

THE LITERARY-PHILOSOPHICAL ESSENCE OF THE CONCEPT OF LONELINESS

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ANNOTATION

The article discusses literary-philosophical essence of loneliness concept. The appeal to the problems of human aloneness and the alienation of social relations is due to the increasing role of telecommunication technologies in the life of people. The relevance of this topic is due to the need for theoretical understanding of the phenomenon of loneliness of a person.

Key words: *loneliness, solitude, philosophy, psychology, spirituality, psychological state, society*

INTRODUCTION

The problem of loneliness is not only a research topic of literature but also a number of subjects, such as philosophy, psychology, medicine, religious studies, and pedagogy deal with it. Theoretical and artistic study of it and its reflection have a long tradition. The myths and legends of different nations, the Qur'an and other religious books, the notion of loneliness in the Eastern classical literature are a clear proof of this.

Loneliness is a versatile concept. Its causes, forms, manifestations, mental states and external factors are different. Therefore, it is studied in philosophy as a concept, in psychology as a psychological state, in medicine as a disease, in tasavvuf as a means of reaching God.

ANALYSIS

Psychologists view loneliness as a serious mental condition for a person. Basically, the failure of love, friendship, personal dreams causes a feeling that people do not understand him. As R. S. Nemov notes "Loneliness is a heavy psychological state, usually of bad mood and painful emotional experience". (R.S. Nemov, 19) Karpenko considers that "loneliness is one of the factors that effects emotional state of a person". (Karpenko, 26)

Many scientists attribute the causes of loneliness to urbanization and the emergence of an industrialized society. "Many works of scholars like A. V. Mudrick, I. S. Kon, R. S. Nemov, Ph. Zimbardo, J. Yang, Z. Freud, E. Fromm, B. Mijuskovic are dedicated to the concept of loneliness. In their view, a lonely man becomes depressed, disenchanted with his own goals, and refuses to join people. For him, both his actions and his life are meaningless, whether he dies or kills someone." (A. O. Markelova, V. A. Panfyorova, p.13)

Philosophers have interpreted loneliness as a special form of human perception and self-awareness. But Plato and Aristotle considered loneliness an illusion and recommended that it can be overcome by feelings of friendship and love. Philosophers of the new world like Pascal, G. Toro, F. Nietzsche and others have explored the emergence of loneliness and the contradictions in its essence. At the beginning of the XXth century, a systematic study of this notion began. "The philosophers of the Existentialism have paid special attention to the problem of loneliness," wrote the scientist O.S. Aleynikova. - N. Shestov, N. Berdyaev, M. Buber, A. Kamyu, J.P. Sartre regarded loneliness as an integral part of human existence. Proponents of Phenomological Thought E. Husserl, A. Schutz, U. Sadler, P. Bergar and T. Lukmans viewed loneliness as an experience. Z. Freud, J. Zilburg, E. Fromm, V. Like Frankl were interested in the loss of the inner person, the causes, the duration of the

feeling of loneliness. They say that man should live in dialogue with society otherwise loneliness leads to destruction.” (O.S. Aleynikova, p. 155)

In philosophical views about the origin of loneliness, however, we can observe two points of view. The first is related to the emergence of urbanization and industrialization. The emergence of forced or voluntary loneliness is as a result of complications in life and relationships, conflict of interests and ideas.

According to Philosopher and sociologist I.S. Kon the phenomenon of loneliness manifested itself in the 17th and 18th centuries. “The complexity of a person's lifestyle creates contradictions that do not allow for the same interpretation of mental states and problems. For example, loneliness. In the Middle Ages, people lived in harmony. Loneliness was mainly understood in the sense of physical separation. The versatile personality of the new era, however, wants separation from people and voluntary solitude. At the same time, she suffers from loneliness and is more distressed by the lack of communication to share her pain. The second reason is that the pursuit of loneliness exists in the mind, without any political, social, or bureaucratic environment.” (I. S. Kon, p. 336)

American sociologist B. Mijuskovic noted: “There is a tendency to connect loneliness with technological, bureaucratic, and economic factors. I disagree. A person has always suffered from a sense of loneliness, and he has always struggled to get rid of that feeling.”

DISCUSSION

From ancient times until now, we can see different forms of loneliness and all cultures and philosophical systems have unlike attitude towards it. In the ancient times, three forms of loneliness were common: the first loneliness is the trial and upbringing of the person through various rituals; the second loneliness is the expulsion or imprisonment of a people or society; the third is voluntary loneliness, that's to say dervishness in the East. These three forms in essence mean the separation of a person from other people in space and time. Of these, only the manifestation of loneliness has a specific nature and history. Extreme loneliness was widespread in India, China, Japan and other countries in the East. Dervish loneliness also plays a part in the teaching of Sufism. Loneliness in the form of loneliness is, in essence, the way to attain perfection through the long and persistent prayer of the soul. In the Eastern literature, lonely person is expressed as a wise man, with a high moral and cultural life. If such people were subjected to torture and suffering, they were considered to be in a society far behind in moral maturity.

For example, in American literature the lonely man is miserable and unlucky, and in the Eastern literature he is regarded as a respected man, in Russian literature as a hero. In all religions, true loneliness is not understood as being isolated, having no friends or family. A person with no heart, no faith, no love to God, is considered a real loner. Spiritual attainment is the only way to get out of loneliness.

Hegel regards loneliness as a negative phenomenon, saying that it is a social disease and that its roots are in the system, not in the person itself. One of the theorists of this stream, G. Toro considered loneliness as a pure aesthetic phenomenon, not a social phenomenon. In his view, loneliness is a part of people who are highly educated, able to see, feel and understand what others cannot see. Philosophers in this area are not interested in the problems of "ordinary" people.

Contrary to this, representatives of the existentialist philosophy state that man forms his own existence, everything depends on the movement. Sartre believed that loneliness is a common problem, and that it is an insurmountable problem.

In recent times, researchers have claimed that loneliness began to rise in the XXth century. Traditional notions of loneliness do not correspond today, and there is not enough space in the world today for isolation. At the same time, the role of spiritual loneliness is on the rise, and today the subject of various disciplines, not just the loneliness itself, but also its reactions, experiences, and consequences.

From the foregoing, it can be concluded that fiction is a mirror that reflects the theories, interpretations of philosophers, theologians and psychologists on the origins, forms and essences of loneliness. In this view, a simple and natural question arises as what motivates writers to display loneliness. It is clear that some will "expose their society", some "show the human spirit", and someone "wants to say that life is meaningless."

Different religious movements have their own approaches to the problem of loneliness. Loneliness is defined in Christianity as a form of addressing God. In human society, those who do not find pleasure in people and who live in the world often follow religious beliefs and choose to obey.

In the Middle Ages, loneliness was interpreted as spiritual cleansing, liberation, and joy. In its time romantics made a great contribution to the development of this idea. That is why the concept of loneliness as a social and psychological phenomenon has emerged.

Romantic people of the eighteenth century have accepted loneliness as their motto. They prefer to live alone, avoiding the cruelties of humanity, the difficulties of life. For those artists who are directly involved in creative activity, they will have the opportunity to work alone and reflect on their individual and psychological characteristics. Thus, in his article "Loneliness," B. Mijuskovic seeks to elucidate and scientifically analyze this problem, and relies on Z. Freud's theory. B. Mijuskovic says: "...They are, however, terrified of the dark because it symbolizes aloneness. Thus, they are often afraid of going to sleep at night, not because they fear never awakening again, but rather because they are horrified by the prospect of being conscious and alone. We do not fear death, we fear loneliness. We are not frightened by the thought that our senses, our awareness, will not operate or exist, for if we were, we would each of us be terrified at the prospect of going to sleep every night. But we are not. Like children, we are not afraid of a loss of consciousness but of being alone, of enduring in an isolated state, often symbolized by a solitude in darkness". (Mijuskovic, 147)

A person may feel lonely in his mind and in his thoughts, afraid to be alone. According to B. Mijuskovic, loneliness is not a disease, but a medical and social loneliness exists in the inner world of a person. Loneliness is not a medical malady, nor even a sociological one. Rather, as we shall see, it is grounded in the intrinsic nature of man, in his very psychological makeup. I admit, I myself have compared loneliness to a biological drive, but this is not the same as to regard it as an illness. A desire for nutrition, to take an example, is not itself a disease; instead, it is a physiological, structural condition permeating man's states of awareness. (Mijuskovic, 147)

Scientists with the above views, in their scientific works, regard the phenomenon of loneliness as a negative phenomenon in human life. These scientists analyze loneliness in the context of economic relations with the state of emotional and social constraints.

In the XXth century, philosophical approaches to the problem of loneliness have acquired a social and psychological character. During the XXth century, it was generally believed that human relations would develop under the influence of individuality. Still, the notion of loneliness has steadily evolved. An individual's inability to communicate often has a negative impact on social relationships. Permanent isolation can lead to negative situations in one's life.

As Erich Fromm states a person who feels loneliness is in a difficult situation. The opportunity to gain emotional satisfaction from social intercourse is limited and isolated. Fear of loneliness in a person occurs, and people who are too lonely are having mental disorders.

CONCLUSION

The causes of the phenomenon of loneliness have been examined in terms of psychology, philosophy, and literary studies, and the following have been identified as the main reasons: the individual's inability to accept changes in the social system, the inability of the individual to agree with meaningless procedures in society, his moral and religious beliefs sharply different from those around him, problems with personal life, and a tendency to loneliness. Social situations such as poverty, mental illness, old age, unemployment, and crime cause the risk of loneliness.

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