>2nd</u> <u>charge</u>	<u>3rd</u> <u>charge</u>	<u>4th</u> <u>charge</u>	<u>5th</u> <u>charge</u>
% of total sample	30	29	23	12	6
% of lonely sample	23	33	24	12	10

Comment: There appears no correlation between loneliness and the minister's particular charge. A further investigation however did indicate a correlation between loneliness and the length of time the minister had been in his charge.

	<u>1-2</u> <u>Yrs</u>	<u>2-5</u> <u>Yrs</u>	<u>5-10</u> <u>Yrs</u>	<u>+10</u> <u>Yrs</u>
Of the lonely	17%	27%	25%	31%

Comment: The lowest point of loneliness is when the minister has only been in his present charge for up to two years. The highest point is reached after 10 years in his charge.

TABLE 4 Leadership and Kirk Session Support.

	<u>non authoritative.</u>	<u>authoritative.</u>	<u>less than</u> <u>100% support.</u>
% of total sample	58	42	52
% of lonely sample	70	30	66

Comment: The lonely are markedly less dominant when in a position of authority and have less support for their work and ideas.

TABLE 5 Loneliness and the desire for change of charge

	<u>change</u>	<u>out of ministry</u>
% of total sample	28	11
% of lonely sample	28	10

Comment: No correlation.

TABLE 6 Loneliness and congregational attitudes

	<u>of</u>	<u>of</u>	<u>of</u>	<u>taken</u>	<u>of</u>
	<u>awkward people.</u>	<u>liked.</u>	<u>respected.</u>	<u>advantage</u>	<u>appreciated.</u>
% of total sample	74	78	85	25	81
% of lonely sample	80	63	64	20	55

Comment: The lonely are rather more conscious of having members who can make things awkward for them, and feel less liked, respected, and appreciated. The differences are significant.

TABLE 7 The minister's social life.

	<u>att. at fraternal</u>	<u>no</u>	<u>no</u>
	<u>occasionally or</u>	<u>ministerial</u>	<u>outside</u>
	<u>never.</u>	<u>friend's.</u>	<u>friend's.</u>
% of total sample	33	17	5
% of lonely sample	40	21	8

Comment: The lonely are less regular in attending fraternal, have rather fewer friends than the average. It is worth noting that of the single or widowed, all admitted to some degree of loneliness except one.

TABLE 8/-

TABLE 8 Marriage, social isolation and deprivation

	<u>who do not share</u> <u>problems with</u> <u>wife.</u>	<u>social</u> <u>isolation.</u>	<u>deprivation.</u>	<u>relative</u> <u>deprivation.</u>
% of total sample	26	49	59	54
% of lonely sample	12	60	58	54

Comment: The lonely minister shares more of his problems with his wife than others. He is markedly aware of his social isolation. Finance and its problems do not affect the incidence of loneliness at all.

TABLE 9 The minister's separateness, doubt and prayers.

	<u>separateness</u> <u>of calling.</u> <u>Yes/No</u>	<u>Doubt.</u> <u>Yes/No</u>	<u>Prayer</u> <u>life.</u> <u>Yes/No</u>
% of total sample	44/56	64/36	73/29
% of lonely sample	44/56	74/26	69/31

Comment: There is no correlation between loneliness and vocational separation, nor in the regularity of his prayer life. The lonely are more prone to doubt than others.

TABLE 10 Role satisfaction, responsibility and overwork.

	<u>feelings of</u> <u>triviality.</u> <u>Yes/No/</u> <u>Occasionally</u>			<u>easing off.</u> <u>never/sometimes</u> <u>occasionally.</u>			<u>Over-</u> <u>worked.</u>
% of total sample	36	17	47	27	45	28	40
% of lonely sample	46	12	42	20	49	31	40

Comment:/-

Comment: The lonely are more definite about the degree of triviality associated with their ministerial role. There is no correlation between loneliness and overwork; and there is a heightened feeling of responsibility on the part of the lonely.

TABLE 11 God-forsakenness, and the loneliness of theology.

	<u>God-forsaken.</u>			<u>the lonely search</u>	
	<u>never</u>	<u>occasionally</u>	<u>often</u>	<u>Yes</u>	<u>No</u>
% of total sample	64	33	3	52	48
% of lonely sample	41	48	11	55	45

Comment: The correlation between loneliness and the feeling of God-forsakenness is the most striking of all, and needs careful analysis and interpretation.

TABLE 12 The varying experiences of loneliness.

	<u>sometimes</u>	<u>often</u>	<u>all the time</u>	<u>occasionally</u>
% of the total sample	44	9	2.5	2.5
% of the lonely sample	76	16	4	4

Comment: It is clear that we can infer from these figures that 80% of loneliness is bearable and acceptable, and that 20% of our lonely sample are more seriously affected by it.

(ii) /-

(ii) a comparison with the non-lonely

We must first of all take note of the two facts concerning the non-lonely sample. First, it is smaller than the "lonely" sample, consisting of 42% of the total. And second, if we take into consideration the extreme likelihood of it containing some percentage of unadmitted loneliness, we cannot accurately call it a sample of the non-lonely. Nevertheless, a comparison of the two samples should highlight those areas where the sources of ministerial loneliness are to be found.

TABLE 13 Leadership

	<u>Authoritative</u>	<u>non-authoritative</u>
% of lonely	30	70
% of non-lonely	49	51

Comment: Taking into consideration, the replies given in the questionnaire, it appeared that a more accurate indication of the minister's approach to authority, was to be found in his assessment of the use of his moderatorial role than any other question. Accordingly, those who feel lonely are much less inclined to be authoritative than others.

TABLE 14/-

TABLE 14 Attitude to Kirk Session

	<u>going against the views of the Session</u>		
	<u>often</u>	<u>occasionally</u>	<u>never</u>
% of lonely sample	1	77	22
% of non-lonely sample	4	58	34

Comment: If the lonely sample reveal a higher degree of passivity in their official role as moderator, a degree of aggressiveness is to be seen in their high level of occasional rebelliousness. So also a much smaller percentage of the lonely never go against their Kirk Session's views.

TABLE 15 Congregational Attitudes

	<u>liked</u>	<u>respected</u>	<u>taken</u> <u>advantage of</u>	<u>appreciated</u>
% lonely sample	63	64	20	55
% non-lonely sample	60	62	11	75

Comment: The main differences to be seen are that the lonely feel taken advantage of; and much less appreciated by comparison with the non-lonely sample.

TABLE 16 Friendship

	<u>no friends</u>	
	<u>in ministry</u>	<u>Out of ministry</u>
% lonely sample	21	8
% non-lonely sample	9	14

Comment:/-

Comment: The lonely relate less well to their ministerial colleagues than their non-lonely counterparts.

TABLE 17 The role of the minister's wife.

	<u>sharing with wife</u>	
	<u>Yes</u>	<u>No</u>
% of lonely sample	88	12
% of non-lonely sample	77	23

Comment: The result in Table 8 is re-emphasized here, that the lonely minister shares his church problems with his wife to a marked degree. Herein may lie one of the clues to that which makes loneliness bearable.

TABLE 18 Social Isolation.

	<u>Yes</u>	<u>No</u>
% of lonely sample	60	40
% of non-lonely sample	31	69

Comment: The very large gap separating the two samples, indicates the high degree of social isolation felt by the lonely.

TABLE 19 Doubt.

	<u>Yes</u>	<u>No</u>
% of lonely sample	74	26
% of non-lonely sample	40	60

Comment/-

Comment: A 34% gap reveals that doubt needs to be narrowed in its definition when considering loneliness. The doubt felt by the lonely is therefore bound to include uncertainty, and going beyond theological doubt, but including it.

TABLE 20 On Trivia

	<u>Is some of your work trivial?</u>		
	<u>Yes</u>	<u>No</u>	<u>Occasionally</u>
% lonely sample	46	12	42
% non-lonely sample	26	18	56

Comment: It may be concluded from this that the lonely are much less certain of their role, and much more aware of the trivial aspects of their work than their non-lonely counterparts.

TABLE 21 On being Forsaken

	<u>Never</u>	<u>Occasionally</u>	<u>often</u>
% lonely sample	41	48	11
% non-lonely sample	86	12	2

Comment: Only 14% of the non-lonely sample never feel forsaken, in contrast to nearly 6% of the lonely; the significance of this is beyond argument, and indicates the main source of loneliness.

c) Some/-

c) Some of the symptoms of loneliness recorded in the non-lonely part of the sample.

From Section b) above, we do have evidence of some of the symptoms of loneliness recorded by those who do not admit to loneliness. Some do have passive/aggressive attitudes; some do not look forward to Kirk Session meetings, and some dread them. There are those who do not feel appreciated, have few friends, and are conscious of social isolation. In the God-man relationship there is doubt, uncertainty of role, and feelings of forsakenness.

Of the sixty five who make up this part of the sample, I have recorded the symptoms revealed in the three sections - personal, sociological and theological, from the answers given.

The findings can be simply stated:

- (i) 52% record no symptoms of loneliness.
- (ii) 9% record symptoms in all three sections.
- (iii) 13% record symptoms in two sections.
- (iv) 21% record symptoms in one section only.

Of these recorded symptoms, 21% were in the personality section, 43% in the sociological, and 21% in the theological.

The second section revealed that all of the 43% felt social isolation. This appeared to be strongly counteracted by their total absence of doubt and forsakenness.

6. The/-

6. The observations made in addition to the Questionnaire.

Few ministers confined themselves to answering the questionnaire itself, and most sent in helpful comments and observations. These are at least as important as the statistical findings recorded above. I record them under the three headings used throughout.

a) the influence of personality.

This was put plainly by one minister who had just retired from his last parish. "The kind of solitary life I live here in retirement would drive some men up the wall. It suits me excellently."

A man of wide experience made the relevant observation concerning the relationship between loneliness and the minister's unhappiness, and noted the high incidence of stress illnesses and breakdowns in the parish ministry. "The origins may not lie in the ministry as such, but in the strained family relations of the minister, financial worries, mistaken vocation, a man being in the wrong place where his gifts and abilities cannot be used to the best advantage. Above all, if the unhappiness is due to personality failures in the minister, he is much more likely to rationalise the situation and blame it on external circumstances rather than admit a degree of failure in himself." The considerable number of men (28% of the total sample) who wished a change of congregation, surely contains many who are unhappy in their present ministry.

In/-

In terms of those who need the compassion of another, ministerial oversight was thought to be lacking. A large number in the sample indicated they did have friends both within the ministry and outside it, to whom they could go for help, but added that they wouldn't. The pungent comment was made: "While the Church has long dealt compassionately with its moral failures, it has never found a way of dealing with inadequate men, or with those innocent victims of tyrannical office bearers."

The ministry exposes ruthlessly the sensitivity of the personality. One minister of experience wrote, "I am a very sensitive person who feels things deeply; I get deeply involved in all I do and this is emotionally draining; I could not work in an unharmonious situation and find the occasional upsets which come to us all very trying. I confess that too often I feel that I have failed when such feelings are unjustified."

The loneliness of the minister is expressed by the man who said: "Loneliness for me is when I can no longer communicate my inner fears and despairs to others and feel trapped." The same feeling is experienced by another, "I think the worst kind of loneliness is being misunderstood: even friends sometimes don't understand."

Others/-

Others express the belief that loneliness is caused by a particular temperament. "I tend to be a lonely, insular, go-it-alone person. Being in the ministry does not help such qualities.. If it were not for the call of God and inner conviction, I would not stay in the ministry." Another confessed, "aloofness has been a hindrance to my ministry."

Is it to be inferred therefore that the sensitive minister who understands himself is doomed to loneliness? One minister noted perceptively, "I believe that loneliness in the ministry is largely caused by a perversion of the New Testament pattern of leadership," and he blames the personality cult for the production of loneliness. "There is a great need for a wider distribution of responsibility." If this happened, would loneliness be lessened, and the Church get the best out of its lonely ministers? Is the influence of personality the inevitable and unchanging source of loneliness?

c) the influence of human environment.

The questionnaire itself gives no indication that loneliness is influenced by mere geography, or size of population. Nevertheless there is the factor of local temperament. "In a Highland area particularly, it is very difficult to tell what folks are really thinking." Another wrote: "In some places ministers can still be regarded as a race apart." Yet another minister in a country area, having lost his wife, felt utter loneliness because his parishioners by their very nature were unable to communicate with him.

Others/-

Others write of the influence of social barriers and class. "The inevitable social difference between myself and my previous congregation (Church Extension) caused a much higher degree of loneliness." Another said, "For me personally the difficulty is not one of religion but of class attitude." In the same vein, a pertinent comment is made about the procedure for calling a minister. This has "patently produced some bad, even disastrous results, to the unhappiness of men and congregations concerned." Part of this procedure is an environmental force that should not be ignored.

Another environmental influence mentioned is the change of ministerial role and status. "Ministers being denied the opportunity of going on strike or taking industrial action experience a sense of frustration at not only their loss of status but also the changing role which the Church is seeking to impose on them." This is expressed in another way when he writes of "the additional strain and loneliness in fostering a new union."

The pressures of pastoral care also produce loneliness. A young minister in his first charge finds that "pastoral care at times becomes an intolerable burden." Another, in the same context put it differently. "Some of the loneliness was perhaps caused by an intensive love and yearning for one's own people."

The/-

The position of the minister in relation to his congregation was felt by a number, to be a lonely one. A young man in his first charge said, "A Figurehead is a lonely position." Another with a wealth of experience behind him confirmed. "He is regarded as a man apart. They will accept a minister if he is friendly, but even then he is the 'friendly man apart'".

But perhaps the environmental pressures that are unique for the minister are pinpointed by the minister who wrote about "the pressures on a minister put on him unconsciously by a congregation who have a mental picture of what a minister 'should be' - and try to mould him to that pattern.....congregations tending to vary between adulation and unworthy criticism."

The key role of friendship for the minister was emphasized by the one who wrote, "I have felt lonely and isolated from time to time. What makes life possible for me.....is the friendship of two ministers of my own age who think along the lines that I think, and who because of their integrity and friendliness have always been a source of encouragement and renewal." According to the results of this survey, too many are without this kind of experience.

c) The/-

c) The influence of the man-God relationship.

"Of all men," writes one correspondent, "a Christian minister requires a constant renewal of spiritual strength, by cultivation of regular habits of personal devotion and prayer." The problem of doubt however, is one that faces the majority of ministers (Note Table 19). One minister points out that doubt does not always come from within. "Many ministers experience deep distress about their doubts. They feel drawn to a 20th century theology but forced to perpetuate a 19th century conservatism. A man can become deeply unhappy if he finds himself ministering to a congregation which expects a different theological outlook to his own."

Some ministers confess that their doubts are not theological but personal. "I have often doubted myself and my purposefulness of ministry." Another finds "it hard to differentiate between moods of lowness and actual doubt."

Some ministers have feelings of guilt which make relaxation difficult. "I have tended to feel guilty when not busy." Another states: "When relaxation goes by the board, loneliness sets in." A third found after a long period of overwork, that it was "like being on a merry-go-round that wasn't merry and unable to get off. Since then I have eased up and am more ready to stay in some evenings: but the steady regular district visitation suffers." Overwork, guilt and loneliness are inter-related.

Loneliness/-

Loneliness, to some extent, indicates one minister, is the lot of every minister - "a loneliness in some parts of our work, like preaching; and in big decisions to be made." Said another; "Loneliness is part of the calling - we are called to come apart." From an overworked parish minister came the comment: "After many years the committed minister is unavoidably worn down." Another in a similar situation states: "The ministry is a most rewarding vocation, but it's a killer." Two others made the same point. "Loneliness is built into the nature of the ministry." "I consider the parish ministry to be by its very nature a lonely profession. One is left very much to one's own resources."

If this final comment from an experienced minister seems oversimplified, it does, however, pin-point the area in which the Church, as well as its ministers, must seek solutions to the problem of ministerial loneliness. "A buoyant faith should preserve a minister from succumbing to the very real and unavoidable pressures of his calling." At the moment it seems unlikely that he will find it within or among his congregation, where attitudes isolate so many of them. It is more likely that he will find and sustain a buoyant faith among his fellow ministers.

7. Conclusions/-

7. Conclusions

While it is difficult to take any of the results of this inquiry as irrefutable evidence, certain aspects of ministerial loneliness have become clearer as a result of it.

a) on the negative side, there is no evidence to suggest that geographical or social location has anything to do with loneliness. There is no significant correlation between loneliness and parental disapproval, between loneliness and a desire for a change of charge. All the evidence suggests that the incidence of overpowering and incommunicable loneliness is very small - possibly around 3 - 4%. Nevertheless it must not be ignored that this constitutes an unbearable problem for between 30 and 40 ministers.

b) on the positive side, there is enough evidence to suggest that the powerful influences are social and theological.

Feelings of social isolation - where the minister is seen and treated as a man apart, act strongly on men with ambivalent temperament and role. He is not affected by economic or relative deprivation, although the majority of ministers are aware of both. Although some seem 'loners' by nature, others have loneliness thrust upon them from outside. This loneliness is much relieved by the high degree of communication between the minister and his wife.

Doubt - and here there can be distinguished different kinds of doubt - honest questioning doubt about role, doubt that comes in the growth of faith, is much higher among the lonely than among the non-lonely. So too is the feeling of God-forsakeness. This/-

This is, on one hand, the inevitable experience of mature faith, and on the other, the evidence of estrangement, of which Tillich wrote.

In between the powerful influences of social isolation, doubt, and forsakenness, the lonely minister is somewhat more in need of approval and appreciation than the rest, tends to become more lonely the longer he is in his charge, is less authoritative, and sometimes more rebellious than the rest.

He is sustained, as all ministers are, by rewarding periods of prayer, and copes with a degree of loneliness that seems to him to be an inevitable consequence of his vocation.

c) If it is right to conclude - and I believe the conclusion is more than justified - that ministers are not only living with loneliness, but conquering it, it is also right to ask whether the Church should accept that such loneliness is an inevitable consequence of the task it requires its ministers to undertake. The nature of the parish ministry itself with its exclusive requirement that there be one minister to each congregation and parish, needs to be re-examined, not only for the Church's health, but for the sake of its ministers. The recommendations of the Committee of Forty need to be examined in the light of the ministers' needs,¹ as well as in the light of the needs of the Church's life and mission.

If/-

1. Reports to the General Assembly, Church of Scotland. 1975. pp. 509 - 531.

If the minister feels himself placed in a position of almost total responsibility - and the indications from this Survey, are that much of the support he gets is passive by nature - then the Church requires to re-structure its ministry in order to relieve the pressure of isolation, and the pressure on a faith that has also to be worked out and nurtured in isolation.

THE PROBLEM OF LONELINESS.

CONCLUSIONS.

In attempting to draw conclusions from this study of loneliness, it is difficult to avoid the temptation to place the findings into a neat framework, and to offer solutions to all who suffer from it. The fact that the study has embraced the very wide disciplines of psychology, sociology and theology, virtually precludes such an approach. In this last chapter, therefore, I shall confine myself to the basic certainties that have been observed.

1. The magnitude of the problem.

What is certain is that loneliness, in its essence is not just one of many of man's feelings about himself and the world in which he lives. Stack Sullivan's definition of loneliness as "an unwelcome feeling of lack or loss of companionship," is acceptable, in the sense that all those who suffer from milder feelings of loneliness would admit their unwelcome nature. In its more severe forms, however, loneliness is more than unwelcome - it brings people to the brink of suicide and beyond. It brings with it/-

it, physical feelings of nausea, mental breakdown, and the agony of spiritual desolation. With feelings of loneliness, "man," says Tillich, "has come to the end of his possibilities." He can no longer participate in his own search for life, nor in the lives of others, nor in the life of God.

No one has emphasized the problem more clearly than R.D. Laing, who has indicated that loneliness is the symptom of our estrangement from our true selves, from others, and from the spiritual and material world. The problem is exacerbated by the fact that loneliness in its severest forms is incommunicable, and can be masked or denied by those suffering from it. Our studies indicate, therefore, that this is a problem of prime importance.

2. The Universality of Loneliness.

The second certainty is that loneliness is the experience of every man. The universal nature of man's estrangement, if we accept the Biblical account of Creation, means that man is destined to be deprived of his true self, deprived of others, and deprived of God, in his freedom to search for individuality, community and communion.

Our/-

Our studies of man in his environment, indicate many of the areas in which he is driven towards loneliness - from deprivations in the home, through grief, old age, housing, urbanization, stigmas, to the social diseases of anomie, anomia and alienation. The growth of individuality, the decline of communality, the rise and development of the centralized territorial state of which R.A. Nisbet writes so decisively, all combine to create the sick society defined by Erich Fromm, in which "disenchanted and lonely man", finds himself imprisoned in a world resembling "a gigantic Alcatraz", to use the emotive phrase of Peter Berger. Sociologists confirm that there is no escape from loneliness.

Within man, also, there is inescapable loneliness. Karen Horney and Melanie Klein both indicate that anxiety is the result of an unattainable perfect internal state, and loneliness is the lot of every man. As I pointed out in the conclusions to Section 1, the schizoid exists in everyone. As man's longing to understand himself is never completely achieved, - as the split between the idealized self and the real self is never completely healed, so loneliness is man's universal condition.

3. The Power of Others. /-

3. The Power of Others.

The third certainty that has been noted throughout this study is the power of others over the individual, be it for good or for ill.

If the experience of R.D. Laing, that men are driven to madness by others, is not wholly confirmed by all who deal with schizophrenics, nevertheless the power and influence of one individual over another cannot be gainsaid. If the need to be loved is one of man's primary needs, then it is within the power of others to withhold respect and affection. The state of "affectionless detachment" is brought about by others. While it is true that people, especially old people, withdraw from all meaningful contact, it is also true that meaningful contact can be withdrawn from them. Peter Townsend's study of old people in institutions reveal the extent to which they are left alone by their families.

Madeline Kerr, in her study of Ship Street, stressed how group loneliness can be caused by the surrounding social condemnation of a slum. The loneliness/-

The loneliness of the ghetto, of the alcoholic, of the Skid Row inhabitant, is brought about by the disapprobation of others.

The extent of the power of others is seen even more clearly when even the strong are made lonely by it - Victor Frankl in Auschwitz, Bonhoeffer in Tegel, Buber in Jerusalem. Man can be alienated by others, as Jeremiah found to his cost. Man suffers loneliness, ostracism, and estrangement for his beliefs; although he may reach out to the other, the other may turn from him. Koestler's Peter Slavik expresses the power of others: "A lonely man is like a leper; he walks through the streets and the crowd gives way." The power of others is seen starkly in the desertion of Jesus by all.

The ultimate experience of imposed loneliness can be seen in the power of the Other to withdraw love. The writers of the Psalms experience the withdrawal of God, as also did Jesus. So loneliness is neither caused nor cured solely from within. Power comes from without.

4. The Conquest of Loneliness. /-

4. The Conquest of Loneliness.

Finally, we shall note the directions that must be looked towards, wherein loneliness may be conquered. As man is engaged in the search for life, meaning, belonging, and wholeness in a world of estrangement, absurdity, and meaninglessness, so our studies give some indication of the areas of seeking.

(a) In the direction of the self.

Paul Halmos indicated that within the self, two forces operated in opposition to each other. Man's desire is to know himself, and yet he fears his secrets to be revealed to himself and to others. This is man's "life-long conversation with himself." The conflict is heightened by the presence of hubris, and the tendency to masquerade.

On the other hand the desire for self-knowledge is so intense, that the conflict between the idealized and the real self is never completely solved, and this has been seen to be at the root of man's loneliness. Melanie Klein suggests that man's desire to be fully in possession of himself is never fully achieved./-

achieved. Nevertheless the conquest of loneliness is to be achieved through man's desire to heal his relationship with himself, or as Adler puts it, to find the best balance he can between his feelings of inferiority and superiority. The more genuinely related man can be to himself, the nearer the pendulum swings towards desired solitude and ^{away from} undesired loneliness. The conquest of loneliness is to be found through man's quest for himself.

(b) In the direction of others.

Isolation from other people brings the experience of profound loneliness. Man is bound to the other. If he needs to understand himself, he needs equally to be understood by others and to be related to them meaningfully. As sociologists argue that the human personality is socially determined, so the influence of others profoundly affect his feelings of loneliness.

The whole sphere of inter-personal relationships has been much explored and influenced by Martin Buber. The conquest of loneliness is to be found in the opening of the real self to the other, with reverence for the Thou. Where the other responds - where man turns to his brother in trust, loneliness is conquered. Where love is absent there is loneliness.

(c) In the direction of God/--

(c) In the direction of God/--

(c) In the direction of God.

Whereas Buber presses the point that in the absence of God in the present day, God must be sought in other people, other thinkers, especially Kierkegaard, Tillich and Berdyaev, believe that God can be found through dread and despair, by a leap of faith, or in the inner self, or in the courage to be oneself. Self-awareness leads to the awareness of God. Here man's experience of loneliness can be used creatively in his search for God. Participation in this creative loneliness, says Tillich, means participation in the power of God, with whose power the conquest of loneliness is achieved.

(d) In the direction of all three.

It is not seen however, that the conquest of loneliness is found exclusively in any one of these three directions. The life and teaching of Bonhoeffer indicates that in man's search for himself, in his reaching out for the other, "he rediscovers the God who has never abandoned him."

Bonhoeffer taught that where man was separated from his origins and from himself, the way back was through/-

through Jesus Christ, who is the Mediator not only between man and himself, but between man and his neighbour. He is the One who breaks through the barriers. We meet the self as he already is in Christ's eyes. In the same way we meet the other. So man meets God in his loneliness. This, says Bonhoeffer is made possible through the Cross from which Jesus reaches out to us in our loneliness. For us, he affirms, the Cross contains "the contradiction of utmost loneliness and closest fellowship."¹ Through Christ can loneliness be conquered.

Perhaps the best confirmation of this is to be found in Section IV where many of the ministers of the Church of Scotland who admitted to loneliness, also admitted to an open sharing relationship with their wives, confessed to doubt, social isolation - spiritual desolation and an inner - directedness of personality. Their conquest of loneliness came through self-awareness, through a meaningful I - Thou relationship and through the experience of God in prayer and the reaching out of Christ to them in their loneliness.

5. The role of the Church./-

1. Sanctorum-Communio. op. cit. p. 110.

5. The role of the Church.

It follows from the above that the role of the Church is that of helping man towards self-awareness, towards better inter-personal relationships and towards a faith that learns to recognise God in man's loneliness.

Berdyaev, however, draws attention, to the dangers of merely formal adherence to the Christian community. Because of this, there is to be found a painful and distressing loneliness at the very heart of the Church.

It is the role of the Church to provide a series of cells or small groups, with which lonely people can identify themselves, and in which the way towards meaningful relationships, can be opened to them.

In Section IV, "a friendly Church" was seen to come last in the list of ministers' priorities. Perhaps the Church should be seen more clearly to be where "two or three are gathered in His name."

It is the role of the Church also to minister to its ministers, in the sense that only in meaningful cells is Christ to be found in their loneliness. However this may be interpreted, and whatever the kind of structure that is both possible and acceptable, no minister should be exposed much longer to the present structure, within which a majority are lonely and some are severely so..

APPENDICES.

HUMAN NEED

in

TOWER LIVING

AN EXAMINATION OF SOME OF THE HUMAN PROBLEMS
OF LIVING IN MULTI-STOREY TOWER BLOCKS.

CONDUCTED BY THE MINISTER AND ACTION GROUP
OF SOUTH DALZIEL PARISH CHURCH, MOTHEEWELL.

1971.

HUMAN NEED IN TOWER LIVING.

Introduction.

It seems clear that if part of the Church's task in the world is to find and to meet human need, then one of the areas where the Church should be showing its concern is in the comparatively new phenomenon of living in multi-storey tower blocks.

In 1968, six multi-storey blocks, each containing 104 families, were built in South Dalziel's Parish. In the initial stages the Church became involved in this new part of its parish in the traditional way.

A team of Elders visited each family as they occupied their new home and brought to them the greetings of their Parish Church.

Several months later a specially designed Parish Development Programme was put into operation. The purpose of this programme was to visit every home in the parish once a week over a 7 - week period. The theme of the programme was "The Church Cares about You", and each visitor was trained to take to each home the greetings of the Church and an invitation to join in its Sunday worship. Many of the contacts made during this programme/-

programme have been continued and friendships have been made. As a result of this Parish programme, the Church began to hold weekly evening services of an informal nature in the Common Rooms of the towers. For six months in the year we held, and still hold these services, taking one month in each tower. To these services many of the people of the parish, of all denominations and of none, have come, and because of the geographical nature of the parish where the Church building is situated some distance away from it, these tower services have been a means of keeping the Church in the midst of the people.

It soon emerged, however, that tower dwellers were involved in a completely new way of living. They were in fact living on concrete islands and it was declared by many people that "the towers were lonely places." Together with this expression of loneliness, we came across several people who were suffering from claustrophobia, some of them quite seriously. Consultation at that time with local doctors revealed a sharp rise in the incidence of illness amongst tower dwellers. It seemed clear to us that before the Church could meet human need, it had to find out what were/

were the particular needs of people living in tower blocks.

In pursuance of this, I conferred with Miss Pearl Jephcott, who was at that time conducting a social survey in the multi-storey tower blocks in Glasgow. Miss Jephcott, and subsequently her successor, Miss Jean Forbes, in the Department of Social and Economic Research of Glasgow University, were of great assistance in drawing up an 8-page questionnaire. The questionnaire which we used was of a detailed nature.

Section 1 dealt with the family unit, its structure, its relationships with the area from which it came, and also with the new area.

In section 2 we asked detailed questions about the physical characteristics of the home - for example, the height of the ceiling, the ventilation, the cleaning of windows - and in this section we asked whether the occupants ever felt shut in or enclosed.

In section 3 we asked details about whether they used the amenities provided in the tower blocks, i.e. whether they made use of the social organizations held in the Common Room, whether they found the caretaker helpful/-

helpful and friendly, what their shopping habits were.

In section 4 we asked about people's attitudes towards the lifts - how often the lift had broken down when they had been in it, whether they met their neighbours in the lifts and whether they found it easier to talk to them than to strangers.

Section 5 was concerned with their attitude to neighbours. We asked them how well they knew the other families who lived on their floor, how long it took them to get to know them, whether they had been inside their house. The critical question was when we asked who was the last person they met and asked them to state a date and a time.

Section 6 was concerned with children, about play areas and how anxious they were about their children playing in the tower block area. We also asked a little about teen-agers in this section.

In Section 7 we asked them questions about the Church; whether they attended regularly before they moved into the Tower block and if they attended regularly now. We also put in a question about whether they had been to any of the tower services in their block.

Section 8/-

Section 8 was the last section about general attitudes. We asked them whether they were happier now than they had first been when they came to the tower. If houses were available elsewhere whether they would like an exchange? We asked them whether they felt safe in the tower, whether they thought the towers were lonely places, quiet places, costly places, shut-in places, and then, finally, we asked them what they thought of living in a tower block.

The questionnaire having been drawn up, the problem now was to take a 10% sample. The sample, we thought, should not be a random sample but should be a sample of four groups of people. We were able to confer with the six caretakers in the towers so that we could not only obtain the names and addresses of the people but also find out their age and social grouping. We then divided them into four groups. First, old age pensioners living alone; second, pensioners living together; third, middle-aged and married; fourth, families with young children. We then extracted a 10% sample of each group.

In the Church we had formed an Action Group of young people who were willing to take on some practical service/-

service for the Church. This group in fact had been in on the drawing up of the questionnaire and had been given a talk by Miss Jean Forbes. These young people, largely untrained, set out to interview the sample and did a quite magnificent job. While it is true to say that they did not manage to complete the whole of the 10% sample - several of the families felt unable to give them their co-operation - the results of the survey tallied closely with the results of Pearl Jephcott's studies, where the same problem was being measured.

The results of the survey have now been collated under four headings and these we now record.

1. LONELINESS

In the survey we found that 15 per cent of tower dwellers live alone, that 22.5 per cent have not made new friends in the three years that they have been in the tower. 30 percent find their house too quiet. 57.5 per cent seldom see their neighbours and 30 per cent have never been inside their neighbour's house. Just under half the number of tower dwellers do not use the recreation room at all and can be considered to/-

to be uninvolved in the tower's social activities. The critical question of whether they had had human contact in the previous 24 hours revealed that 20 percent had not seen anyone in that period but that all had had human contact within the 36 hours. The critical figure in this section is that 55 per cent of the people say that "towers are lonely places." Pearl Jephcott in her study "Homes in High Flats" believes that not too many tower dwellers are willing to state that they themselves are lonely and that when people say "the towers are lonely places" they are in fact admitting their own feelings of loneliness.

III. CONTENTMENT.

Most of the questions we asked were concerned with their physical environment. 90 per cent of those we interviewed said that they liked their house and the same number indicated that they were happier in their homes than they had been three years previously. 75 per cent have made new friends since they moved and 95 per cent know the other families on their floor. Contentment is also revealed when 93 per cent of the sample are certain that the towers are safe places to live in. The question however, which indicates that people/-

people have been concerned mainly with their physical environment, is the one that asked whether they would exchange their houses were other houses of a different type freely available. 27.5 per cent of the sample indicated that they would like an exchange.

III. CLAUSTROPHOBIA.

A surprisingly large number of people (17.5 per cent) admit to having feelings of shut-inness. A larger proportion believe that the towers are too shut in and 30 per cent say the towers are too quiet. Nevertheless when we asked them whether they thought the ceilings were too low, only 7.5 per cent thought that they were.

It is interesting, however, to note that in our personal experience, most people have been able to adjust to their feelings of claustrophobia. To our knowledge only two families have left a tower for this reason.

IV. SOCIAL AMENITIES

The social amenities of the towers are well used. The laundrette and drying facilities are used by 75 per cent of the population. Nearly the same number of

of people make use of the caretakers and find them both helpful and friendly. It would appear that people are making less use of the Common Room facilities now than when they came into the towers three years ago and, as indicated under a previous heading, just over half the population make use of these facilities. When we asked husbands and wives separately what use they made of the Common Room, over 60 per cent of the men indicated that they never visited it but only 40 per cent of the women made no use of the facilities. It is perhaps interesting to note in this connection that the social committees in the six towers are working well and to obtain such a large response from the inhabitants reveals that they are doing a good job in meeting the needs of the people.

CONCLUSIONS

1. While it seems clear that isolation is a problem that tends to decrease as people get used to this new way of living, the problem is nevertheless one of some magnitude. Our survey indicates that much of the loneliness amongst old people living alone or together has been solved through the social amenities within the tower and the way in which the whole community is/-

is geared to caring for them. Our survey indicates that there are feelings of loneliness amongst the younger families and the middle-aged families, and it is this section of the community who make less frequent use of the Common Room facilities. The problem of loneliness is perhaps most accurately revealed in the fact that one family in four would prefer to live elsewhere. Another factor which obscures the problem of loneliness is the desire for privacy. Very many of the families who have been rehoused in tower blocks came from tenement buildings where there was little or no privacy and where their business and problems were freely discussed at the "stairhead". Many of the people we interviewed indicated how much they appreciated their new-found privacy. They enjoyed coming home from their work to spend their evenings in front of the television and without too many household chores to catch up with. In any analysis of loneliness the desire for privacy would need to be more accurately measured than we have been able to do. It is interesting to note in this connection that many of the social barriers have been broken down in crisis situations. For example, the coal strike at the beginning of this year brought many tower dwellers together. This has also happened when/-

when lifts have broken down, when small fires have broken out in the flats, and when there has been bereavement. People found that when crisis has come to them the tower community has rallied round to help. What is abundantly clear is that the problem of loneliness in tower living needs much more detailed investigation.

2. Other Factors.

The survey indicated that families with young children have severe problems in the towers. There is a distinct lack of playing facilities, there are considerable anxieties amongst mothers about allowing their children to use the lifts and go out to play. This problem, however, has been largely solved by the willingness of the Housing Manager to rehouse families with children under five and this has largely been done. What has happened, however, is that the population in the towers is an unbalanced one in that there are comparatively few very young children staying in them.

Another factor worth mentioning is the feeling of security that people have living within the tower block. The flats in the tower are exceedingly difficult to break into and therefore people feel secure/-

secure in their own home, and this is important in a community where the majority crime is that of house-breaking.

Another factor observed is the verbal evidence we have from local doctors who testify to a steady decrease in the number of callouts to people who live in high flats over the 3 - year period. This also indicates how well people have adjusted to this new way of living.

3. The Church.

It is worth recording what South Dalziel Parish Church has already done within its parish area when six multi-story blocks were built within it. Within a week of the house being occupied, an elder welcomed each family into its home and its parish. Within six months, as already recorded, the Church embarked on a programme using nearly 200 visitors which visited each home seven times over a seven-week period, with the message that the Church cared about them. There is also the factor of the continuing presence of the Church in its weekly services in the Common Rooms of the tower blocks. Before we embark on each month's evening services in a particular tower, a leaflet is delivered to each home. In our survey we discovered that 98 per cent of the people not only knew of the existence/-

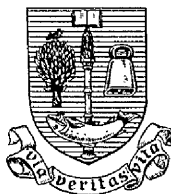
existence of their Parish Church but also of its weekly services in the area.

Despite this concentrated effort, however, our survey indicates that 61 per cent of the people attended church or chapel regularly before they moved. When we asked whether they attended weekly now, only 43 per cent indicated that they did. These figures indicate that despite the diligence of the Parish Church 18 people out of every 100 have ceased to be involved with the church in three years. It may be, of course that in comfortable surroundings peoples' need of the church diminishes. On the other hand, it may mean that the church is not meeting the needs of lonely people who live in multi-storey flats. In order to attempt to meet this need our congregation plans to set up Good-neighbour Groups within the congregation and parish.

Rev. Ian M. Forbes, M.A.

Minister of South Dalziel Parish
Church, Motherwell.

The Action Group of South Dalziel.



Home Telephone:
Motherwell 63054.

62 Mange Road,
MOTHERWELL.
ML 1 2ET.

November, 1975.

Dear

As part of a programme of research into the problem of loneliness, I am attempting to assess the incidence of loneliness within the parish ministry of the Church of Scotland.

I am doing this by a one-in-nine sample, and because your name has come out by this "random" method, I write to seek your co-operation by completing the enclosed questionnaire. There are several points which are important:-

1. The whole problem of loneliness is a difficult to assess because it is something we feel; hence the need for us to be as honest as we can with the questions that deal with our feelings.
2. No one - particularly a Christian minister - will wish to admit to being lonely, because it will seem to be a betrayal of the faith he preaches and lives by. The Gospels, however, record Jesus' feelings of social and spiritual desolation.
3. Because of this difficulty of communication, I have deliberately not left a place for your name. The reference number on the questionnaire refers only to the sample itself so that I can check it after the returns have been made. I can promise, therefore to protect your total anonymity!
4. The results of this research will be important for the whole Church; if, for example, a high incidence of loneliness is revealed, this will affect ministerial training and structures, and help to improve attitudes of people and congregations to their minister.

I shall be pleased if you will return the completed questionnaire to me, in the enclosed S.A.E., within two weeks of receiving it, so that the work of collation may proceed.

Please do not hesitate to add comments that you think are relevant. I shall be most grateful for all the help you can give.

Yours sincerely,

(Rev. Ian M. Forbes, M.A.)
Researcher/Part-time.

UNIVERSITY OF GLASGOWDEPARTMENT OF PRACTICAL THEOLOGYAn Inquiry into the incidence of
loneliness in the parish ministry
of the Church of Scotland.I. Personal Information:

1. Kind of congregation Rural
 Suburban
 City
 Burgh (where three or
 more Church of
 Scotland charges.)

Is it Upper/middle/working/mixed class congregation?

2. Family Structure Married/Single
 Children - Yes/No
3. Charge Your first/second/third/
 Number of years in each? fourth/fifth

II Ministry:

1. Did your parents approve
 of your entering the ministry? Yes/No
- + 2. In your ministry where do
 you think your main
 emphasis lies? a) preaching
 b) pastoral
 c) friendly church.
- Do you make time for
 serious study? Yes/No
3. What kind of leadership
 do you think you
 exercise?
- Do you lead from behind? Mostly/Seldom
- Do you lead from in front? Mostly/Seldom
- + 4. Kirk Session Meetings.
- Do you look forward to them? Yes/No
- Do you dread them? Yes/No
- Do you go against their views? Often/Occasionally/never.

+ tick more than one if necessary.

Are you an authoritative
moderator?

Mostly/Seldom

Or do you moderate between
opposing views?

Yes/No

Does your Kirk Session support
your work and ideas?

100% / 50% / 20%

5. Congregation

Do you like your present
congregation?

Yes/No

Would you like a change?

Yes/No

if yes.. To a bigger church?
To a better church?
To a smaller church?

would you like to be out of
the parish ministry altogether?

Yes/No

When things go wrong in your
congregation do you feel ..

a) totally responsible?
b) partly responsible?
c) not at all?

Do you have people in your
congregation who can make
things awkward for you?

a) one or two?
b) many?
c) none?

* Do you think your congregation

a) likes you?
b) respects you?
c) takes advantage
of you?
d) appreciates you?

111. Social Life:

1. Is there a fraternal in
your area?

Yes/No

2. Do you go to it?

Often/occasionally/never?

3. Are they ..

friendly/helpful/formal
superficial?

4. Do you have good friends
among your fellow ministers?

Yes/No

if yes/-

- | | |
|---|--|
| <p>if yes</p> <p>5. Do you have good friends
outwith your congregation?</p> <p>if yes</p> | <p>How many.....?</p> <p>How often do you spend
an evening with them?</p> <p>.....</p> <p>Can you go to any of
them with a personal
problem? Yes/No</p> <p>Yes/No</p> |
| <p>6. Do you share all your Church
problems with your wife?</p> <p>7. Does she spend most evenings
without you?</p> <p>8. Do you feel the ministry
is an isolated profession
socially?</p> <p>9. Do you feel the minister
is adequately remunerated
for the job he does?</p> <p>10. Or do you feel he is econ-
omically deprived compared
with the rest of the
community?</p> | <p>How many?.....</p> <p>How often do you spend
an evening with them?</p> <p>.....</p> <p>Can you go to them
with a personal
problem. Yes/No</p> <p>Yes/No</p> <p>Yes/No</p> <p>Yes/No</p> <p>Yes/No</p> <p>Yes/No</p> |

IV. Faith:

- | | |
|---|---|
| <p>1. Do you feel that the nature
of your calling inevitably
isolates you from other men?</p> <p>2. Do you have periods of
doubt?</p> <p>3. Do you have a regular
prayer life?</p> <p style="margin-left: 100px;">Dry periods?</p> <p style="margin-left: 100px;">Rewarding?</p> <p style="margin-left: 100px;">periods?</p> <p>4. Do/-</p> | <p>Yes/No</p> <p>Yes/No</p> <p>Yes/No</p> <p>Yes/No</p> <p>Yes/No</p> <p>Yes/No</p> |
|---|---|

- | | |
|---|--|
| 4. Do you feel that some of your work seems trivial? | Yes/No/occasionally |
| 5. Do you ever feel that if you eased off in your work the congregation would fall apart? | Never/sometimes/occasionally |
| 6. Do you think that you are -- | overworked/underworked
just right |
| 7. Do you ever feel "God--forsaken"? | never/occasionally/
often |
| 8. Why search for "God is a lonely experience"
Do you agree? | Yes/No |
| 9. Do you feel lonely? | Never/sometimes/
often/ all the time. |

ANY FURTHER COMMENTS:

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