

**“Those who are able to see beyond the shadows
and lies of their culture
will never be understood.
Let alone believed, by the masses”**

P l a t o
(427-347 BC)

KATARZYNA BACHNIAK

**LONELINESS
AMONG THE CROWD
AND LIFE AS A JOURNEY
OF LOST HUMAN BEING**

Częstochowa 2015

REVIEWED BY

Agnieszka Markowska, PhD.

Wojciech Franciszek Podlecki, Prof.

EDITOR

Zdzisława Tasarz

TECHNICAL EDITION

Dorota Boratyńska

COVER DESIGN

Dorota Boratyńska

ISBN 978-83-7193-639-5

© Copyright by Wydawnictwo Politechniki Częstochowskiej 2015

Wydawnictwo Politechniki Częstochowskiej, Częstochowa, ul. Dąbrowskiego 69
tel. 34 325 09 74, dystrybucja 34 325 09 76, e-mail: sprzedaz@adm.pcz.czyst.pl

TABLE OF CONTENTS

PREFACE	7
CHAPTER 1: Introduction: The Meaning and Essence of Loneliness ...	9
CHAPTER 2: The Concept of Life and Loneliness	24
CHAPTER 3: Personalities	36
3.1. Thomas More – the Lonely Searcher of Truth	36
3.2. Lonely Life Road of Samuel Beckett	51
3.3. Paulo Coelho and Life as a Non-Ending Journey	60
3.4. Michael Jackson – a Lonely Genius	69
3.5. The analysis of survey (in Polish and English)	80
CONCLUSION	90
BIBLIOGRAPHY	92
APPENDIX 1: Outline of the book	95
APPENDIX 2: Songs of Michael Jackson	97
SUMMARY	106
STRESZCZENIE	107

PREFACE

This book has come straight from my heart as the topic has always been present in my life. I do identify with the message of loneliness among the crowd showing life as a real transmigration and journey of lost human beings. I tried to pay my strongest attention to the various extreme personalities from different spheres of life. Some of them are still alive, some passed away. I have taken advantage of the life story and literary works of my characters as I think it is the most significant part to look through the true nature of every human being. Life is divided not only into days and nights, good and bad moments, but it is just like a journey and a dream as well. Long time ago William Shakespeare admitted that life was just like a walking shadow, wasn't it true?

It is so true to say that loneliness has always been an integral part of life, it is not possible to escape from the sense of being lonely from time to time. Loneliness among the crowd means something more, it seems to be the abyss of being alive and dead at the same time. Sometimes it happens that our bodies are still alive while our inner part appears to be empty, distant and dead. I have always asked myself: is loneliness a good or bad state of body, mind and soul? Having no answer left, I have just concentrated on the belief that loneliness is just a temporary feeling being like the wind which blows strongly and drops gradually and gently.

Within my book I would like to thank my beloved parents who are present in my life in my sunny and rainy days. Thanks to them my life road seems to be colorful and complex full of joy, happiness and calmness. I know that I can always rely on them as being an only child makes me so emotional, so I can assure you that I am a social animal. I am aware of the importance of a good upbringing and close relationships between us and I am convinced that the essence of our everyday life is in our communication as we have always had a lively exchange about every aspects connected with the world and the people around us. Thank you for being a part of my life as your presence is exceptional and one of a kind. At this stage I would like to thank all my relatives, friends, colleagues who have always added beautiful colours within my life just like the rainbow. I will not give their names as they know who they are. Thank you once again. You are everything to me.

My dear readers, I hope you will enjoy taking advantage of this part of my thoughts and beliefs. Take part in my story, just to know me better, to notice the real me. Now my dream is coming true.

CHAPTER I

INTRODUCTION: THE MEANING AND ESSENCE OF LONELINESS

The purpose of the following thesis is to present the concept of loneliness which is shown not only in the world of literature or art, but also in psychological and philosophical studies. In the book the issue of psychoanalysis and structuralism is presented as loneliness is, in fact, at the root of psychology and philosophy. To notice the main concept and basis of loneliness, it is essential to take the psychoanalysis (Freudian psychology) into consideration which was developed by Austrian physician Sigmund Freud.¹ The science is devoted to the study of human psychological functioning and behavior. The psychoanalysis has three main components. The first deals with a method of investigation of the mind and the way one thinks. The second is connected with a systematized set of theories about human behavior and the last one refers to a method of treatment of psychological or emotional illness.² It is a fact that Freudian psychoanalysis is based on a specific type of treatment in which the analytic patient (*analysand*) expresses thoughts, emotions, fantasies, and dreams, these emotions are interpreted and then the resolution of a problem is precisely shown.

There are different concepts which deals with the psychoanalysis, for instance: the structural theory which divides the psyche into the id, the ego, and the super-ego. The id is shown at birth and is called *triebe* (*drives*): unorganized and unconscious without realism or foresight. The ego develops slowly and gradually and operates on the reality principle. The last one is the super-ego where it is possible to observe the development of self-observation, self-criticism and many other reflective and judgmental faculties. Sigmund Freud strongly believed that each human being was driven by two conflicting central desires: he life drive (libido/Eros: survival, propagation, hunger, thirst, and sex) and the death drive (Thanatos).³

¹ Sigmund Freud, an Austrian neurologist, the founder of the psychoanalytic school of psychiatry.

² See B. More. *A Glossary of Psychoanalytical Terms and Concepts*, New York: Amer Psychoanalytical Assn, 1968, p. 78.

³ Read J. Blackman. *Psychodynamic Technique during Urgent Consultation Interviews*, *Journal Psychotherapy Practice & Research*, 1994, no 3, pp. 194-203.

It is true to say that there are a lot of scientific articles which deal with the Freud's point of view of mind, for instance "Freud's Revolutionary Approach to Human Personality" introduced by Kristen M. Beystehner from Northwestern University. The paper strongly concentrates on Freud's revolutionary theory of psychoanalysis and whether psychoanalysis should be considered a great idea in personality. In the early 1900s the introduction and the importance and validity of psychoanalysis have been questioned and discussed by supporters and critics. The article shows that Freud's many writings detail a lot of his thoughts and reflections on mental life, for instance: the structural theory of mind, dream, interpretation and the techniques of psychoanalysis. Freud was convinced that it was the most effective method of obtaining knowledge of the complexity of human mind.⁴ The author admits that Freud has been a leading expert in psychoanalysis and that the movement became flourishing as people have always been interested in the condition of their spiritual lives.

Within the following book it is important to present the insight into structuralism which is an intellectual movement developed in France in the 1950s and 1960s, in which human culture is analysed semiotically as a system of signs. It is important to remember the structuralist principle in which a language is a self-contained relation structure, the elements of which derive their existence and value from their distribution and opposition in text or discourse. Structuralism was originated by the Swiss scholar Ferdinand de Saussure and the Prague and Moscow schools.⁵ The movement appeared in academia in the second half of the 20th century and started to become one of the most popular approaches in academic fields. The concept is based on the analysis of language, culture, and society. The model of reasoning has been applied in a wide range of fields, for instance: anthropology, sociology, psychology, literary criticism, and architecture. The most famous thinkers connected with structuralism include the linguist Roman Jakobson, the anthropologist Claude Lévi-Strauss, the psychoanalyst Jacques Lacan, the philosopher and historian Michel Foucault, the Marxist philosopher Louis Althusser, and the literary critic Roland Barthes. Structuralism argues that a specific domain of culture may be understood by means of a structure modeled on a language. *The structuralist movement* rejected the concept of human freedom and choice and concentrated on the way that human behavior is determined by various structures.

To notice the importance and meaning of the issue it is significant to look at structuralism in literary criticism. In fact in literary theory, structuralist criticism relates literary texts to a larger structure, or a system of recurrent patterns or motifs. Structuralism discusses that there must be a structure in every text, which explains why it is easier for experienced readers than for non-experienced to interpret the text. Each literary work or everything which is written appears to be governed by

⁴ <http://www.personalityresearch.org/papers/beystehner.html>, dated on 4th September 2010.

⁵ <http://www.britannica.com/structuralism>, dated on 4th September 2010.

specific rules, or a grammar of literature, that one learns in educational institutions.⁶

One of the most significant issues that ought to be presented is the one connected with Theory and Criticism as it shows the general framework for studying literature and culture. It provides the information about the connections between the reader and the text and put emphasis on the ability of interpretation. In Western culture the most influential classical theorists are Plato and Aristotle whose concept of soul is presented in the further part of the book. On the one hand Plato put reality in a transcendent world of eternal Forms and Ideas and on the other hand he thinks that poetry is based on inspiration, not knowledge and in his opinion it cannot depict truth. Aristotle assures that the poetic imitation to some extent can reveal truth. His beliefs are based on the conviction that each human being has a natural insight and instinct for imitation. It is true to say that if the reader would like to discover the real meaning of the particular literary work, he/she should pay attention to the knowledge of interpretation or the concept what is literature and how it is produced, distributed, and consumed. Literature has always presented a wide range of discursive materials, for instance: from literary works in standard literary genres to rap lyrics, blue poems, oral legends, diaries, magazines, and so on. What is very important is that the interpretation takes advantage of analysis, ideology critique, and field-based research and many other elements such as: text explication, exegesis, aesthetic appreciation, and personal response.⁷ This is the reason why it shows us the wide spectrum of ideas which are necessary to express the thorough analysis of loneliness among the crowd.

At the turn of the centuries people have faced up to the state of loneliness and they have expressed their feelings in many different ways, for example: with reference to literary works, paintings, film and music. In order to understand loneliness it is essential to look at the world of art and try to notice how the artists have tried to express their feelings. There are a lot of examples of paintings where the topic of loneliness has been raised, for instance: **“The Monk by the Sea”**, an oil painting, created by **Caspar David Friedrich**. In fact he was a landscape painter of the nineteenth-century German Romantic movement whose works of art are the best known for allegorical landscapes, the contemplation of nature, symbolic meaning of the spiritual experience of life. It is true to say that both Friedrich’s life and art are marked with an overwhelming sense of loneliness. In his art he tried to express his melancholy which he felt in his transition from childhood to adulthood. Friedrich used to say:

⁶ Look at P. Barry. *Structuralism, Beginning theory: and introduction to literary and cultural theory*, Manchester: Manchester University Press, 2002, pp. 39-60; R. Widdowson, P. Brooker. *A Reader’s Guide to Contemporary Literary Theory*, fifth edition, New York: Harlow, 2005, p. 76.

⁷ Explication and exegesis stress the labor of deciphering a text in a methodical way; personal response and appreciation emphasize the casual, intimate, and subjective aspects of reading.

“The artist should paint not only what he sees before him, but also what he sees within him. If, however, he sees nothing within him, then he should also refrain from painting that which he sees before him. Otherwise, his pictures will be like folding screens behind which one expects to find only the sick or the dead”.⁸

Friedrich’s *Monk by the Sea* shows the tiny figure of a man set against a natural landscape divided into three horizontal zones of colours. Its composition breaks with all traditions. The dark zone of the sea meets a low horizon. At the apex, the tiny figure of a man robed in black is visible from behind. The picture is the best example of the reflection on the power of the universe in which the human being seems to be aware of the fact that he/she is small:

“A vast endless of sky...still, no wind, no moon, no storm - indeed a storm would have been some consolation for then one would at least see life and movement somewhere. On the unending sea there is no boat, no ship, not even a sea monster, and in the sand not even a blade of grass, only a few gulls float in the air and make the loneliness even more desolate and horrible”.⁹

For comparison **Pablo Picasso** is considered to be the artist who have had the greatest influence on art and sculpture of the time. He is well-known in the fields of painting, graphic art, sculpture and ceramics. He found an inspiration not from nature but from the works of art created by other artists. His one of the best works of art is “**The Old Guitarist**” in which he found his motivation for using blue as a theme to show the human madness. It should be underlined that in the years 1901 to 1904 Picasso’s subject were mainly gaunt street people, prostitutes and beggars.¹⁰ The reflection on loneliness in Picasso’s blue period paintings presents the variety of colours and natural warmth. The picture illustrates melancholy, sadness and it is possible to see the beggar-blind guitarist who is searching for an inspiration.¹¹

The term of loneliness is not only well-known in the work of arts, but also in the world of film. There are a lot of film pictures which truly present their view on loneliness, for instance: “**Castaway**” directed by **Robert Zemeckis** and “**Eat,**

⁸ <http://www.caspardavidfriedrich.org>, dated on 5th September 2010.

⁹ The reflection shown in <http://www.wga.hu> (Web Gallery of Art), dated on 10th September 2010.

¹⁰ <http://www.factsaboutpablocassio.com/influences-behind-his-work.html>, dated on 10th September 2010.

¹¹ <http://www.theartistpablocassio.com/pablo-picasso-painting-old-guitarist.html>, dated on 10th September 2010.

Pray and Love” directed by Ryan Murphy. The first story shows the man, Chuck Noland, a time-obsessed FedEx system analyst who travels all over the world and leads a normal life. Suddenly his whole life changes as he finds himself in the uninhabited island where he must fight for survival, food, water and shelter. Having no home, no place to go, he is overwhelmed by grief and loss. When he returns to civilization he realizes that he does not belong here as in fact he has nothing. He decides to change his environment and go into the unknown as he is at the life’s crossroad. His life seems to be a lonely journey in which he tries to find himself, his own inner happiness.

Another example of film which is worth-seeing is **“Eat, Pray and Love”**. The film is based on a book of **Elizabeth Gilbert** who in the past after a painful divorce decided to seek herself out in the crowd and to set out on a journey. The author said that *there are books that you want to write, and books that you need to write.*¹² The main character, played by Julia Roberts, visits Italy, India and Indonesia and discovers the power of nourishment, prayer and love. She faces up to the feeling of loneliness and emptiness but she has the opportunity to listen to her own emotions, doubts and fears. She wants to find her own destiny and to feel something that she has never experienced. It is true to say that the film’s strength lies in its subtle psychological observation of human condition which is changeable and complex.

It should be mentioned that there are also a lot of books which deal with loneliness, for instance: **“Eleven Minutes” written by Paulo Coelho**, the magician of words. In the past the writer felt very lonely among the crowd. Although he had a normal, healthy childhood he could not have lived up to his parents’ expectations. He was put into a mental institution, led a lonely life and tried to find himself. He is the author of books which closely refer to the concept of loneliness as the part of our everyday lives. In “Eleven minutes” he describes a young Brazilian girl, Maria who is convinced that it is impossible to find a true, pure love nowadays. A chance meeting in Rio takes her to Geneva, however, the glittering life she hoped for, is an illusion, some kind of fantasy which she starts to experience. The reality is cruel and she decides to sell herself in order to survive and is violently put into the world of physical pleasure. She feels emptiness and loneliness as in fact she has no love, no friendship, no place to go. When Maria meets a handsome, intelligent, young painter, her life seems to be on the right track, however, she has to make a choice, to choose between the dark path so that she can find her own inner light. Maria keeps a diary in which she expresses her deep, hidden emotions, fears and doubts about her state of mind and body. She seems to be aware that she is the master of her destiny, but life is always surprising and sometimes it is very hard to take the challenge and change your life:

¹² <http://elizabethgilbert.com/eatpraylove.html>, dated on 11th September 2010.

“At the moment, I’m far too lonely to think about love, but I have to believe that it will happen, that I will find a job and that I am here because I chose this fate. The roller coaster is my life; life is a fast, dizzying game; life is a parachute jump; it’s taking chances, falling over and getting up again; it’s mountaineering; it’s wanting to get to the very top of yourself and to feel angry and dissatisfied when you don’t manage it”.¹³

In the world of music there are a lot of artists who have led a lonely life and whose songs have dealt with the aspect of emptiness. One of the best examples is **Franz Schubert**, a music genius, an Austrian composer. In his short career he is the author of 1000 works and over 600 of these are songs. What is more he wrote seven complete symphonies. In the middle of his career his health started to be in a poor condition. The cause of his death was diagnosed as typhoid fever. During his short life he had to face up to his illness, weakness and emptiness. It is a fact that each genius appears to have or create his own world in which he/she would feel comfortable. At the end of his life he was unable to eat solid food and his contacts with the others were limited. Although he was seriously ill, he found inspiration in every detail, situation, environment. Paradoxically his illness became his strength so that he was aware of the lack of time that he had.

Another great example of musician who led a lonely life was **Michael Jackson**. He appeared to be a lonely wanderer who found his inspiration in life’s observations and in the people who surrounded him and were the part of his existence. His songs show the reflection on various topics which in fact are timeless, for instance: the power of life, the importance of love and friendship, the meaning of emotions and so on. In almost all his interviews he used to say: *Stop existing and start living. Make a better world, heal the world*. Michael Jackson’s songs have a special message and a hidden meaning as they raise the issue of happy and bad moments in our everyday lives, they stick with the listeners through thick and thin.

In this book it is also important to show the real meaning of the following words: *loneliness, soul and life*. The analysis will be shown from literary, psychological and philosophical point of view in order to show the background of being lonely in life. Loneliness is not only the state of mind, but also the state of soul and body. The reader should be aware that loneliness is a feeling in which people experience a strong sense of emptiness and solitude. It is believed that the hardest state of loneliness has always taken place in the person’s soul.

According to the definition of Encyclopedia Britannica, the soul has often been recognized as an integral or essential part of consciousness and personality, and may be synonymous with spirit, mind, or self, whereas life seems to be a journey

¹³ See P. Coelho. *Eleven Minutes*, London: Harper Collins Publishers, 2003, p. 52.

in which people take a part. It should be mentioned that according to Aristotle everything that lives has a soul-plants have vegetative souls, animals have sensual souls and finally people have thinking souls. According to that view, the living world has two aspects: material and spiritual. Such awareness has existed in the culture since the antiquity.¹⁴

The major aim of the following book is to show that life is a winding journey where everything seems to be possible and each single day may bring something new and surprising. The thesis is based on some aspects of life of these great characters from various spheres:

- **Thomas More**, a social philosopher, the country's most powerful political leader, an author and a lonely voice against the Power of the State;
- **Samuel Beckett**, an Irish avant-garde writer, dramatist and poet, a lonely wanderer;
- **Paulo Coelho**, the magician of words whose literary works deal with loneliness and human nature, whereas his life is full of surprises.
- and finally of **Michael Jackson**, the King of Pop from the World of Entertainment, a lonely music genius.

The reader should pay attention to the different aspects of their loneliness which is caused by various reasons, for instance: they have been the good and the great, however, they ought to have faced up to their loneliness because of the family, health, state and environmental matters. Life appears to be a surprise which provides to happy and sad moments, to some extent life as a non-ending story with no fulfillment and no inner happiness. Although the world consists of people of different skin, language, culture, tradition from various places and they seem to create unity, they can still feel lonely and live in emptiness. Some of them are destined to be alone for the rest of their lives as they cannot show the real personality and soul and for that reason the others have no chance to know them better and to just love them. It is a well-known fact that each person tries to look for the freedom of mind and the state of independence, however, it happens very often that he or she misses the real soulmate as it is a well-known fact that each human being is a social animal.

The major questions which should be taken into consideration are:

- is loneliness a valid concept in church, literature and music? is loneliness always experienced the same way by different people?
- is it possible that the state of loneliness can be a source of inspiration for literary works?
- what human being ought to do to feel happiness and to find a soulmate or a constant companion in everyday life for better and worse? where should they go to catch the real, deep sense of life which will bring them joy and fulfillment in each aspect of life, such as love, friendship, personal and occupational happiness?

¹⁴ <http://www.rylke.pl/metafizyka>, dated on 11th September 2010.

Each shape of human being's soul appears to have the root in childhood, in youth and finally in the world of adults. When the person comes to life, he or she is totally pure and has a real fresh perception of the reality which surrounds him or her so closely. Each baby seems to possess a natural sight and an open heart which help to cooperate with another people. When the childhood comes to the end, the new world suddenly appears – the place for the youth which is the state of making free, independent choices, making new friends and searching for love and understanding. However the teenager's order of life is imprecise, the adult's scheme of values has another sense which is rooted in the world of family members, friends, colleagues, enemies and naturally of role-models. After the education ends people start to face up with the real world, so called *reality* which is full of danger and misunderstandings. For each person their place is their own castle where he or she can feel safe and for that reason they often do not want to let the others in. Sometimes it happens that the doors, not only for their home, but also for their souls or hearts, seem to be closed for new visitors and for various opportunities which life brings.

It is a well-known fact that the human nature is complex and according to Harry Stack Sullivan human beings are *the hardest things we have to deal with*.¹⁵ At the same time people have the power to give us pain and pleasure and no matter how many times we experience these feelings, their influence never reduces. However there are some emotions which do not become ordinary, such as: warmth and anger, love and hatred. Spending time with the others we always deal with heaven and hell at the same moment. The human being seems to be addicted to the social life being a social animal. If someone suddenly asks us how our social lives is going, we might answer that we were going out with someone who is from our point of view interesting. Then we start to tell about our occupational and family life. We even might observe that human life is full of such interactions when people talk about their lives, plans, aims and expectations. It is true to say that everyone looks for happiness and fulfillment. It is true to say that the animals also have some social interactions, for example: wolves hunt in packs; gorillas and chimpanzees live in small groups. What is more bees and ants spent life in large communities and work together.¹⁶

The question is why each person needs other fellow human so much, and what does this constant interaction? For what reason people do not want to be alone and would like to share their lives with the others? For what purpose they are still looking for happiness and why they feel loneliness among the crowd? Is it possible that our own loneliness may give hope for the others or may be some inspiration?

The thesis consists of a few chapters. The first main chapter shows the background of loneliness with reference to philosophy, psychoanalysis, philosophy

¹⁵ Harry Stack Sullivan, U.S. psychiatrist.

¹⁶ Discover J. Calhoun, J. Acocella. *Psychology of Adjustment and Human Relationships*, third edition, New York: University Press, 1990, p. 207.

and of course religion. One of the most important issues that should be taken into consideration is the meaning and importance of human being's nature, soul, life and the aspects of loneliness. The second chapter shows the general concept of loneliness, life and happiness looking at the human soul as well, whereas the next one describes people who have always been searchers of truth among their loneliness.

In the beginning and within the third chapter I would like to pay my attention to Thomas More, this searcher of truth who led a double life: spiritual and professional together with family. The further part of the following chapter illustrates the life and some literary works' analysis of Samuel Beckett, the literature's representative who faced up to his own loneliness. The next representative is Paulo Coelho who to some extent led a lonely life of pilgrim and wanderer. The last analyzed person is Michael Jackson, the genius in music who could not have found his place among the society.

It should be mentioned that the next issue that is described is connected with the survey among research and administration workers together with unenrolled students from University of the Third Age of one of the Silesian universities which refer to the loneliness among people nowadays. The aim is to show why different groups of people may feel lonely nowadays and are they looking for their life companions, friends and feelings such as understanding, for instance with the usage of Internet and web portals or why they are hidden in the world of dreams and fears? The last part is the conclusion and it presents some further facts about loneliness as human life seems to be a journey in which the reader or the listener has the chance to find various aspects of loneliness among the crowd. At the end bibliography, lists of illustrations and finally appendix are gathered so that the reader may notice which sources were used in the process of writing.

One of the best examples of lonely existence is shown in the life story of Thomas More, a man with a complex personality who led a double life: spiritual and professional together with family. There are a lot of people for whom Thomas More is perceived as a hero or a villain, a charlatan or a true prophet or finally a sinner or a saint. He was a guide who tried to show the right direction in life and to change the reality. His life became an example of a person for all seasons and all purposes. He is celebrated as holy martyr by the Catholic Church and is also treated as a Marxist hero. Thomas More was not only a spiritual searcher, a renowned statesman, the author, but also a family man who loved to spend time with his children. His beliefs and intellect placed him into the world of one of the most powerful men in England, secondly only to the king. The reader has the opportunity to notice his everyday, religious, and intellectual life of the early sixteenth century.

In the book the next presented character is Samuel Beckett who became one of the major writers of the twentieth century and was a very good observer of life. He had always tried to understand why the wrong things happened in life and there were some incidents which affected him strongly that he often felt lonely with his

feelings and beliefs. It is true to say that his literary awareness has been strongly rooted in the experience of illness and loneliness which he was obliged to cope with. He was the kind of thinker who spent a lot of time on looking for the best solutions so that he could have found the answer for his riddle. Samuel was concentrated on life issues, such as: the existence and ethical matters being very sensitive for pain and psychological damages. He could not have accepted his own existence and he was not sure what is the sense of human being's life indeed. Beckett had a feeling that he was some kind of brother of each group of people who was hurt and felt inner pain. His life can be described as a non-ending journey as he traveled a lot in order to find his place of destination.

For comparison Paulo Coelho's life is one of the greatest examples of lonely pilgrims. He has been one of the most wealthy intellectuals of the time for whom journeys around the world, people he met and places he saw, were the source of his inspiration. He used to ask himself the following questions which truly show his view on life:

“When we are alone, what do we really do? How do we deal, how do we cope with ourselves? Is it a burden? Or is it for us a way to dive deep into our soul and understand ourselves?”¹⁷

The major question is why such a talented person had some obstacles to make friends or to get emotionally involved?

Another example of a lonely searcher is Michael Jackson who has become a symbol of music and has been treated as the genius of his time. His life aim was to share happiness with other people and to give the world the entertainment. All his life he was surrounded by a lot of people, however, he always felt loneliness among the crowd. According to his artistic work and life story the audience could have felt that he was standing in the middle of the stage on which he was shouting very loudly but none could have listened to him and noticed his person. Michael appeared to be a perfectionist and an idealist who believed in people and wanted to give them a piece of himself. Michael Jackson always wanted to cultivate and improve his talent to the highest degree so that he could have found a real sense of music. In fact Michael specified every detail of his performances and this aim deepened his solitude. The world has never been perfect and he wanted to heal it in order to make it a better place where people would treat each other as friends, not as enemies. There are many people who called him as *Peter Pan*, a child who refused to grow up. Such issues seemed to be rooted in his lack of childhood as he had never felt that he belonged somewhere where he could have felt safe and comfortable.

¹⁷ <http://www.paulocoelhoblog.com>, dated on 5th September 2010.

The connection between these personalities is seen not only in their lives or literary works, but also in their look at and vision of the world. In the world of loneliness Thomas More, Samuel Beckett, Paulo Coelho and Michael Jackson have had much in common. Their lives show that no matter how many people are present among us, it happens very often that we feel lonely and lost as the world does not look the way we want to see it. In order to show the true nature of these characters it is essential to take advantage of sources. The biographies of described personalities, their literary works, correspondences, diaries and even photography give the best portrait of them which will be presented. The reader or the listener has the chance to notice that people from the whole world are ready to fight for their beliefs and opinions and they take a challenge in order to find the real purpose of life.

There is an enormous number of available sources, works and books which refers to the lifetime of Thomas More, Samuel Beckett, Paulo Coelho, and finally of Michael Jackson. In order to find some significant information, it is essential to visit the major Polish public libraries, bookshops and websites. All sources have been divided into two separate groups: the primary and the secondary sources. It is a fact that most materials have been published in different collections of historical materials and documents. It is true to say that the primary sources of those materials which were gathered were written in the period of the lives of these characters. Those are not only their literary works, letters or even songs when it comes to Michael Jackson's personality, but also their biographies, opinions about their life presented by the other authors or the members of their family. It is also possible to find a lot of reports, chronicles, photographs and portraits which perfectly give the picture of themselves and their relatives.

The secondary sources are the biographies, interviews and critic's references of the mentioned characters that are created and written nowadays. It is a fact that not only Thomas More's, but also Paulo Coelho's and Samuel Beckett's literary works are full of references to their loneliness which each of them had the opportunity to experience. What is more Michael Jackson's songs are one of the best examples of reflections and views on the world and the environment he lived in. These materials are the most significant sources as they show the reader or the listener how these characters felt in the time of changes. Another important source can be portraits and photographs of these characters, their family, relatives, houses, which are shown to the public in the National Portrait Gallery. The readers have the great chance to compare the illustrations with some descriptions made by the authors.¹⁸

At this stage it is essential to mention a few books which are the source of information for the following book. One of the most helpful books from the secondary sources is "Thomas More" written by John Guy.¹⁹ He writes about More's life from various perspectives as he tries to be a close observer of every

¹⁸ The National Portrait Gallery.

¹⁹ J. Guy. *Thomas More*, New York: A Hodder Arnold Publication, 2000.

incidents concerning his educational, occupational, political, religious and finally the private life. The author pays a strong attention to More's life road, how his life looked like and what sort of person he was. The reader has the possibility to notice what he was doing in his free time, how he managed to solve his problems, what his dreams were and whether or not loneliness influenced his life.

"The Life of Sir Thomas More" written by Thomas Stapleton and edited by E.E. Reynolds is also one of the best examples of the true life story of More.²⁰ In the book the reader can find the More Genealogy and twenty-one various chapters which perfectly describe the spiritual, political and family road of Thomas. The issues which were raised by the author are as follows: Birth, Education and Studies, More's career, literary works, his piety and holiness, how he ruled his Household, the Attack on Thomas More, his imprisonment and interrogations and at the end his trail and death.

Another essential book which shows the story of Thomas More is "The Life of Thomas More" written by Peter Ackroyd.²¹ The author of the book, Peter Ackroyd, is a prizewinning writer who lives in London. His biographies include T.S. Eliot, recipient of the Whitbread Biography of the Year Award and joint winner of the Royal Society of Literature's William Heinemann Award; and Blake. *The Baltimore Sun* wrote that the book was frank and masterful and that Ackroyd had a gift for describing what it all looked and felt like. *The National Law Journal* claims what follows: *Mr. Ackroyd skillfully captures the life of a consummate lawyer, humanist, martyr and Renaissance man...* . The book is well-organized and was divided into thirty-three various chapters which shows a true Thomas More from different perspectives. There is a list of illustrations where it is possible to notice how the life looked like during that period of time.

In comparison with Thomas More and in order to see what kind of person Paulo Coelho is, it is significant to take advantage of some biographies and letters which refer to his life, for instance: "A Warrior's Life. A Biography of Paulo Coelho" written by Fernando Morais.²² The book shows the writer's life and his development as an author who have had to face up to different weather adversities. It is a thoughtful and balanced review of events, facts that are closely connected with his life road. The material was gathered in order to present his way of thinking on various aspects of his professional and spiritual life. Paulo Coelho seems to be a rebel or a lonely by choice. One of the best source of materials where the reader has the possibility to find some details about Paulo Coelho's life is precisely shown in his books, such as: "Pilgrim", "Eleven Minutes", "The Alchemist" or "The Devil and Miss Prym".

²⁰T. Stapleton. *The Life of Sir Thomas More*, London: University Press, 1962.

²¹P. Ackroyd. *The Life of Thomas More*, London: Chatto & Windus, 1998; New York: Anchor Books, A Division of Random House, Inc.,1998.

²²F. Morais. *A Warrior's Life. A Biography of Paulo Coelho*, London: Harper Collins Publishers, 2008.

To know the Samuel Beckett, it is necessary to read a biography of the charismatic author, for instance: “Damned to Fame. The Life of Samuel Beckett” written by James Knowlson.²³ This book seems to be a wide source of information for a few reasons. First of all, it shows the biography of Samuel and the essence of his literary works. Secondly, the reader has the chance to observe what kind of person Samuel Beckett was in his private and occupational life. Thirdly, it is possible to see how he behaved among family and friends and how he coped with his permanent loneliness. The book is divided into a few chapters: it begins with *Samuel’s Images of Childhood and School days* and then there is the transition to *the Growth of Mind, Academic Success and Love*. Next there are some chapters which deal with *the Paris, London and Germany Years* when he traveled so that he wanted to find the real sense of life and inspiration to his works. One of the most useful chapters are those connected with his permanent home, impasse and depression, and finally his illness. In the Preface of James Knowlson it is said that Samuel Beckett always hoped that it would be his work rather than his life that was placed under the microscope. In the meantime it was published a first biography of Samuel Beckett in 1978 written by Deirdre Bair.²⁴

Samuel Beckett gave Knowlson’s permission as he wrote: “To biography of me by you its Yes.”²⁵ He added that he did not want the book to be published until after his death and that of his wife, “because it will give you more freedom.” What is sad, Samuel died six months after Knowlson began research on the book. However he kept scarcely any of thousands of letters addressed to him, but his friends, with only two or three exceptions, made his letters available to Knowlson and talked to him freely over a hundred interviews. He had an access to many more private letters and documents, as well as correspondences only recently acquired by libraries.²⁶ There have been a lot of comments on James Knowlson’s book which show how significant the book really is:

“Essential not only for the facts and details it offers, but for emphasizing less well-known aspects of Beckett’s life... . The result is a clear, authoritative and exhaustingly annotated biography”.²⁷

Independent on Sunday

²³ J. Knowlson. *Damned to Fame. The Life of Samuel Beckett*, New York: Grove Press, 1996.

²⁴ *Ibidem*, p.19.

²⁵ *Ibidem*, p. 20.

²⁶ *Ibidem*, p. 20. People who were involved in these mentioned correspondences: Alan Schneider’s, at Boston College; A.J. Leventhal’s, Ethna MacCarthy’s, and Kay Boyle’s, at the Harry Ransom Humanities Research Center in Austin, Texas; Nick Rawson’s, at Trinity College, Dublin and to the vast archive of Les Editions de Minuit.

²⁷ See Praise for *Damned to Fame*.

The reader or the listener who would like to notice how complex Michael Jackson's life was should look at two major books for instance: "Moonwalk" and "Dancing the Dream" created by Michael Jackson.²⁸ These sources are one of the best as they are the part of himself where his true nature is shown so closely so that the audience has the opportunity to see his life from his own perspective. "Moonwalk" is divided into six different chapters, such as: *Just kids with a dream* where his childhood is shown; *The Promised Land*, *Dancing Machine*, *Me and Q* and of course *The Moonwalk* and at the end *All you need is love*. In "Moonwalk," Michael Jackson shares his personal emotions and experiences connected with his life story and career. It is true to say that his lifestyle and music have become an enormous source of obsession for millions of fans and watchers throughout the world. In this book he breaks with the protective barrier of silence that surrounded him so closely. He shows the story of his public and private life in the way that the reader has the best chance to see what kind of person he was. He recalls a childhood that was not only severe, but also happy. He talks about the joyful days of his youth when he was traveling with his brothers, and of his difficult relationships with his family over the years which to some extent led to his loneliness. What is exceptional about this book is that there are many rare photographs from Jackson family albums and Michael's personal photographic archives. It is said that "Moonwalk" is an unforgettable journey to the very heart and soul of a modern musical genius of Michael Jackson.

Another important source of information about the phenomenon of the genius is gathered in the book entitled "Dancing the Dream" where there are poems and reflections written by Michael Jackson. It is his second book where the reader notices Michael's personal view on the world that surrounds us and the universe within each of us. Most of the time his prose and poetry are focusing on creativity, the children of the world, or the plight of the noble elephant. His observations make that we notice how precious the life is and that the feelings such as: love, trust and faith are the foundation stones in life. He knew that there are some people who wonder how to change the world and make it a better place. It is believed that Michael Jackson was a man with a vision and this book is like a dream of another life. "Dancing the Dream" is some kind of collection of Michael Jackson's writings, photographs, drawings and paintings from his own archive.

Another book which should be taken into consideration is "On Michael Jackson" written by Margo Jefferson.²⁹ Although the book consists of only a few chapters, such as: *Freaks*, *Home*, *Star child*, *Alone of All His Race*, *Alone of All Her Sex* and *The Trial*, it seems to be a very good review of Michael Jackson's life doubts and moral dilemmas. It is essential to tell a few words about the author,

²⁸ M. Jackson. *Moonwalk*, London: William Heinemann Ltd, 1988; Michael Jackson. *Dancing the Dream*, New York: A Division of Bantam Doubleday Dell Publishing Group, 1992.

²⁹ M. Jefferson. *On Michael Jackson*, New York: Vintage Books, A Division of Random House, Inc., 2006.

Margo Jefferson. She worked as a staff critic for *The New York Times* from 1993 to 2006 and she even received the Pulitzer Prize in 1995. She teaches at Columbia University and Eugene Lang College nowadays. At the beginning of the book there are many comments on the essence of this material from different newspapers, magazines:

- **New York Post:** “An effective treatise...Jefferson, in quick, cut-to-the-bone strokes, examines Michael’s bizarre, brutal working childhood and adolescence, and how that formed and deformed his own and the public’s image of him...This book is a serious book.”
- **Ebony:** “Few have been able to piece together the complex puzzle of Jackson’s life, let alone place it into a social context...*On Michael Jackson* is a powerful analysis of Jackson the icon and goes beyond the tabloid journalism to look at the man and his life.”

All these opinions show the reader that this book may be the entrance to unknown world where they have the chance to observe what Michael Jackson’s real nature was.

Taking everything into consideration the following book is based on the concept of loneliness and tries to present the topic not only from the scientific point of view, but also from the life aspects and experiences. The aim is to show the literary, philosophical, psychoanalytical and psychological background and to draw the reader’ and listener’s attention to a few characters: Thomas More, Samuel Beckett, Paulo Coelho and Michael Jackson whose life and literary or artistic works have had the influence on the generation. The book is also going to show the public opinion survey in which different people express their feelings and observations. It not only presents the questions, but also gives some answers and helps to make everyone aware that each life is a journey in which we should take a part.

CHAPTER II

THE CONCEPT OF LIFE AND LONELINESS (BASED ON PHILOSOPHY, PSYCHOANALYSIS, RELIGION)

The chapter undertakes the issues connected with the concept of soul, life, happiness and finally of loneliness in the human life in the light of philosophy, psychology and psychoanalysis based on the insight gained by Aristotle, Plato, Socrates and Freud. Loneliness is becoming a well-known issue that has grown in a very quick time as a lot of people have experienced this state or even suffered from it more than ever before. The society seems to be very vulnerable to threats which result from civilization based on the industrial development and lower interpersonal communication among people. The chapter tries to explain the definition and nature of soul, life, happiness and finally loneliness showing a phenomenon of life so that it is possible to find human identity. In order to notice what a true human nature is, it should be underlined that more and more people have a feeling of being lonely in the crowd. Although there are a lot of friends, relatives and family members around us, it is not a guarantee to feel happiness inside. For thousands of years people have discussed about the complexity of human mind and for that reason psychology and philosophy may show the right direction as they have a strong impact on our perception.

This chapter is focused on the philosophical point of view and pays attention to the strong impact of psychoanalysis. The aim of this section is to examine the meaning and importance of soul, life, happiness and finally of loneliness as the explanation of these terms is very important for the next chapters of the thesis. It is a significant issue to pay attention to the essence of the following terms so that it would be easier to analyze the characters mentioned in the further chapters. According to the Dictionary of English Language and Culture there are many definitions which deal with the above-mentioned phrases:

I. Happiness (noun) – definition: the state of being happy, cheerful, to be in a good mood.

Synonyms for happiness: pleasure, contentment, satisfaction, cheerfulness, merriment, gaiety, joy, delight, good spirits, well-being, enjoyment, exhilaration, ecstasy, euphoria.³⁰

³⁰M. Waite (ed.). *The Oxford Paperback Thesaurus*, Oxford-New York: Oxford University Press, 2001, p. 393.

II. Life (noun) – definition: the state or condition of being alive or the active force in animals and plants that makes them different from all other forms of matter, such as stones or machines or dead bodies.³¹

III. Loneliness (noun) – definition: the condition of being lonely, solitude, seclusion or the state of being unfrequented by human beings.

Lonely (adjective):

Synonyms for lonely:

1. I felt very lonely.

Isolated, alone, friendless, with no one to turn to, forsaken, abandoned, rejected, unloved, unwanted (*Amer. lonesome*)

2. The lonely life of a writer.

Solitary, unaccompanied, lone, companionless.

3. A lonely road.

Deserted, uninhabited, unfrequented, unpopulated, desolate, isolated, remote, out of the way, secluded, off the beaten track, in the back of beyond, godforsaken, *informal* in the middle of nowhere.³²

IV. Soul (noun) – definition: the part of the person that is not the body and is thought not to die; the central or most important part of a person; the quality that makes a person human.³³

At the beginning it is necessary to look at the philosophical background as philosophy is the study of general and fundamental problems connected with existence, knowledge, values, reason, mind and language. According to Greek words such as *philos* and *Sophia*, *philosophy* refer to *love of wisdom*. It can be divided into a few branches, for instance:

- **metaphysics** – the nature of reality;
- **epistemology** – the nature of knowledge;
- **ethics** – moral philosophy, political philosophy;
- **aesthetics** – deals with beauty and art;
- **and finally logic** – the study of valid arguments and forms, philosophy of mind, language and of religion.

One of the best known representatives of philosophy is **Aristotle**, a scientist who has always been present among the society as in fact we live in an Aristotelian world. No matter how often we notice modern, Western science, he was the person who has dominated a culture and the view on our souls. He believed that the world could be understood at a fundamental level through a detailed observation and as a result of this point of view he wrote about everything – poetics, rhetoric, ethics, politics, logic, physiology, even meteorology and so forth. He was the first person who really thought out the problem of evidence. Aristotle was involved in the schematization of knowledge, the four causes, and the ethical doctrine. He even

³¹ D. Summers. *Dictionary of English Language and Culture*, England: Longman, 2003, p. 760.

³² M. Waite, op.cit., p. 521.

³³ D. Summers, op.cit., p. 1292.

resolved the question about the knowledge by categorizing it on the base on their objects. This type of science is characterized by probability and imprecise explanations.

All his life he had been searching for principles which could have brought about change and motion. There were four causes:

- **the material** (the matter out of which a thing is made);
- **the formal** (the formal cause of human is human shape);
- **the efficient** (the means or agency by which a thing comes into existence);
- **and the final** (the goal or purpose of a thing, its function and potential).

Aristotle knew that everything was always changing and moving, had some aims, goals or purposes. It seemed that he was aware of the fact that life was a journey with non-ending story.

According to Aristotle *life* is called as *soul* and it is a form of an organized matter. As a consequence all living beings are distinguished from minerals. With reference to three hierarchical grades of living beings there are also three forms of psychic life so let's find out how it looks like:

- **Vegetative life** – proper to plants, whose operations are for the nourishment and growth of plants themselves;
- **Sensitive life** – proper to animals, which besides nutrition and growth, have also the faculty of locomotion and sense;
- **Intellective life** – proper to man, who besides assuming two inferior souls (vegetative and sensitive), has also the faculty of knowing through universal concepts.

Contrary to Plato, who affirmed that there are two distinct souls in man (one having two aspects) and that the union of the rational soul with the body is accidental.

Happiness appears to be one of the most significant elements of life. According to Aristotle happiness is a certain activity of soul in conformity with perfect virtue. His opinion is that true happiness can only be defined as the state that is achieved in a perfectly virtuous person. Aristotle claimed that happiness which can be felt or experienced was something *human*, something which other animals would never achieved because it was the part of the human thing. He admitted that none of the other animals possessed happiness because they were incapable of contemplation. What is more, since pleasure is clearly not a solely human thing, it could not by itself account for happiness.³⁴ What is interesting is that Aristotle paid attention to five elements which he proposed so that the human being had the opportunity to notice the concept of life:

- **Fire – hot and dry;**
- **Earth – cold and dry;**
- **Air – hot and wet;**

³⁴ <http://www.academmon.com/Essays-Happiness-According-to-Aristotle/55092>, dated on 2nd January 2011.

- **Water – cold and wet;**
- **Aether – the divine substance which makes up the heavenly spheres and heavenly bodies (such as stars and planets).**³⁵

Not only Aristotle, but also Plato tried to discover the meaning of life. It is significant to add that **Plato** has recourse to the Pythagorean theory of preexistence as souls exist before their bodies. The soul which descends from the invisible world to put on the mortal remains which it must keep for the course of earthy life. It finds out that the body has an irrational soul divided into two separate parts: the irascible (impulsive and disdainful), with its seat in the heart; and the consupiscible, placed in the bowels and inclined to the ignoble pleasures. In this light the rational soul is that which comes from the invisible world and takes its seat within the head so that its union with the body is extrinsic; the body as its tomb. What is more, Plato finds that the necessity for society and the state reside in human nature itself. No one is sufficient in himself; everyone needs the aid of others in order to live a life which is worthy of a man. In this light hence man must live with the others in society, of course in order to make use of them both materially and morally.

It is essential to join in the discussion some philosophical views on a definition of soul. Looking at Plato's tripartite theory of soul which is a theory of the one proposed by the ancient Greek philosopher, Plato in his *Republic* showed how the concept of soul looked like. Plato argues that soul is composed of three parts:

- **the appetitive; the rational; the spirited.**

These three parts of a soul also correspond to three classes of the society. The aim is to maintain these three parts in the correct balance and harmony. According to Plato, drawing on the words of his teacher Socrates, is to consider the soul as the essence of a person, being, which decides how we behave. He considered this essence as an incorporeal, eternal occupant of our being. As bodies die the soul is continually reborn in subsequent bodies. It is worthy saying that the Platonic soul comprises three parts and each of these has a function in a balanced and peaceful soul:

1. **the logos (mind);**
2. **the thymos (emotion);**
3. **the eros (appetitive, or desire, or feminine).**³⁶

The appetitive aspect of soul is the one that is responsible for the base desires within people. It is responsible for thirst and hunger, and also for unnecessary cravings such as a sexual excess or a desire to over-consume at meal time. The desires for necessary things (such as food and drink) should be restricted by the other parts of the soul, while unlawful desires ought to be completely controlled

³⁵ G.E.R. Lloyd. *Aristotle: The Growth and Structure of his Thought*, Cambridge: Cambridge University Press, 1968, pp. 133-139.

³⁶ *Plato's Ethics and Politics in the Republic* at the Stanford Encyclopedia of Philosophy, dated on 29th August 2010.

by the other aspects of soul. The rational soul lusts after truth. It is responsible for all philosophical desires. It is the aspect of soul that rationally commands and restrains the other two. The spirited soul is a source of desires such as love, honor and victory. Within the soul, a spirit acts as the enforcer of the rational soul, ensuring that the dictates of reason are followed. Emotions such as anger and indignation are the result of the frustration of the spirit.³⁷

Having known about Plato's point of view, let's come back to Aristotle for a while. Following Plato's concept, Aristotle defined the soul as the *core* or *essence* of a living being, but argued against its having a separate existence in its entirety. From Aristotle's point of view, a living thing's soul is its activity, that is, its life; for example, the soul of an eye, he wrote, if it was an independent life from itself, would be sight. Heading in the same direction, if a knife had the soul, the act of cutting would be that soul, because cutting is the essence of what it is to be a knife. In addition unlike Plato and the religious traditions, Aristotle did not consider the soul as a separate, ghostly part of the body.

As the soul, in Aristotle's view, is an actuality of a living body, it cannot be immortal (when a knife is destroyed, the cutting stops). In other words, the soul is *the first actuality of a body*: its capacity simply for life itself, apart from various faculties of the soul, such as sensation, nutrition and so forth, which when exercised constitute its second actuality, which we might call its fulfillment. For Aristotle "*the axe has an edge for cutting was in fact analogous to humans have bodies for human activity.*"³⁸

It was earlier mentioned the rational activity of the soul's intellectual part, together with another two soul's parts – its vegetative and animal parts as it has in common with other animals – naturally in Aristotle's view, composes the essence of a human soul. Lots of Aristotle's works present his own concept of soul, for instance, in *De Anima (On the Soul)* which demonstrates a good place to begin to find more understanding of his perception of the world.

To notice some other factors of life, it is good to look back and concentrate on **Socrates' way of thinking**. He was an Athenian philosopher and a classical Greek. Socrates did not write philosophical texts. He used to say that the nature gave each human being two eyes, two ears, but only one tongue so that we have had the possibility to see the world, listen to the others more than to spend time on talking. The knowledge of man, his life, and his philosophy is based on writings by his students and friends. Socrates had his own concept of life as he strongly believed in the assumption that the best way for people to live was to focus on self-development rather than the pursuit of material wealth. It is true to say that he always tried to invite the others to focus more on higher emotions such as: friendships and a sense of true community. He was aware of the fact that it was the best way for people to grow together as a populace. Socrates knew that there is

³⁷ Ibidem.

³⁸ *Ancient Theories of Soul* at the Stanford Encyclopedia of Philosophy, dated on 29th August 2010.

a strength in a group as society is essential in the process of communication. The idea that humans possessed certain virtues formed a common thread in Socrates' teachings or intellectual. What is more, Socrates paid attention to the power of love in life as he knew exactly that the heart which loves, will never get old.

Socrates stressed that virtue was the most valuable of all possessions; the ideal life was spent in search of the Good. Truth lies beneath the shadows of existence, and it is the job of the philosopher to show the rest how little they really know. In fact so-called Socratic Paradoxes showed his view on life according to which: no one desires evil; no one errors, virtue – all virtue – is knowledge, virtue is sufficient for happiness.³⁹

The reader can also take advantage of some religious aspects of the concept of soul. According to Christianity a soul is based upon the teaching of both, Old and New Testament. Old Testament contains the statements: *Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it* (Ecclesiastes 12:7) and *And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.* (Genesis 2:7). Furthermore in the New Testament can be found a statement by Paul the Apostle, *And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit.* (1 Corinthians 15:45). The majority of Christians understand moral, spiritual, and philosophical terms of soul. When people pass away their souls will be judged by God and determined to spend an eternity in heaven or in hell. Looking at all branches of Christianity – *Catholics, Eastern Orthodox and Oriental Orthodox, Evangelical or mainline Protestants* – the lesson is that Jesus Christ plays a decisive role in the salvation process. Some Christians support the idea that believers will lead an eternal life in heaven and enjoy eternal fellowship with God.

To sum up, in order to find the sources of loneliness it is essential to look through human being's soul. Taking everything into consideration and according to the definition, a soul is the incorporeal essence of a person or living thing.⁴⁰ It is a fact that many philosophical and spiritual systems which we discussed earlier pay the attention to the statement that humans are souls. There are even some people who attribute souls to all living things and even inanimate objects such as rivers and this type of belief is commonly called animism. The soul is often believed to exit the body and live on after a person's death, and there are some religions posit that God creates souls.⁴¹

The important issue that should be pointed out is the meaning of soul. In fact *soul* has often been recognized as an integral or essential part of consciousness and personality, and may be synonymous with *spirit, mind* or *self*.⁴² According to the

³⁹ I. Terence, *The Development of Ethics*, vol. 1, London: Oxford University Press, 2007, p. 14; Gerasimos Santas, *The Socratic Paradoxes*, *Philosophical Review* 1964, 73, pp. 64-147.

⁴⁰ *Encyclopædia Britannica*, 2010 and *Encyclopædia Britannica*, 2006 CD, dated on 1st July 2010.

⁴¹ *The Columbia Encyclopedia*, Sixth Edition, 2001-07, retrieved on 12th November 2009.

⁴² *Encyclopædia Britannica*. 2008, retrieved on 12th November 2010.

psychologist, **James Hillman**, soul has an affinity for negative thoughts and images, whereas spirit seeks to rise above the entanglements of life and death.⁴³ The terms *soul* and *psyche* can also be treated synonymously, although *psyche* has more physical connotations, whereas *soul* is connected more closely with spirituality and religion.⁴⁴ One of the most important issue that should be discussed is connected with the etymology of this word. The Modern English *soul* derived from Old English *sáwol*, *sáwel* cognate to other Germanic terms for the same idea.⁴⁵

As it was mentioned earlier, in order to understand the essence and complexity of human nature it is significant to remember about the wealth of psychology and psychoanalysis. Psychology is, in fact, the study of mind, interaction and behaviour. Psychologists try to understand the role of mental functions in individual and social behaviour. Psychologists explore such concepts as perception, cognition, attention, emotion, phenomenology, motivation, brain functioning, personality, behaviour, and interpersonal relationships. When it comes to psychoanalysis (or Freudian psychology) it is a body of ideas developed by Austrian neurologist, **Sigmund Freud** and continued by others. It is a method of investigation of mind and the way one thinks, so called a systematized set of theories about human behavior; and a form of psychotherapy to treat psychological or emotional distress, especially unconscious conflicts. It should be mentioned that next chapters of the thesis try to show not only life and literary works of the characters, but also the aspects of their mind, soul and inner feelings.

Sigmund Freud who dealt with the issue of self-analysis used to say about human existence:

“How much I owe you: solace, understanding, stimulation in my loneliness, meaning to my life, it is primarily though your example that intellectually I gained the strength to trust my judgment for all that, accept my humble thanks. I know that you do not need me as much as I need you”.⁴⁶

Freud saw himself as a kind of archaeologist, digging deeper and deeper into the buried past. From fragments of the past, he struggled to interpret the present. Sigmund Freud was a genius who would one day explore the tumultuous world of mind – desires, dreams, anxieties, wishes by studying the anatomy of brain. He gave us a language to describe and understand our dreams, deep secrets, darkest nightmares of our souls. He was aware of the fact that each person had the demons

⁴³ J. Hillman (T. Moore, ed.) *A Blue Fire: Selected Writings by James Hillman*, New York – USA: Harper Perennial, 1989, pp. 112-129.

⁴⁴ J. Hillman, *op.cit.*, p. 20.

⁴⁵ With reference to M. Janda. *Eleusis, das indogermanische Erbe der Mysterien*, 1998.

⁴⁶ <http://www.freudfile.org/psychoanalysis/techniques.html>, dated on 10th January 2011.

inside to whom he/she should have faced up. Probably it is the reason why it is believed that every human being shows his/her true nature when he/she is alone.

For a long time psychoanalysis has been rejected or adulated, however, today it is very familiar for the wide public. From the very beginning Freud's theories and practices have been subject to criticism and debate. That is still true today, but there can be no doubt concerning the tremendous influences of all things "Freudian" on the world and the field of psychiatry. The aspects of psychoanalysis spread everywhere, it applied in literature, sociology, anthropology and ethnology, religion and mythology. In order to notice the truth of human nature and their loneliness it is essential to look inside what he/she has in his/her mind, soul and heart. The aim of further chapters is to show what kind of person Thomas More, Samuel Beckett, Paulo Coelho and Michael Jackson have been.

What is another possible definition of psychoanalysis? It is true to say that a psychoanalysis can be treated as:

- 1. A method of mind investigation;**
- 2. A therapy of neurosis;**
- 3. A new stand discipline based on the knowledge acquired from applying the investigation method and clinical experiences.**

All in all, psychoanalysis is a complex mind investigation technique and a therapy inspired from this investigation. The study is interested in exploration of unconscious mind in order to cure person's soul. Sigmund Freud, the father of psychoanalysis, paid attention to:

- a) free association method – this method replaced hypnosis in Freud's therapy – inner conflicts, etc.;**
- b) the interpretation of faulty acts (Freudian Slips and Mistakes);**
- c) the analysis/interpretation of dreams;**
- d) the analysis/interpretation of symbols.⁴⁷**

There are many researchers who have tried to analyze the Freud's point of view and a lot of papers deal with the issue, for instance, Sigmund Freud's Analysis by Jean Chiriac, one of the lecturers and scientists. He shows the phases of self-analysis: the first phase is full of unexpected aspects and inventiveness – the productive, creative stage. The second one becomes an obligation derived from his profession as a psychoanalyst. The aim of the paper is to answer the question whether or not the psychoanalysis is possible? In one of Freud's letter of November 14th 1897 it is written that:

“Self-analysis is impossible in fact. I can only analyze myself by means of what I learn from the outside (as if I were another). Were things different, no disease would have been possible otherwise but through projection”.
(November 14th 1897)

⁴⁷ <http://www.freudfile.org/psychoanalysis/techniques.html>, dated on 10th January 2011.

The practice of introspection as an analysis of someone's mind has its origins in St. Augustus's Confessions. Augustin does not understand dreams and thinks it is God who is responsible for their emergence. This is the field of Christian psychology which only assumes a horizontal dimension of analysis.⁴⁸

It is high time to join in a discussion some other aspects of human loneliness. **Paul Tillich**, a theologian and philosopher, presented his own vision on loneliness which truly shows that there are different colours of the above-mentioned state of mind:

“Language ...has created the world *loneliness* to express the pain of being alone. And it has created the word *solitude* to express the glory of being alone”.⁴⁹

Loneliness is a feeling in which people experience a strong sense of emptiness and solitude. It is often compared to feeling empty, unwanted or even unimportant. Someone who is lonely may find it hard to form strong interpersonal relationships. One of the first recorded authors who used the word lonely was in **William Shakespeare's Coriolanus**, *Though I go alone, like a lonely dragon... Act IV Scene 1*.⁵⁰

It is true to say that loneliness is not the same as being alone. Many people have times when they are alone through circumstances or choice. It is said that being alone can be experienced as a positive, pleasurable, and emotionally refreshing feeling if it is under the individual's control. Thomas More or Samuel Beckett; Paulo Coelho or Michael Jackson have indicated that their loneliness could have had a very positive influence on their lives or literary works. It was a source of their inspiration and motivation so it shows that there are various aspects of loneliness.

Following **John T. Cacioppo's** book entitled: *Loneliness: Human Nature and the Need for Social Connection* (2008). The author is the Professor at the University of Chicago. He is also involved in the duties of the director of the Social Psychology Program and is employed as the director of the Center for Cognitive and Social Neuroscience.⁵¹ He claims that there are five distinct pathways through which social isolation contributes to increased illness and early death. He also offers an evolutionary rationale for why the subjective sense of social isolation – loneliness – is so profoundly disruptive to human physiology that it impairs cognition and will power, alters DNA transcription in immune cells, and leads over

⁴⁸ <http://www.freudfile.org/sigmunfreudself-analysis.html>, dated on 10th January 2011.

⁴⁹ <http://www.thinkexist.com/quotations/loneliness> retrieved Paul Tillich's discussion of God and faith illuminated and bound together the realms of traditional Christianity and modern culture. 1886-1965, dated on 2nd August 2010.

⁵⁰ W. Shakespeare, *Coronalius*, by the means of Google Books: ISBN 9780559437052,2008, from <http://books.google.com/?id=kVoqJPKpf0AC>, p. 129.

⁵¹ <http://cacioppo.socialpsychology.org>, retrieved on 2nd January 2011.

time to high blood pressure. What is interesting enforced loneliness has been a punishment method throughout history as it is often considered as a form of torture. In contrast, some psychological conditions for example: schizophrenia and schizoid personality disorder are strongly linked to a tendency to seek solitude.⁵²

Loneliness can be often considered to be a state of solitude. According to the definition, solitude is a state of seclusion or isolation; often called as a lack of contact with people. The causes of this state are various as it may stem from bad human relationships, deliberate choice, contagious diseases, mental illnesses, or circumstances of employment, life situations and loneliness among the crowd. Among the symptoms of isolation it is possible to include anxiety, sensory illusions or even some kind of distortions of time and perception. However, this is the case when there is no stimulation of the sensory systems at all, and not only lack of contact with people. We may notice long-term and short-term loneliness as this issue depends on the person and their attitude to his own state.

It often happens that the long-term solitude is still considered as undesirable, causing loneliness or limitations which result from inability to establish relationships. What is more, it might even lead to clinical depression. It should be added that there are some people for whom solitude is not entirely depressing and have a bad influence on their further future life. However, it is possible to notice that some of them, for instance: monks experience the long-term solitude as a mean of spiritual enlightenment which gives them a new reflection on the world. What is more marooned people have been left in solitude for many years without any report of psychological symptoms afterward as the effect of being lonely depends on our beliefs.⁵³

There are two different common types of human isolation. They can be divided into: *protective isolation and source isolation*. They are various in that one is voluntary, while the other one is not. Protective isolation is the type of isolation created in tests which can usually be classified by the fact that one can opt out of the experiment, or the isolation. It can often be prepared for, and is generally not a negative thing. Source isolation includes no benefits, and cannot be prepared for. What is important to underline is that popular emotional isolation is a term used to describe a state of isolation where the individual is emotionally isolated, but may have a well functioning social network.⁵⁴

We discovered the answer for the question what a solitude is. To summarize the solitude is the state of being alone and secluded from other people, and often implies having made a conscious choice to be alone whereas loneliness is usually

⁵²D.I. Boomsma, G. Willemsse, C.V. Dolan, *Genetic and Environmental Contributions to Loneliness in Adults*, The Netherlands: Twin Register Study. Behavior Genetics, 2005.

⁵³*Loneliness and Isolation: Modern Health Risks*, The Pfizer Journal IV (4), 2000, from <http://web.archive.org/web/20060128104835/http://www.thepfizerjournal.com/default.asp?a=article&j=tpj15&t=Loneliness%20and%20Isolation%3A%20Modern%20Health%20Risks>, dated on 28th July 2010.

⁵⁴Ibidem.

unwanted solitude. It should be pointed out that loneliness does not require being alone and is experienced even in crowded places and among people. It can be described as the absence of identification, understanding or compassion. Loneliness can be treated as a feeling of isolation from other individuals. It may also be described as a yearning for love, friendship or companionship, which in fact is unfulfilled, but because of different reasons cannot be achieved, or may stem from the lack of love in one's life. It may lead to emotions such as rejection, despair and low self-esteem.

According to researchers each human being starts a separation process at the time of its birth which continues with independence towards adulthood. Each person experiences loneliness, however, can be to feel overwhelmed by an unbearable feeling of separateness at a profound level. This can manifest in feelings such as abandonment, rejection, depression, insecurity, anxiety, hopelessness, unworthiness, meaninglessness, and resentment. If the individual is convinced he or she is unlovable, this will increase the experience of suffering and the likelihood of avoiding social contact. Low self-esteem will often cause the social disconnection which can lead to loneliness.⁵⁵

Although the feeling of loneliness may seem to be overwhelming, there are some cases in which temporary or prolonged loneliness can lead to notable artistic and creative expression, for example, as was the case with poet Emily Dickinson or with Thomas More, Samuel Beckett and Paulo Coelho or Michael Jackson. Their lives and literary or artistic works are the best examples that life consist of many different elements, such as: happiness and sadness. As it is possible to observe loneliness may have some influence on the subject matter of the philosophers, writers, artists and can be a source of inspiration that motivates to action.

The other aspects which refer to the topic of the following chapter is to show loneliness in psychology based on some scientific papers. The article entitled *Can loneliness affect health* created by Carnegie Mellon University professor, **Sarah D. Pressman** (and colleagues) indicates that to some extent loneliness may have an influence on people's health. The paper appeared in 2005 in the journal *Health Psychology*, Vol. 24, No. 3. In fact the research causes that we have started to think about what it really means to be lonely.

The article pays attention to a common interest of discussion of loneliness, social isolation and health. Reviewing the literature, Pressman's research team has noted that loneliness and social isolation have both been found to be associated with a variety of negative health effects. They have examined that loneliness and social isolation are not at all the same thing. Loneliness is a feeling or a perception. It happens sometimes that people will feel lonely, even though they have a lot of friends and enjoy a lot of social interaction. Sometimes people who tend to isolate

⁵⁵ *Lonely Nation: Americans Try to Connect in a Country Where Isolation Is Common*, Associated Press from: <http://sunsite.utk.edu/FINS/loversofdemocracy/LonelyNation-2.html>, dated on 3rd May 2009.

themselves will not feel lonely at all. In this type of research, the real question is “how does this happen?”⁵⁶

How could a feeling of being lonely or being isolated actually affects your body's immune response or other health related measures? What Pressman's team found is that *feeling* lonely is more significant than actually *being* isolated. The feeling of loneliness is a more consistent predictor of disturbed sleep, depression and psychological distress. The general measure of psychological *stress or distress* was the factor most highly related to immune function. Loneliness and isolation were both related to negative health effects, but it seems that a feeling of being lonely is worse than being isolated. For those who felt lonely, it could be seen that stress factors affected their health and that the effects were more serious. The negative health effects associated with actually being alone were not as significant, but it was not actually clear as to why isolation makes a difference. It was not because those who were alone were distressed or upset. In other words, those who *felt* lonely were more distressed, and their stress or distress could be linked to the negative health effects. The negative health effects of *being* alone were not caused by or related to stress.

All in all, there are many various sources, papers and materials in which we have the opportunity to notice different aspects of life, soul, happiness and finally of loneliness. The meaning of the above-mentioned terms is essential in order to know the true nature of human being. The importance of loneliness in everyday life has been always present as to some extent people are as lonely wanderers or pilgrims who move from place to place in order to find a real, inner happiness showing them a right direction. Philosophy and psychology give us an insight through our souls so that it appears to be an inseparable element of our lives. According to Aristotle philosophy is the science which considers truth, whereas following Plato it is the highest music. There are also various views on psychoanalysis, for instance, Sigmund Freud's reflection: "It might be said of psychoanalysis that if you give it your little finger it will soon have your whole hand." To sum up, in order to understand the human nature, it is essential to study more philosophy and psychology which appear to be the essence of knowledge.

⁵⁶ <http://everydaypsychology.com/2006/11>, dated on 20th January 2011.

CHAPTER III

PERSONALITIES

3.1. THOMAS MORE – THE LONELY SEARCHER OF TRUTH

There are various opinions about Thomas More as he seemed to be a man with a complex personality who led a double life: spiritual and professional. Some people have been thinking about him as hero or villain, charlatan or true prophet or finally as sinner or saint. These reflections on him were totally mixed as a lot of researchers did not know for sure if he was a guide of the society or maybe a person who tried to face up to these issues which could not have been solved. It is a well-known fact that his life became an example of a person for all seasons and all purposes. He is celebrated as holy martyr by the Catholic Church and is also seen as a Marxist hero.

Thomas More was a well-educated and intelligent man and within his lifetime he had received a wide experience as he worked as an English lawyer, a social philosopher, an author, and even a statesman. In the Catholic Church Thomas More is also recognized as a saint. In his lifetime he gained a reputation as a leading Renaissance humanist and an opponent of the Protestant Reformation of Martin Luther. More is also well-known because of his translation of the Bible into the English language. At the end of his life he even had been the Lord Chancellor for three years.

According to John Guy, the author who wrote about Thomas More, his character is certainly a man for all aims. Thomas More was canonized as a saint of the Roman Catholic Church by Pope Pius XI in May 1935 and became a hero of the former Soviet Union. On the day of 500th anniversary of More's birth which was celebrated in 1978, *The Times* leader announced:

“If the English people were to be set a test to justify their history and civilization by the example of one man, then it is Sir Thomas More whom they would perhaps choose”.⁵⁷

⁵⁷ Preface of J. Guy. *Thomas More*, New York: A Hodder Arnold Publication, 2000.

In fact Thomas More was not only the most brilliant lawyer of his generation, a scholar with international qualifications and reputation, but he also was in the centre of his warm family life which he had, went to his death rather than take an oath in vain. These words were delivered in the United States' Senate on 14 January 1999. In fact they could have been spoken at almost any time between More's execution dated on 6 July 1535. The speaker was Congressman Henry Hyde, the Chairman of the Judiciary Committee of the House of Representatives. The occasion was connected with the opening of the impeachment trial of President William Jefferson Clinton. It is a fact that during that day Thomas More played the role of moral exemplar at the outset of the impeachment trial of President Clinton.⁵⁸

It is essential to say that Thomas More was that kind of person who was presented in various types of events. Having known Robert Bolt's play entitled "A man for all seasons" (1960) in which Mr Hyde informed the senators: *As More told his daughter, Margaret, When a man takes an oath, Meg, he's holding his own hands. Like water and if opens his fingers then – he needn't hope to find himself again...*⁵⁹ As a congressman, James Sensenbrenner, who spoke next after Hyde, put it in the following way: *the truth is the truth, a lie is a lie.*⁶⁰

Some people even admit that they know who a real More was. They often say about his "Utopia" (1516), one of the most avant-garde literary works of humanist moral philosophy and one of the greatest achievements of the Renaissance. He was a man of *singular virtue. A man of a clear, unspotted conscience...more pure and white than the whitest snow.*⁶¹

For the majority of people, More's behaviour against the King, is most clearly showed in the film of "A Man for All Seasons" (1966). This film was directed by the veteran Oscar, the winner, Fred Zinnemann. The main character of Thomas More was played by Paul Scofield with Robert Shaw as Henry VIII. In fact this film was a success and even won six Academy Awards. Thanks to it, the audience had the best opportunity to notice the true story and real face of one of the greatest characters ever.

We briefly know how More looked like. There are a few common versions of the paintings and drawings of More and his family presented by Hans Holbien, the Younger which have survived for a long period of time. They were first established in 1890, when a successful Exhibition on the Royal House of Tudor in London inaugurated the tradition of large-scale special exhibitions based on temporary loans. It is true to say that some of 15 paintings or drawings of More and his family were shown there. We are also aware of what Thomas More wrote. Since 1963, the Yale Edition of the Complete Works of St. Thomas More has published fully

⁵⁸ J. Guy, op.cit., p. 2.

⁵⁹ R. Bolt. *A Man for All Seasons (play)*, London, 1960, p. 83.

⁶⁰ Ibidem.

⁶¹ W. Roper. *The Life of Sir Thomas More*, Illinois: Templegate Publishers, 1980.

annotated editions of every single one of his literary works. What is amazing is that he is the author of around 30 major titles.⁶²

Sir Thomas More was *a man of honour not a rebel*. He did not resist Henry VIII as he appeared to be a victim of the law which he had violated *neither by word or deed*.⁶³ What is more, More's view of the papacy and of authority in the Church was rather moderate. He was deeply critical of clerical abuse, superstitious practices and of course of papal corruption and sometimes he could have felt lonely with the brutal reality which surrounded him so closely and deeply. Although he found some difficulties of his ideology in life, he remained a loyal Catholic for all of his life, whose vision of Christian unity was, in fact, ecumenical. Among the Vatican Council statement, he realized that *change was of the essence of the Church*.⁶⁴

Now it is the time to join the discussion in some biographical background and the education in law and philosophy which he received. He was born in London, it was probably on Friday, on 6 th February 1478.⁶⁵ He was the second child and eldest son of John More who was a successful advocate and later even became a judge. His mother was Agnes Graunger who had married John in 1474. She was the daughter of Thomas Graunger, the wealthy wool exporter who was elected an alderman of London in 1503 and was later appointed Master of the Skinners' Company.

Education was one of the most important values within his family circle. Thomas More was taught the basis of Latin grammar at St Anthony's School in Threadneedle Street, and later was placed as a page in the household of Cardinal Morton. Roper, who in 1521 married More's eldest daughter, Margaret, claimed that Morton often told his guests, *This child here waiting at the table, whosoever shall live to see it, will prove a marvelous man*. Roper sought to highlight More's virtuosity as well as his virtue.⁶⁶ More's talent was totally one of a kind. During that time he really had a lot of friendly people around him, Morton as a Henry's VII intimate councilor, Archbishop of Canterbury and Lord Chancellor. As it was mentioned earlier More was educated at St Anthony's School and later between the years 1490 to 1492 he spent as a page in the household service of John Morton.⁶⁷ It is essential to notice that Morton became an enthusiastic supporter of the *New Learning* of the Renaissance and he believed in More's great potential.

When More was between fourteen and fifteen years old, Morton decided to send him to Oxford to pursue his studies, either St Mary's Hall or Canterbury College,

⁶²It ought to be underlined that the exact tally depends on how the Latin and English poems and a number of other short pieces are counted.

⁶³See T. Stapleton. *The Life of Sir Thomas More*, London: Harper Collins Publishers, 2008, p. 226.

⁶⁴J. Guy, op.cit., p. 17.

⁶⁵Three dates are possible: 6 February 1477, 6 February 1478 or 7 February 1478.

⁶⁶W. Roper, op.cit., p. 197.

⁶⁷W.A. Rebhorn (ed.) *Utopia*, New York: Barnes&Noble Classics, 2005. Introduction, p. xvi.

or possibly both in succession.⁶⁸ At Oxford he received a classical education and became fluently in both Greek and Latin. In 1494 at the strong influence of his father, after only two years, he left Oxford and began his legal training and study of common law in London at the New Inn.⁶⁹ He successfully mastered the rudiments there and was admitted to Lincoln's Inn at the age of eighteen in February 1496. Within five years he had completed all his legal training and was called to the bar as a junior barrister.⁷⁰

In next stages of his lifetime the new priorities appeared and it was the world of classical and biblical languages which had a strong influence on his further life. More began to cultivate his sense of moral purpose and to reformate the classical and Renaissance debates between *rhetoric* and *reason, action* and *contemplation*. He had become interested in literature and started to write poetry and prose. More's genius was always his ability to debate both sides of a question⁷¹ and to dramatize the internal conflicts of his mind, by using literary devices such as paradoxes, dialogues, or other open-ended forms to facilitate debate without closure.⁷² The legends holds that he wanted to be a priest or monk, but sex got in the way.

After finding his destination, he realized that *he would not be able to conquer the temptation of the flesh that came to a man in the vigour and ardour of his youth*.⁷³ He therefore left the Charterhouse in order to get married. Roper noted that More gave him a special type of devotion and prayer in that place, religiously living there without vow about four years.⁷⁴ What is interesting is that between 1503 and 1504 More lived near the Carthusian monastery outside the walls of London and joined in the monk's spiritual exercises. Despite the fact that he deeply admired the piety of the monks, he ultimately decided on the life of a layman upon his marriage and election to Parliament in 1504.⁷⁵ Although his choice to pursue a secular career, More continued to observe certain ascetic practices for the rest of his life. The reader has the chance to notice that Thomas More became faithful to his beliefs to the end of his life.⁷⁶

According to the next biographer, Roper, More urged austerity and patience in adversity. If anyone was ill or downcast, he would remind them:

“We may not look at our pleasure to go to heaven in featherbeds. It is not the way, for our Lord himself went thither with great pain and by many tribulations”.⁷⁷

⁶⁸ P. Ackroyd, op.cit., p. 38.

⁶⁹ W.A. Rebhorn, op.cit., p. xvii.

⁷⁰ J. Guy, op.cit., pp.1-2.

⁷¹ A technique still known to classicists as rhetoric in utramque partem.

⁷² J. Guy, op.cit., pp. 26-27.

⁷³ T. Stapleton, op.cit., pp. 99-100.

⁷⁴ W. Roper, op.cit., p. 198.

⁷⁵ W.A. Rebhorn, op.cit., p. xxi.

⁷⁶ Ibidem.

⁷⁷ W. Roper, op.cit., p. 211.

He believed in hell and exhorted his family to withstand temptations. A favourite analogy was to compare the devil to an ape:

“For, like as an ape, not well looked unto, will be busy and bold to do shrewd [i.e. harmful] turns and contrariwise, being spied, will suddenly leap backwards and adventure no farther, so the devil finding a man idle, slothful, and without resistance ready to receive his temptations, waxeth so hardy that he will not fail till to continue with him until to his purpose he have thoroughly brought him”.⁷⁸

Sir Geoffrey Elton and Richard Marius, seek to inscribe More’s life and public career within a paradigm of sin and redemption. Elton even explained that *religion is the essence of Thomas More, whose standard in these matters was largely arrived at from his consciousness of original sin. He had not been able to follow the abandon the flesh. He was a sex maniac, even if this might be exaggerating a little. Certainly, he was obsessed by sex.*⁷⁹

However Erasmus said that More in the Charterhouse was preparing himself for the priesthood. One of the modern biographers, Reynolds, is among those who maintain that *this testimony... is important and carries more weight than Roper’s much later statement.*⁸⁰ It should be mentioned that his piety and holiness were as the main aspects of his lifetime. Thomas More can be described as a good citizen and a learned man though. The reader may realize that he was a great man in every respect, that he was no less remarkable for his solid piety than learning and professional abilities.⁸¹ Regards the service of God, he lived almost the life of a monk. Every single day before all other business, except sometimes his morning studies, he heard the Mass. He always replied that *he must first finish his act of homage to a higher King* and then he came back to his responsibilities.⁸²

To understand the true piety and solid virtue of More, the value he placed on what the world most admired should be taken into consideration. He was in the King’s Court: his honours were so many: he was the man of wide learning, wrote many books and his achievements brought him high praise. His mind was keen, whereas his memory extraordinary. He was strong in spirit, so filled with divine grace. None of these things had the power to weaken him or to turn him away ever so little from a true knowledge of God and of himself.⁸³

⁷⁸ *Ibidem*, pp. 211-212.

⁷⁹ G.R. Elton, *Studies in Tudor and Stuart Politics and Government*, 4 vols, Cambridge: Cambridge University Press, 1974-92, p. 150.

⁸⁰ E.E. Reynolds, *Saint Thomas More*, Oates: Burns, 1953, p. 33.

⁸¹ T. Stapleton, *op.cit.*, p. 61.

⁸² *Ibidem*, p. 62.

⁸³ *Ibidem*, p. 71.

Having known some details regarding his intellectual life, one of the most, if not the most, significant things, was strongly connected with his family. On January 1505 More married **Jane Colt**.⁸⁴ According to the critics, such as: Harpsfield or T.E. Bridgett, the Catholic historians, More's decision to leave the Charterhouse in favour of marriage was unexpected, a line of argument that is deployed to support the interference that he was a failed candidate for the priesthood tormented by his sexuality. It did not matter as More had four children with Jane: Margaret, Elizabeth, Cicely, and John.⁸⁵ They lived at the Old Barge, Bucklersbury, London. More joked elsewhere that he had only married Jane in preference to her prettier younger sister because he *considered that it would be both great grief and some shame also to the eldest to see her younger sister in marriage preferred before her*.⁸⁶ After his first marriage Erasmus stayed with More and he knew Jane at exactly the right time. A tactful man like More had married a seventeen-year-old uneducated girl who had lived in the country in idleness and spending most of her time chatting to the servants. It was a very controversial decision indeed to marry Jane as More was at the high level of education and intelligence, whereas his wife was not so clever.

Erasmus admitted that More had taken a special interest in giving his young wife a better education as she had previously been given at home, and became a personal tutor to her in the areas of music and literature.⁸⁷ More attempted to educate Jane: to school her in books and music. The wife cried inconsolably and wished herself dead so the tactful husband suggested a visit to her parents. He secretly told her father of his difficulty: *Use your rights and give her a good beating*, said the father. *I know what my rights are, replied the husband, but I would rather you used your authority*. The father feigned to be so angry with his daughter that she sought refuge *by falling at her husband's feet in fit of penitence*.⁸⁸ Then they kissed and made up. The marriage was made in heaven. The reader will probably ask the further questions or think about the following issues: is it possible to be truly happy with a woman whose stage of knowledge leaves a lot to be desired? was Thomas More satisfied with this kind of relationship or did he feel loneliness?

In 1511 Jane More died and then Thomas More married **Dame Alice Middleton** within a month so it was totally unconventional. Among the society Alice More was known as a strong and outspoken woman, derided by More's friend Andrew Ammonius as *a hook-nosed harpy*, however, Erasmus reported that the marriage was a happy one.⁸⁹ More and Alice did not have children together, although More raised Alice's daughter from her previous marriage as his own.

⁸⁴ Ibidem, p. 118.

⁸⁵ P. Ackroyd, op.cit., p. 132.

⁸⁶ W. Rope, op.cit., pp. 198-99.

⁸⁷ P. Ackroyd, op.cit., p. 119.

⁸⁸ R.W. Chambers. *Thomas More*, London: The Society by W. Blackwood & Sons 1938, p. 96.

⁸⁹ See P. Ackroyd, *The Life of Thomas More*, New York: Anchor Books. 1999, p. 144.

More was an affectionate father who wrote letters to his children whenever he was away on legal or government business, and encouraged them to write to him often.⁹⁰ With his second wife he developed what even his hagiographers have called *a particular manner and tone that quickly turned into a private family joke*.⁹¹ To Sir Geoffrey Elton, More's attitude to Alice was incomprehensible: *He is supposed to have treated her with affection; yet the conviction that she was foolish and tiresome rests in great part on the sly allusions to female deficiencies scattered throughout his works*.⁹²

Thomas More's family life was full of warm feelings which the reader may observe in his letters on the education of his children. They strongly show the love of father, the wisdom of a philosopher, and the faith of a Christian. More in his wisdom avoided the error, so common in parents, of which Augustine in his treatise on Christian Education writes as follows:

“Christian parents, when they send their sons to school, say to them, Be diligent in learning. Why! That you may become a man that you may take a prominent place amongst men. But no one says to them, That you may be able to read the Gospels. We have taken immense pains to learn what must be certainly perish, and we shall perish with it”.⁹³

He used to ask Margaret, his beloved daughter, to tell him about the progress they were all doing in their studies. The letters between them well described the tenderness of his fatherly love and care. How much pleasure and delight he took in the diligent labours of his children. The reader has the great possibility to admire the magic of his words which he shared with Margaret, Elizabeth and Cecily, his dearest daughters and to Margaret Giggs as dear as though she were a daughter:

“I cannot express, my dearest children, the very deep pleasure your eloquent letters gave me, especially as I see that although traveling and frequently changing your abode you have not allowed your customary studies to be interfered with, but have continued your exercises in logic, rhetoric and poetry. I am now fully convinced that you love me as you should since I see that, although I am absent, yet you do with the greatest eagerness what you know gives me pleasure when I am present [...]”⁹⁴

⁹⁰ Rogers, Elizabeth, Frances, eds. *St Thomas More: Selected Letters*, New Heaven and London: Yale University Press. 1961, p. xiv.

⁹¹ CWE 12, p. cxxxvi.

⁹² G.R. Elton, op.cit., pp. 345-346.

⁹³ T. Stapleton, op.cit., p. 97.

⁹⁴ *Ibidem*, pp. 100-101.

More was interested in the education of women and this type of attitude was highly unusual at the time. He believed that women were as capable of academic accomplishment as men and that is why he insisted upon giving his daughters the same classical education given to his son.⁹⁵

The reader is probably interested in the type of personality of Thomas More in his home life. It is true to say that Thomas More liked to dress simply. He did not wear silk or scarlet, or a gold chain, except when the protocol or his public duties required. He disliked blood sports and could scarcely conceal his distaste for dice, cards or the idle pastimes with which other people amused themselves.⁹⁶

What else do we know about More? Erasmus said that within his spare time he collected coins and antiquities. If he saw anything rare or unusual, he bought it for the enjoyment of his visitors.⁹⁷ He also liked music and art. As to music, Erasmus claimed that More was an aficionado, even if he lacked the talent for singing or performing himself. Music was intrinsic to More's own image of his household. His love of art was shown by his patronage of Holbein. The artist arrived at Chelsea from Basel where he lodged for at least part of his first visit to England. He offered him a few commissions. Preparations for the family group portrait were advanced by the end of 1527.⁹⁸ We know that More could never resist a joke.⁹⁹ In his youth he had written comedies and acted in them. Roper said that he had *such an angelic wit as England ...never had the like before, nor ever shall again*.¹⁰⁰ Not everyone liked this. The chronicler, Edward Hall, sniped at More *the jester* and said:

“I cannot tell whether I should call him a foolish wise man or a wise foolish man, but it was so mingled with taunting and mocking, that it seemed to them that best knew him, that he thought nothing to be well spoken except he had ministered some mock in the communication”.¹⁰¹

In order to find out what kind of person Thomas More was, it is essential to look at his professional life. As a lawyer in private practice, he tried to persuade his clients to settle out of court or else managed their business at minimum cost. As the King's councilor, he served the commonwealth and his friends, whom he never

⁹⁵ P. Ackroyd, *op.cit.*, pp. 146-147.

⁹⁶ CWE 7, p. 18.

⁹⁷ *Ibidem*, p. 19.

⁹⁸ See W. Roper, p. 225.

⁹⁹ CWE 7, p. 19.

¹⁰⁰ W. Roper, *op.cit.*, p. 197.

¹⁰¹ Look at Ch. Whibley (ed.), *Henry VIII* [an edition of Hall's Chronicle] (2 vols, London, 1904), p. 265.

forgot.¹⁰² Erasmus waxed lyrical on this theme. More was born for friendship: *no one could take more trouble in furthering the business of his friends.*¹⁰³

It is a fact that from 1510 More served as one of the two undersheriffs of the City of London, a position of considerable responsibility. He gained a reputation as an honest and effective public servant. In 1517 More became Master of Requests and at the same year he entered the king's service as a Counsellor and personal servant and after some time he became a Privy Counsellor.¹⁰⁴ He even undertook a diplomatic mission to the Holy Roman Emperor, Charles V and was knighted and made under-treasurer of the Exchequer in 1521.¹⁰⁵ Furthermore More was a secretary and personal adviser to King Henry VIII and within a short period of time he became influential in the government. More was responsible for a lot of significant duties with which he was obliged to face up, such as: welcoming foreign diplomats, drafting official documents, and serving as a liaison between the king and his Lord Chancellor: Thomas Wolsey, the Cardinal Archbishop of York. Being recommended by Wolsey, Thomas More was elected the Speaker of the House of Commons in 1523.¹⁰⁶ Next he served as High Steward for the universities of Oxford and Cambridge. In 1525 he became the chancellor of the Duchy of Lancaster, a position that entailed administrative and judicial control of much of northern England.¹⁰⁷

Thomas More was also a searcher of truth. Within the years 1512 and 1518, Thomas More worked on a "History of King Richard III", an unfinished work, based on Sir Robert "Honor's Tragic Deunfall of Richard III, Sovereign of Britain" (1485). It should be underlined that "The History of King Richard III" is an example of a Renaissance history which has become influential more for its literary skills and similarities to classical perception than for its historical authenticity. It is worthy saying that "The History of King Richard III" was written and published in both English and Latin.

When the reader think about Thomas More, the first thing he noticed is connected with his popular „Utopia". According to Martin G. Plattel it is possible to see that the utopian thinking has become a very fashionable topic in the past few years.¹⁰⁸ It is viewed as the image of the new future in which one believes. In the eyes of man of science, the utopian thinker was a dreamer. However all of sudden the roles have been reversed and the utopian thinking finds out to be connected with critical reflection. Utopias result in which man's imagination playfully begins to work. The utopian thinker seems to be a man who to some extent tries to renew society by playful thinking and thoughtful playing.

¹⁰² CWE 7, pp. 22-23.

¹⁰³ Ibidem, pp. 18-23.

¹⁰⁴ W.A. Rebhorn, op.cit., p. xviii.

¹⁰⁵ Ibidem, p. xviii.

¹⁰⁶ Ibidem, p. xviii.

¹⁰⁷ Ibidem, p. xviii.

¹⁰⁸ M.G. Plattel. *Utopian, Critical Thinking*, Pittsburgh: Duquesne University Press, 1972.

More's utopia is a reconnaissance, an exploration orientated to a new future. The utopian horizon renews every sphere of life, whereas the utopian expectation opens society to the new possibilities of life. The close attention is paid to the relationship between utopia and ideology. The second and smaller part contains a number of social-utopian essays, that is to say, critical reflections on society.¹⁰⁹

According to F. Polak the utopian procedure is some kind of a meaningful tool to investigate the future. Tillich dwells on the political importance of utopian thought, for man does not have the potential for this or that particular thing but has the potential, he is the being which is capable of transcending what is given and to keep doing this without limit. It should be underlined that utopian writings usually are born from a need or a want. Is it true that our time produces utopias not so much because it desires but because it must? The attention which philosophers, scientists and politicians have shown for utopian thinking in the past decade, thus turns out to be the result of a necessity.¹¹⁰

Some people view utopias as unreal wishful dreams and an innocent pastime; others regard them as dangerous and tyrannical hallucinations; and others, again, look at them as catalyzers of human progress. Generally speaking, three variations can be distinguished in the definition of the utopia. The first conceives the utopia as a particular literary style and seeks the distinguishing characteristic of it in certain literary qualities. The second calls the utopia a utopian, i.e., naive and prescientific, the way of thinking about society. The third identifies it with the critical approach to the form man has given to society.¹¹¹

"Utopia" is definitely one of the most influential, well-known and controversial literary works of Thomas More (it was completed and published in 1516). The reader has the opportunity to notice a traveler, Raphael Hythloday, who describes the political arrangements of the imaginary island country of Utopia. The reader may observe that this masterpiece is complex, innovative because of political thought while utopians as people who lived according to the rules of natural law, but can be receptive to Christian teachings who hold all possessions in common, whereas gold is worthless.

In fact "Utopia" dramatizes the difficulty of balancing the competing claims of idealism and pragmatism, and continues to invite its reader to become participants in a compelling debate concerning the best state of commonwealth.¹¹² More was the person who introduced the word *utopia* which he gave to the ideal, imaginary island nation. In "Utopia" private properties do not exist at all, men and women are educated in the same way, and there is almost complete religious freedom. The magic country of Utopia tolerates different religious practices, but does not tolerate atheists. According to Hythloday theorizes that if a man did not believe in a god or

¹⁰⁹ M.G. Plattel, op.cit., pp. 9-10.

¹¹⁰ Ibidem, pp. 25-39.

¹¹¹ Have a look at A. Neuss, *Utopie. Begriff und Phenomen des Utopischen*, Neuwied, 1968, pp. 18.

¹¹² With reference to *Sir Thomas More, Utopia*, translated by R. Robinson, with an introduction by Mishtooni Bose.

in an afterlife he could never be trusted, because he would not acknowledge any authority or principle outside himself.¹¹³ Although *Utopianism* is typically a Renaissance movement, it was developed within the Enlightenment. “Utopia” points out ironically, More’s ultimate conflict between his beliefs as a humanist and a servant of the King at court.

It is important to mention about the connections between Thomas More and Martin Luther during that time. In 1520 the reformer Martin Luther published three works in quick succession: *An Appeal to the Christian Nobility of the German Nation; Concerning the Babylonish Captivity of the Church*; and *On the Liberty of a Christian Man*. In these works Luther set out his doctrine of salvation through faith alone where the sacraments and other Catholic practices were rejected and he even attacked the abuses and excesses of the Catholic Church.¹¹⁴ In 1521 Henry VIII gave the response to Luther’s criticisms with a work known as *The Assertio* written with the editorial assistance of More. In light of this work, Pope Leo X rewarded Henry VIII with the title *Fidei defensor* (“Defender of the Faith”) for his efforts in combating Luther’s heresies.¹¹⁵ After that event Martin Luther attacked Henry VIII in print, calling him *a pig, dolt, and liar*.¹¹⁶

At the request of Henry VIII, More set about composing a rebuttal: the resulting “*Responsio ad Lutherum*” was published at the end of 1523. In the “*Responsio*”, More protected and defended the supremacy of the papacy, the sacraments, and other church traditions. More’s language, like Luther’s, was virulent, and he branded Luther an *ape*, a *drunkard*, and a *lousy little friar* amongst other insults.¹¹⁷ In 1528 More created another religious polemic, “A Dialogue Concerning Heresies.” This work again asserted that the Catholic Church was the one true Church, whose authority had been established by Christ and the Apostles, and that its traditions and practices were valid.¹¹⁸

What is interesting is that in 1531, William Tyndale wrote “An Answer unto Sir Thomas More’s Dialogue” which is treated as a response to More’s earlier “Dialogue Concerning Heresies”. After having seen Tyndale’s work, More wrote his half-a-million word long “Confutation of Tyndale’s Answer” over the next several months. It is written as a dialogue between More and Tyndale, in which More responds to each of Tyndale’s criticisms of Catholic rites and doctrines.¹¹⁹ These literary battles strongly convinced More, who valued structure, tradition, and order in society above all else, that Lutheranism and the Protestant Reformation in general were dangerous not only to the Catholic faith, but to the stability of society

¹¹³ The material based on *Sir Thomas More, Utopia*, translated by Ralph Robinson, with an introduction by Mishtooni Bose.

¹¹⁴ P. Ackroyd, *op.cit.*, pp. 225-226.

¹¹⁵ *Ibidem*, pp. 225-227.

¹¹⁶ *Ibidem*, p. 228.

¹¹⁷ *Ibidem*, p. 230.

¹¹⁸ *Ibidem*, pp. 279-81.

¹¹⁹ *Ibidem*, pp. 307-09.

as a whole. More believed that heresy had to be eradicated for the sake of peace and stability in society, and saw heresy as dangerous to the existing order. This is the reason why he *heard Luther's call to destroy the Catholic Church as a call to war*.¹²⁰

More himself, however, took pains to refute these charges, as recounted by British historian Peter Ackroyd in his biography "The Life of Thomas More":

"Stories of a similar nature were current even in More's lifetime and he denied them forcefully. He admitted that he did imprison heretics in his house - 'they're sure keypyng' - he called it-but he utterly rejected claims of torture and whipping".¹²¹

Historians have been long divided over More's religious actions as Chancellor. While respected historians such as Ackroyd have taken a tolerant view of More's campaign against Protestantism by placing his actions within the turbulent religious climate of the time, other eminent historians, such as Richard Marius, have been more critical, believing that such persecutions were a betrayal of More's earlier Humanist convictions. As Marius writes in his biography of More:

"To stand before a man at an inquisition, knowing that he will rejoice when we die, knowing that he will commit us to the stake and its horrors without a moment's hesitation or remorse if we do not satisfy him, is not an experience much less cruel because our inquisitor does not whip us or rack us or shout at us".¹²²

Coming back to the main issue Thomas More had some country - matter difficulties. In 1530 More refused to sign a letter by the leading English churchmen and aristocrats asking the Pope to annul Henry's marriage to Catherine, what is more he also quarreled with Henry VIII over the heresy laws. In 1531 he attempted to resign after being forced to take an oath declaring the king the Supreme Head of the English Church *as far as the law of Christ allows*. All in all, he refused to take the oath in the form in which it would renounce all claims of jurisdiction over the church except the sovereign's. In 1532 he asked the king to relieve him of his office again, claiming that he was ill suffering from sharp chest pains. The reason why Fisher and More refused to take an oath under the first Act of Succession was that it implied a repudiation of Papal authority. After that refusal More was committed to the charge of the Abbot of Westminster for a few days.¹²³

¹²⁰ P. Ackroyd, *op.cit.*, p. 298.

¹²¹ *Ibidem*.

¹²² [http:// www.thomasmore.org](http://www.thomasmore.org), dated on 8th February 2012.

¹²³ T. Stapleton, *op.cit.*, p. 147.

It was about the middle of April, 1534, that More was first cast into prison. For a year he had led a life of a lonely prisoner, but neither by the monotony of confinement, nor by the entreaties of his friends, nor by the various trials of could he be moved from his resolution.¹²⁴ In 1533 More refused to attend the coronation of Anne Boleyn as the Queen of England. Technically, this was not an act of treason, as More had written to Henry acknowledging Anne's queenship and expressing his desire for the king's happiness and the new queen's health.¹²⁵ Despite this fact his refusal to attend was widely interpreted as a snub against Anne and Henry took action against him. For that reason More was charged with accepting bribes, but the false charges had to be dismissed for lack of any evidence. At the beginning of 1534 More was accused of conspiring with the holy maid of Kent, Elizabeth Barton who was a nun and had prophesied against the king's annulment, but More quickly wrote a letter in which he had instructed Barton not to interfere with state matters.

On the first July 1535, More was tried before a panel of judges that included the new Lord Chancellor, Sir Thomas Audley, as well as Anne Boleyn's father, brother, and uncle. He was charged with high treason for denying the validity of the Act of Succession. Thomas More believed he could not be convicted as long as he did not deny that the king was the head of the church, and he therefore refused to answer all questions regarding his opinions on this particular matter. Thomas Cromwell, at the time the most powerful of the king's advisors, brought forth the Solicitor General, Richard Rich, to testify that More had, in his presence, denied that the king was the legitimate head of the church. More was found guilty, under the following section of the Treason Act, in 1534:

“If any person or persons, after the first day of February next coming, do maliciously wish, will or desire, by words or writing, or by craft imagine, invent, practice, or attempt any bodily harm to be done or committed to the king's most royal person, the queen's, or their heirs apparent, or to deprive them or any of them of their dignity, title, or name of their royal estates...

That then every such person and persons so offending... shall have and suffer such pains of death and other penalties, as is limited and accustomed in cases of high treason”.¹²⁶

The execution took place on 6th July 1535 and as it was mentioned it was for denying that the king was the Supreme Head of the Church of England, a title the

¹²⁴ Ibidem, p. 164.

¹²⁵ A very interesting material was gathered in the literary work of E.W. Ives entitled *The Life and Death of Anne Boleyn*, dated on 2004 on page 47.

¹²⁶ <http://home.freeuk.net/don-aitken/ast/h8a.html>, dated on 13th February 2012.

king had been given by the Act of Supremacy of 1534. Since 1534 he spent some time in prison in the Tower of London. When the jury's verdict was delivered, More spoke freely of his belief that *no temporal man may be the head of the spirituality*. He was sentenced to be hanged, drawn, and quartered which was not typical for such a personality. When he came to mount the steps to the scaffold, he is widely quoted as saying (naturally - to the officials):

“I pray you, I pray you, Mr Lieutenant, see me safe up and for my coming down, I can shift for myself”; while on the scaffold he declared that he died “the king's good servant, but God's first”.¹²⁷

The moment of Thomas More's death was very moving and touching. On the day before he was about to die he took up his piece of coal and wrote his last letter to a daughter, telling her to convey his farewells and blessings to the various members of his family and a few friends. He gave instructions as to the disposal of a few belongings:

“I cumber you, good Margaret, much, but I would be sorry if it should be any longer than tomorrow. For it is St. Thomas even (the eve of the feast of the Translation of St. Thomas of Canterbury, which was kept on July 7 in England, and observed throughout Christendom, though on another day, and the Utas of St. Peter, and therefore tomorrow long I to go to God it were a day very meet and convenient for me. I never liked your manner toward me better than when you kissed me last, for I love when daughterly love and dear charity hath no leisure to look to worldly courtesy. Farewell, my dear child, and pray for me, and I shall for you and all your friends, that we may merily meet in heaven”.¹²⁸

Another comment connected with Thomas More's death is the belief that his beard was completely innocent of any crime, and did not deserve the axe; he positioned his beard so that it would not be harmed. Henry Hyde, US Congressman (on 9th September 1988) More asked that his foster daughter Margaret Giggs should be given his headless corpse to bury.¹²⁹

¹²⁷ <http://www/law.umkc.edu/faculty/projects/ftrials/more/moreaccount.html>, dated on 8th March 2012.

¹²⁸ J. Guy, op.cit., pp. 141-142.

¹²⁹ See Ibidem, p. 266.

To sum up, Thomas More was buried at the Tower of London, in the chapel of St Peter ad Vicula in an unmarked grave. In 1886 Thomas More was beatified by the Catholic Church, whereas in 1935 being canonized along with John Fisher. Finally in 1980 he was added to the Church of England's calendar of Saints. It is true to say that although Saint Thomas More had suffered such a long and heavy punishment, he had a strong and deep faith in himself. He learned this lesson and to the last day of his life he was hard and strong. More knew that in the race all it counted is the strong runner, to approach his final aim. When the day had arrived which was to bring to More death, or rather another life, he was led out of his prison. His beard was long and disordered, his face was pale and thin from rigorous of his confinement. He held in his hand a red cross and raised his eyes to heaven.

More's friend, Erasmus, declared after More's execution that he really had been *more pure than any snow* and that his genius was *as England never had and never again will have*. What is the most outstanding is the fact that in 2000 Pope John Paul II declared More the *heavenly patron of statesmen and politicians*.¹³⁰ What is more Winston Churchill wrote about Thomas More in the *History of the English-Speaking Peoples*:

“The resistance of More and Fisher to the royal supremacy in Church government was a noble and heroic stand. They realized the defects of the existing Catholic system, but they hated and feared the aggressive nationalism which was destroying the unity of Christendom. [...] More stood as the defender of all that was finest in the medieval outlook. He represents to history its universality, its belief in spiritual values and its instinctive sense of other-worldliness. Henry VIII with cruel axe decapitated not only a wise and gifted counselor, but a system, which, though it had failed to live up to its ideals in practice, had for long furnished mankind with its brightest dreams.”¹³¹

For the comparison how much Thomas More influenced the people it is essential to present the 20th-century playwright, Robert Bolt, who showed More as the ultimate man of conscience in his play “A Man for All Seasons”, the title drawn from what Robert Whittington in 1520:

“More is a man of an angel's wit and singular learning.
I know not his fellow. For where is the man of that

¹³⁰ Apostolic letter issued *moto proprio* proclaiming Saint Thomas More as Patron of Statesmen and Politicians Vatican.

¹³¹ Winston Churchill in *The History of the English-Speaking Peoples*.

gentleness, lowliness and affability? And, as time required, a man of marvelous mirth and pastimes, and sometime of as sad gravity. A man for all seasons”.¹³²

It is a well-known fact that Thomas More had an enormous influence on the world of culture, for instance, R.A. Lafferty, a Catholic science fiction writer, wrote his novel “Past Master” as a modern equivalent to More’s “Utopia”. In this literary work, Thomas More is put into the time of the year 2535, where he is made king of the future world of *Astrobe*. There are many other examples of literary works which were enrooted in the period of life of Thomas More and his way of thinking, for instance, Karl Zuchardt’s novel, “Stirb du Narr”, about More’s struggle with King Henry, showing More as a lonely idealist fighting with a ruthless ruler within the different world.

3.2. LONELY LIFE ROAD OF SAMUEL BECKETT

Samuel Beckett, who became one of the major writers of the twentieth century, was born at Cooldrinagh in Foxrock, County Dublin, on Good Friday, on 13th April 1906. It is a very interesting issue how Beckett spoke about his birth. In Beckett’s writing he presents his own vision and shows the womb as a sheltered haven. In his poem “Sanies I” he writes nostalgically: *ah to be backing the caul now with no trusts, no fingers no spoilt love*.¹³³ Beckett was not only an Irish avant – garde writer, dramatist and poet, but also a man who wanted to find happiness in life but this was not so easy. He was considered one of the last modernists and one of the first postmodernists. He was treated as one of the key writers in the “Theatre of the Absurd.”¹³⁴ As a student, assistant, and friend of James Joyce, Beckett has been considered as an inspiration to many later writers.

Samuel Beckett was a son of Maria Jones Roe, often called as May and of Bill Beckett. His parents shared a true deep love of countryside and spent much time among family circle. The impression given by Bill and May as a couple was of a marriage that was never seriously under strain but was based on habit as much as on affection. On the one hand, Bill was focused on business, sport, walking and playing cards; on the other hand, May run the household and was interested in the welfare of her sons, the affairs of Tullow Parish Church, and in the local events, such as dog shows.¹³⁵ She really enjoyed gardening and kept some pets: her dogs and a donkey called Kish. May and Bill’s first son, Frank Edward, was born on

¹³² Based on a play of Robert Bolt, *A Man for all Seasons*, and Historian's Demur.

¹³³ J. Knowlson, op.cit., p. 23.

¹³⁴ R. McDonald (ed.) *The Cambridge Introduction to Samuel Beckett*, Cambridge: Cambridge University Press, 2007, p. 17.

¹³⁵ J. Knowlson, op.cit., p. 33.

July 26, 1902, whereas their second son, Samuel Barclay, was born four years later.¹³⁶ After the birth of Frank, the family moved into the new house in Foxrock. The new Cooldrinagh, was a fine house, in which the parents brought two lively boys up. It had large and beautiful gardens, lawns and even a tennis court. There was a summerhouse with a double garage and some outbuildings.¹³⁷

It is a fact that family life together with the parents' influence have always had a strong influence on a child. At the first stage parents ought to be the role - models who are supposed to show the right track in life. Bill Beckett as a strong father kept his feelings under a strict control and was not very affectionate, however, he was not lacking in emotion.¹³⁸ Everyday life at Cooldrinagh was regulated as much as it was in May Beckett's power to control it. It reflected *le grand style* as everything had to be properly done. Sometimes May became obsessive, for instance, at mealtimes everything had to be done carefully and enormous stress was laid on cleanliness. May Beckett was known for her strict standards of behaviour and the children had to conform or risk her anger and punishment. The children should have shown excellent manners. What is good is that in spite of all these inhibitions and prohibitions, Beckett's childhood was mainly a happy one, but it was not easy.¹³⁹

When Sam was a young, blond and pretty boy, he was not considered exceptionally bright, but he learned to read quickly and was a thoughtful child. From the beginning he was very fond of being alone and it did not matter whether someone was in the house or in the garden. His parents were a little terrified as a little Sam occasionally wandered much farther afield into the nearby countryside to take advantage of reading and during that time he was losing all sense of time. Suddenly May and Bill noted that their younger son had a special need for solitude. He would wander off alone along the beach or stand motionless gazing out to the sea and even started to describe his purest and deepest love and admiration for certain stones. Samuel tried to protect them from the weather or waves. In his further life he explained this special type of care as a special fascination with the mineral, with things dying and decaying.¹⁴⁰

Samuel learned a lot during his school days when he had the opportunity to notice different human behaviours in which he felt so lonely. At the age of nine, Beckett left the Misses Elsner's Academy to attend a larger school in Dublin called Earlsfort House.¹⁴¹ Within his school days he spent an active time and often called these years as the happy one. In fact he was extremely good at games and played

¹³⁶ S. Beckett, *Dream of Fair to Middling Women*, p. 4.

¹³⁷ See J. Knowlson, op.cit., p. 33.

¹³⁸ Ibidem, p. 32.

¹³⁹ Ibidem, op.cit., p. 39.

¹⁴⁰ Ibidem, op.cit., pp. 44-46.

¹⁴¹ See J. Knowlson, op.cit., p. 48.

a lot of tennis at school.¹⁴² Although he liked the atmosphere of the school, he experienced a lot which had a further impact on his life attitude.

There were some incidents which affected him so deeply, for example, an event with a dog which was an act of cruelty. There was one event which changed his sense of sensitivity. One day a rabid dog was discovered running wild in the school garden, raging, foaming at the mouth and treating to bite anyone who approached it. Samuel and his friend were the witnesses of the incident when the policeman took out his truncheon and started to lash out at it. The officer beat the dog to death and half a century later, Samuel said that *it made a terrible effect on me*.¹⁴³ Although such incidents took place, Samuel learned there a lot of useful and significant things, such as: the importance of tolerance, loyalty, honor, integrity, politeness and respect for the others. Suddenly he became aware that time was so precious that people should have got to know other people in order to truly understand the world that he was the part of.¹⁴⁴

Although Beckett did not admit to writing for the school magazine, he was quite proud of some lavatorial lines that he penned, he said, in his mid-teens. They impressed several of his friends to learn the ode by heart.¹⁴⁵

“Come away, my love, with me
To the Public Lavatory
There is an expert there who can
Encircle twice the glittering pan
In flawless symmetry to extend
Neatly pointed at each end”.¹⁴⁶

When Samuel Beckett as an undergraduate in October 1923 went to Trinity College, was a shy, retiring seventeen-year-old man who started an Art degree. His appearance was not typical as he was slim and quite tall for his age and what is more, his short reddish-brown hair was brushed severely across to the right. He had bright blue eyes and a piercing stare.¹⁴⁷ Samuel especially remembered one of his teachers, Thomas Brown Rudmose-Brown, the professor of Romance languages. Much later, Beckett admitted that Rudmose-Brown opened all kinds of doors for him. He even wrote with great warmth to him:

¹⁴² Ibidem, p. 50.

¹⁴³ Ibidem, pp. 52-53.

¹⁴⁴ Ibidem.

¹⁴⁵ One of Samuel's classmates and friends, Tom Cox, said with some degree of conviction that he wrote light humorous articles, however, Herbert Gamble, who knew him well, said that he believed that he did not.

¹⁴⁶ Gerarld Pakenham Stewart, a contemporary of Beckett at Portora and later a friend at Trinity College, knew the lines by heart, as did the Irish actor Patrick Magee. Both recited these lines to James Knowlson, the author of *Damned to Fame* in the 1970s.

¹⁴⁷ See J. Knowlson, *op.cit.*, p. 63.

“Much needed light came to me from *Ruddy*, from his teaching and friendship. I think of him often and always with affection and gratitude”.¹⁴⁸

It is true to say that Samuel considered **Ruddy as a free spirit** with open mind who spoke to his students as equals and not only had them around to tea, as many of the tutors did, but also used to accompany them to concerts, the theatre, and even to pubs. He was the kind of person who strongly influenced Beckett’s own tastes in the world of literature and affected his attitude to the further life. The second strong impact on Beckett was a small, plump, middle-aged **Italian lady called Bianca Esposito**, a private tutor who gave him regular Italian lessons as he chose Italian as his additional language. They were not only conversing in Italian, but they also analyzed in great detail the writers he was studying so hard in his final two years at the university, such as: Machiavelli, Petrarch, Ariosto, Carducci and his favourite, Dante.¹⁴⁹

When it comes to his social life at college, he became the member of a small group of male friends who had come up with him to Trinity from Portora Royal School: Geoffrey Thompson, a medicine student; Oliver McCutcheon, who read French and German; and Tom Cox, who read classics. Samuel and Geoffrey were very fascinated by the magic of theatre and they spent much time at the Abbey Theater.¹⁵⁰

During that time Samuel first fell in love. **Ethna** was a year ahead of him as a student but it did not matter. She was light-years ahead in maturity. She was a student of modern languages as well and was studying French and Italian.¹⁵¹ Within the academic environment she was seen as a charismatic woman, intelligent and independent-minded. Furthermore, she was determined to carve out her own career but she was not sure what it should have been. Ethna was also attractive physically. She had a devastating smile and curling lashes. She dressed fashionably and elegantly, often wearing blue. Beckett adored Ethna a lot, but said that the relationship with her never became a sexual one.¹⁵²

At the time he had to prepare for his undergraduate examinations in French and Italian, he visited the Italy for the first time. His father let him go there in order to practice his Italian before his final examination. Samuel decide to stay in Florence at a pension run by a Signora Ottolenghi. He chose this place because Bianca Esposito, his teacher, had a sister, Vera who had returned from Dublin to Italy to look after her mother. She had been married to an Irishman, Maurice Dockrell, the Son of Sir Maurice and Lady Dockrell who drank heavily and beat his wife badly.

¹⁴⁸ Samuel Beckett to Roger Little, on 18th May 1983.

¹⁴⁹ See J. Knowlson, op.cit., p. 67.

¹⁵⁰ Ibidem, p. 70.

¹⁵¹ Ibidem, p. 72.

¹⁵² Ibidem, p. 73.

As a consequence of these incidents the marriage had broken up. Beckett and Vera became friends and used to go for long walks and talk for hours.¹⁵³

In the summer of 1928 on Beckett's return to Dublin he met **Peggy Sinclair**, the daughter's of Beckett's aunt Cissie.¹⁵⁴ Peggy had a fresh, freckled face with a little too large nose for her and wore her hair long which during that time was unfashionable. She became the inspiration for his scene "Dream of Fair to Middling Women" in which the main protagonist feels alone and inconsolable seeing *her face in the clouds and in the fire and wherever he looked or looked away and on the lining of his lids, such a callow wet he was then.*¹⁵⁵ Samuel's parents became horrified because of the symptoms of youthful infatuation and when Sam made clear that his own feelings were very much involved, they expressed their total disapproval as Peggy's father had a reputation of a wild extravagance.¹⁵⁶

To some extent it was a strong and passionate relationship, however, Beckett was going very soon to Paris, he wanted to become a writer and it was hard to imagine that he would have started his future with a twenty-two with a wife and then a child. He was not ready enough to have the family and these kind of duties which may be some obstacle on his way to the world of literature. There were some disagreements over sex as Peggy wanted a physical relationship, however, Beckett was not interested in it. He knew what he was supposed to do and for that reason he decided to make a further step and unfortunately he was aware that he should have left Peggy, to some extent his beloved woman.

Samuel Beckett was a very good observer who with a strong affection noticed the incidents and tried to understand why the wrong things happened in life. Beckett witnessed an incident like that which is described in the story "Ding-Dong" where a little girl is tragically run down by a bus in *long, straight Pearse Street.*¹⁵⁷ Beckett could never understand, Gerald Pakenham Stewart, wrote:

"why God allows decent harmless people to suffer so much and when, in his sports car, he ran over and killed his own Kerry Blue terrier, he was heart-broken".¹⁵⁸

His literary awareness was connected with the experience of illness and loneliness. He was that sort of thinker who spent all his time in order to find the solution for the riddle. He was focused on some life issues, such as: the human being's existence and on some ethical matters. Beckett was the kind of person who was sensitive for pain and tried to find the answer why did it happen? What is more, he was full of energy to know the world and their schemes as he had an

¹⁵³ Ibidem, p. 83.

¹⁵⁴ Ibidem, p. 89.

¹⁵⁵ S. Beckett, *Dream of Fair to Middling Women*, USA: Black Cat, 1992, p. 114.

¹⁵⁶ J. Knowlson, op.cit., pp. 91-92.

¹⁵⁷ S. Beckett, *Ding-Dong, More Pricks than Tricks*, London: Chatto&Windus, 1934, pp. 42-43.

¹⁵⁸ G.P. Stewart, 14th May 1992.

analytical mind and will. He could not have accepted his own existence and he was not sure what is the sense of human being's life indeed. He felt as he was a brother of each group of people who is hurt and felt inner pain. He was active in the world which surrounded him so closely.

His literary characters have asked themselves what is the real sense of life and the right place for the human beings on the earth? The world described by Beckett appeared to be indefinite and unknown where time and place did not matter at all. To some extent he wanted to show that he was interested in the world and environment where the main drama took place – this is the trauma of being lonely, being alone as he had to face up to the cruel reality.

Samuel Beckett is also the author of “Waiting for Godot” In this play, two characters, Vladimir and Estragon, are waiting for someone named Godot. The play is considered by some critics to be one of the most prominent works of *the Theatre of Absurd* which will be shortly discussed later. It is true to say that this play offers all kinds of social, political and religious interpretations. Norman Berlin wrote in a tribute to the play in Autumn 1999 what follows:

“with Beckett himself placed in different schools of thought, different movements and ‘ism’s’. The attempts to pin him down have not been successful, but the desire to do so is natural when we encounter a writer whose minimalist art reaches for bedrock reality. ‘Less’ forces us to look for ‘more,’ and the need to talk about Godot and about Beckett has resulted in a steady outpouring of books and articles”.¹⁵⁹

Thanks to “Waiting for Godot”, the reader or viewer may notice some religious, philosophical, classical, psychoanalytical, biographical and even wartime references. It should be underlined that many readers and critics could not have understood this play and they wondered about the real meaning of it. Peter Woodthorpe, who played Estragon, remembered asking him one day in a taxi what the play was really about: *It's all symbiosis, Peter; it's symbiosis*, answered Beckett. Samuel Beckett admitted that:

“It is a game, everything is a game. When all four of them are lying on the ground, that cannot be handled naturalistically. That has got to be done artificially, balletically. Otherwise everything becomes an imitation, an imitation of reality [...]. It should become clear and transparent, not dry. It is a game in order to survive”.¹⁶⁰

¹⁵⁹ N. Berlin, “Traffic of our Stage: Why waiting for Godot?” in *The Massachusetts Review*, dated on Autumn 1999.

¹⁶⁰ Quoted in W. Asmus, *Beckett directs Godot* in *Theatre Quarterly*, 1975, Vol. V, No 19, pp. 23-24 which was quoted in J. Knowlson, *Damned to Fame: The Life of Samuel Beckett*, p. 607.

It must be said that existentialists hold that there were certain elementary questions that every human being must have come to terms with. The life issues, such as death, the meaning of human existence and the place of or the lack of God in that existence surrounded them so closely. In general the theories of existentialism assert that conscious reality is very complex and without an objective or universally known value: the individual must create value by affirming it and living it, not by simply talking about it or philosophizing it in the mind. The play may be seen to touch on all of these matters.

A lot of Beckett's work, for instance "Waiting for Godot" is often considered by philosophical and literary scholars to be a part of the movement of **the Theatre of the Absurd**, a form of theatre which stemmed from the Absurdist philosophy of Albert Camus. All in all, absurd is a branch of the traditional assertions of existentialism and meanwhile shows that human beings are incapable of finding it because of some form of mental or philosophical limitation.

It should be mentioned that Beckett's first published work was an essay on Joyce entitled "Dante...Bruno. Vico..Joyce" which was published in 1929. It was an essay that defends Joyce's work. Beckett's close relationship with Joyce and his family, however, became weaker when he rejected the advances of Joyce's daughter Lucia due to her schizophrenia. In the following year he won a small literary prize for his poem entitled "Whoroscope", which draws from a biography of Rene Descartes that Beckett was reading. His first story, so called "Assumption", appeared between 1929 and 1930 and he returned as lecturer to Trinity College. After a while he decided to choose the solitary years in Germany, France, Ireland and London, before settling down for longer in France.

Within this time he did a lot, he reviewed, translated, published poems in various periodicals. He even wrote the study of Proust in 1931. Samuel soon became disillusioned with his chosen academic vocation then. He expressed his aversion by playing a trick on the Modern Language Society of Dublin, reading a learned paper in French on a Toulouse author named Jean du Chas, founder of a movement called Concentrism; Chas and Concentrism, however, were pure fiction, having been invented by Beckett to mock pedantry. As it was mentioned earlier, at the end of 1931 Beckett resigned from Trinity and it was the end of his brief academic career. He commemorated this turning point in his life by composing the poem "Gnome", inspired by reading of Johan Wolfgang von Goethe "Wilhelm Meister's Apprenticeship" and eventually was published in the *Dublin Magazine* in 1934:

"Spend the years of learning squandering
Courage for the years of wandering
Through a world politely turning
From the loutishness of learning".¹⁶¹

¹⁶¹ "Gnome" from *Collected Poems* (After leaving Trinity, Beckett began to travel in Europe).

Samuel Beckett had done a lot for the world of literature as he presented another way of writing full of metaphors. His “Malone” opens with the characteristic sentence: *I shall soon be quiet dead at last in spite of all* and the last volume trails away with: *...where I am, I don't know, you must go on, I can't go on, I'll go on*. Beckett's highly distinctive voice reached a wide audience and public acclaim with the Paris performance in 1953 of *En attendant Godot* (pub. 1952); the English version, “Waiting for Godot” (in 1955), also made a great influence, and this time Beckett became widely known as a playwright associated with the Theatre of the Absurd, whose use of the stage and of dramatic narrative and symbolism revolutionized drama in England and deeply had an impact on later playwrights, including Pinter or Stoppard.¹⁶²

Beckett's “Murphy” is concerned in good measure with the philosophical problem of mind and body, and with Beckett's lifelong humorous fascination with the reductions, schematizations, diagrams of human thought. His “Watt” is another comprehensible work, and shows none of the abstruseness of the fictional monologues, which Beckett started writing in French. It was composed in the years 1942-44 when Beckett was in hiding in the south of France. Watt concerns a meditative hero of that questioning name about whom we know very little, however, we know a lot about what Watt thinks. In the almost plotless story, he goes to work for a mysterious householder named Mr. Knott, who, like the famous Godot, never appears. Watt goes to work on the ground floor of Mr. Knott's house, and the bulk of the middle part of the story concerns his acutely, often hilariously detailed consideration of the not very much that goes on while he works there. Here again is Beckett joking about the schematic, about what the world resembles when stripped to essentials (here, a thinker; something that can be known; and something that can't or, at any rate, isn't).¹⁶³

To sum up, the reader has the opportunity to notice that Samuel Beckett was moving from place to place, he was some kind of wanderer who looked for his place. He led a life of a pilgrim as he visited different places where he met various people and found an inspiration for his works.

In the end I would like to draw attention to the very important factor as it is possible to notice some connections between **Samuel Beckett and Prince Albert of Saxe-Coburg** who had to live far away from his country and family.¹⁶⁴ In order to find some real connections, now it's the time to pay attention to the next personality, however in a very short way. **Prince Albert** married his first cousin, **Queen Victoria**, with whom he had nine children. The plan of marriage had risen in the mind of uncle Leopold, the King of Belgians since 1831. Victoria had known

¹⁶² Edited by M. Drabble, *The Oxford Companion to English Literature*, Sixth Edition, New York: Oxford University Press, 2000, pp. 79-80.

¹⁶³ F. Kermode, J. Hollander, *The Oxford Anthology of English Literature*, Volume II - 1800 to the Present; General Editors: H. Bloom, M. Price, J.B. Trapp, L. Trilling, New York: Oxford University Press, 1973, p. 2160.

¹⁶⁴ The material is from Master's thesis written by Katarzyna Bachniak – “The married life of Queen Victoria and Prince Albert” supervised by prof. John Kevin Eastell, in 2009.

about her destination to become a wife of Prince Albert and she accepted that kind of choice. At the beginning she was not so convinced that he could have been a real life partner for her but after some time she realized that he is her soul-mate. She even wrote that he was very handsome and his hair is about the same colour as her. She added that his eyes were large and blue and that he had a beautiful nose and a very sweet mouth with fine teeth.

The reader has the best opportunity to observe that they were meant to be together, to spend the rest of their lives at the same place and time. It is true to say that Albert had become an inseparable part of her life and he had a strong influence on her. Although they seemed to be from two different worlds, they could have found a real attachment. Prince Albert was a responsible, ambitious and calm man who was not interested in balls and social life, whereas Queen Victoria loved to take part in many various types of entertainment which the world could have offered her. She strongly believed that life among people is a duty of the Queen and accustomed to that kind of pleasure. Another difference between the couple was connected with the aspect of their place of dream. Albert always wanted to create the place where they could have spent time together in the view of nature and beautiful, pure landscapes and all he really needed was his wife and children. On the one side, Victoria was aware of the fact that she should have been with her family far away from the Kingdom, on the other hand, she could not have imagined her further life without the world of duties and people around her.

Prince Albert and Queen Victoria appeared to be totally different but they had something in common, they both wanted to be happy and their pursuit for happiness was some kind of escape from the world in which they could not have felt comfortable. During that time it happened that people who were responsible for the Kingdom were supposed to be present as they were always at work. The aim to achieve was to support their land and be role – models for the society as they were important part of the world. It is difficult to imagine that Prince Albert as a child had a dysfunctional family background. His mother, Louise was not a caring mother who could have spent a lot of time with her small baby.

Although Albert cannot have found a good communication with his mother, Queen Victoria admitted that he talked with love and sorrow of Louise and he was strongly moved when he was reading about her illness and death. He even spoke of his childhood as the happiest time of his life. It is true to say that in his further life Albert tried to be close to his family and spent as much time as it was possible. He felt inability to relax in public and tendency to suppress his feelings and the need for strong attachment and closeness with his relatives. It is a well-known fact that he always needed and anchor in his life, the supporter who would show him the right track. When Albert was five years old, his mother left for good. It is worth to notice that Albert's father, Duke Ernst, was so called a distant one. He was concentrated on the issues connected with bringing his children up and education.

The reader has the possibility to feel that Albert was experienced by the sense of emptiness and for that reason he had to face up to his inner feelings. What is

more Albert was also a German patriot who had to leave his country in order to create a family with Queen Victoria. This decision was very difficult for him as he left his relatives and friends and moved to another place where he had to start a new, unknown life. At the beginning he only had his beloved Victoria and he was strong so that he should have been the head of family. However he never forgot about the place where he came from and in which lived, he remembered about his roots and often came back to his memories. He dedicated the rest of his life to his wife and was engaged in every aspect of her daily routine. He found a real pleasure in helping her and being close to her.

He was educated as a German, he became a well-educated and cultivated man who had the awareness of knowledge. Albert was interested in the magic of art and what is interesting he was not keen on political issues, he even rarely read newspapers concerning these matters. His view on the seriousness of life was untypical as he still wanted to improve his knowledge abilities and personality. Although he seemed to be that kind of man who did not like the changes, he decided to give up everything and came to another country and this place started to be his homeland. He began to treat it as haven where he can have felt safe and peaceful.¹⁶⁵

Taking everything into consideration, it is a general truth that not only Prince Albert, but also Samuel Beckett tried to find happiness in life by the usage of different methods, however, they were obliged to travel from one place to another. Naturally it was a necessity for them from various types of duties and needs, however, they had a lot in common as being a wanderer in life has never been so easy as it has always been a lonely road. Both of them were well-educated men, however, Samuel Beckett was escaping from the feelings and did not have the chance to stay in a harmony with women, whereas Prince Albert decided to fulfill in marriage, however, with a very strong and independent woman. It is hard to say who felt more lonely, nonetheless, from my point of view, everyone at some stage of human life can feel loneliness, of course, it is not a constant emotion, rather temporary.

3.3. PAULO COELHO AND LIFE AS A NON-ENDING JOURNEY

Paulo Coelho was born in Rio de Janeiro, Brazil. He came into the world at exactly 12.05 a.m. on a rainy night on 24 August 1947 in the hospital of St Bartholomew, a middle-class area of Rio de Janeiro. There was a problem with his birth as he was, in fact, alive, but in a deep coma. Paulo had faced his first

¹⁶⁵ With reference to scientific paper within the following topic written by Katarzyna Bachniak, MA, entitled: *Prince Albert as a lonely wanderer*, [in:] „Współczesne paradygmaty w literaturoznawstwie, translatoryce, pedagogice i kulturoznawstwie w kontekście interdyscyplinarnym”, (Chapter 4: Kulturoznawstwo w historycznym ujęciu), ed. A. Kryński, S. Łupiński, M. Urbaniec, Wydawnictwo Educator, Polonia University, Czestochowa 2011.

challenge and survived it. He spent his first three days in an incubator and for all this time his parents, Lygia and Pedro, were close to him. His weight was 3.33 kilos at birth and he measured 49 centimeters and seemed to be healthy. According to Lygia, he had dark hair, brown eyes and fair skin, and looked as his father. He was named after his uncle who died young from a heart attack.¹⁶⁶

It should be mentioned that Paulo had a normal, healthy childhood. In order to notice his loneliness among a crowd it is necessary to look through his childhood's background. From just the beginning of his life he showed his own way of thinking. At the age of three, he was caught when he was behaving badly and then he told his mother:

“Do you know why I’m being naughty today, Mama? It’s because my guardian angel isn’t working. He’s been working very hard and his battery has to run out”.¹⁶⁷

During his school life most of the time he appeared to feel lonely among all students. He was very thin, frail and short. He was known as *pele* – skin – a Rio term used at the time for boys who were always getting beaten up by their classmates. Fortunately he suddenly realized that knowing things no one else knew and reading stories none of his friends had read was one way of gaining their respect.

His parents always believed in him and had many expectations towards his further future life. When he finally passed the entrance exam and did so with the excellent average mark of 8.3 his parents became happy. High marks not only guaranteed admission to the school, but also meant being given the title of *Count*. If his performance improved still more he could become a *Marquis* or even, as all parents dreamed of their children becoming, a *Duke*, a title reserved for those who ended the year with an average of 10 in all subjects, however, he never fulfilled his parents’ dream. This entrance exam was the moment of glory in his educational career. He was saying to his parents: *Your dream of having a son at St Ignatius has come true, now leave me in peace*. As he himself remarked many years later, that mark of 8.3 was his final act in the world of the normal.¹⁶⁸

The reader has the opportunity to discover what kind of influence has the upbringing of a child in the process of future thinking. Paulo was aware of the fact that his parents were his supporters, however, he wanted to make his own choices and decisions. He has always had his own vision of his world and life, and all he really needed, was a belief that he could have made his dream come true. At the very beginning Paulo Coelho has been a very independent man who has known for

¹⁶⁶ F. Morais. *A Warrior's Life, A Biography of Paulo Coelho*, London: Harper Collins Publishers, 2008, pp. 37-39.

¹⁶⁷ *Ibidem*, p. 39.

¹⁶⁸ *Ibidem*, pp. 37-45.

sure what he would like to do in his further future life. He had a really good upbringing, however, as a teenager he was a free spirit and wanted to have more freedom than his parents gave him and for that particular reason he decided to change his environment and lead a life which was in accordance with his own imagination and his needs.

From the beginning of his life he always wanted to become a writer. While he was telling his mother about his future plans she tried to convince him that it was not a good idea and told him that his father worked as an engineer and was a logical and reasonable man with a very clear vision of the world. She asked Paulo if he really knew what it meant to be a writer. When it comes to the world of literature and writing, Paulo Coelho has always had his own vision and has imagined a writer who *always wears glasses and never combs his hair and has a duty and an obligation never to be understood by his own generation.*¹⁶⁹

It should be said that at the age of 17, Coelho's protest against a traditional path led his parents to put him into a mental institution from which he escaped three times before he was released at the age of 20. After some time Coelho admitted that he understood why his parents decided to do that way:

“It wasn't that they wanted to hurt me, but they didn't know what to do... They did not do that to destroy me, they did that to save me”.¹⁷⁰

It is true to say that when he was taken to this institution, it was a shock for him because he could not have understood the reasons why a young, healthy man was put in that kind of place. The Shock treatment is one of the best examples of Paulo Coelho's battle with the experience of illness and loneliness at the same time.

One Sunday in September 1966, Paulo was walking along the corridors of the clinic. During that time he had just re-reading “The Ballad of the Clinic Gaol”, which he had finished writing the day before, and felt proud of the thirty-five typewritten pages that he had managed to produce in a month and a half at the mental asylum. It is true to say that it was not so very different from the work that had inspired him, Oscar Wilde's “The Ballad of Reading Gaol”, written in 1898, after his release from prison, where he had served two years for homosexual offences. What is interesting, Paulo's final sentence on the last page – *Now let's start all over again.* The question is what did it mean for him to start all over again? For Paulo it was to get out of hell that was the clinic as quickly as possible and restart his new life again.¹⁷¹

¹⁶⁹ An Interview with Paulo Coelho by Thind Jessi.

¹⁷⁰ M. Schaertl, The Boy from Ipanema: Interview with Paulo Coelho reposted on Paulo Coelho's Blog, December 19, 2007.

¹⁷¹ F. Morais, op.cit., p.131.

In a mental center the reality looks much differently and there are some things which can scare anyone out of his/her wits. In the middle of the room was situated a bed covered with a thick rubber sheet and, to one side, a small machine that looked like an ordinary electric transformer with wires and a handle, much like the equipment used by the police to torture prisoners and extract confessions. Paulo could have felt lonely and was totally terrified as he did not know what would happen to him. He asked the people around him: do you mean I am going to have a shock treatment? At that moment the psychiatrist was smiling and tried to calm him: *Don't worry, Paulo. It doesn't hurt at all. It's more upsetting seeing someone else being treated than receiving the treatment yourself. Really, it doesn't hurt at all.*¹⁷² Lying alone on the bed, he observed a nurse putting a plastic tube in his mouth so that his tongue wouldn't roll back and choke him. The other one stood just behind him and stuck an electrode that looked like a small cardiac defibrillator to each of his temples.

It was the reality as a session of electroconvulsive therapy was about to start. Everything around him began to go dark. After recovering consciousness his memory seemed to disappear and he was lying on the bed for hours having eyes opened and could not recognize and identify where he was and what he was doing there. In fact electroconvulsive therapy was based on the idea that mental disturbance resulted from electric disturbance in the brain. After ten to twenty sessions of electric shocks applied every other day, it was believed, reorganize the patient's brain and allowed him to return to normal.¹⁷³

Paulo was lonely and had no place to go to feel safe and comfortable and when his parents visited him, he would kneel down, weep and beg them to take him away, but the answer was always the same: *Wait a few more days. You're almost better. Dr Benjamin is going to let you out in a few days.* What is the most scary is that his only contacts with the outside world were some visits from the friends who managed to get through the security. How miserable he must have felt having no entrance to the reality as he was obliged to forget about his life before he had entered this medical center?¹⁷⁴

Thanks to Paulo Coelho's diary the readers had the opportunity to notice how he felt being the part of this medical center. He must have faced up to his own fears and loneliness and solitude that he experienced every single day:

Sunday, 24 July:

"It's Sunday morning. I'm listening to the radio and I'm filled by a terrible sense of solitude, which is slowly killing me. It's Sunday morning, a sad, dull Sunday. I'm here behind bars, not talking to anyone, immersed in my solitude. I like the phrase: immersed in my solitude.

¹⁷² Ibidem, pp. 131-143.

¹⁷³ Ibidem.

¹⁷⁴ Ibidem.

It's Sunday morning. No one is singing; the radio is playing a sad song about love and weeping. A day with few prospects.

Rennie is far away. My friends are far away. Probably sleeping off a night of partying and fun. I'm alone here. The radio is playing an old-fashioned waltz. I think about my father. I feel sorry for him. It must be sad for someone to have a son like me.

On this Sunday morning I feel my love for Rennie die a little. I'm sure her love for me must be dying too. My hands are empty, I have nothing to offer, nothing to give. I feel powerless and defenseless like a swallow without wings. I feel bad, wicked, alone. Alone in the world.

Everything here is at is at once monotonous and unpredictable. I cling fearfully to my photos of Rennie, my money and my cigarettes. They are the only things that can distract me little".¹⁷⁵

The idea of running away from hell appeared every single moment. When he realized that with his newly cropped hair he was unrecognizable, he decided to make some movement in order to get out of this place. One thing he knew for sure was that the busiest time was on Sunday when all medical staff changed shift. Paulo just spoke of his plan to only two people: Renata, his girlfriend and Luis Carlos, his silly neighbour in the clinic. Even Luis Carlos decided to try to escape from the clinic as he felt that he stuck there. When the long – awaited day arrived it was Sunday, on 4th September 1966. They all were dressed in normal clothes so it was easier to run away being unseen and unknown. They went to the bus station and bought two tickets to Mangaratiba, a small town on the coast, a little more than 100 kilometers south of Rio.

Then their roads fell apart and Paulo got to Joel Macedo, his friend's house. While he had decided to think about his further future life and his trip companion, Luis, went back to the clinic. Weeks after he ran away from the clinic and thanks to the mediation of his maternal grandfather, Tuca, Paulo's parents gave him the permission to try to live alone for a while . He moved to a new home, offered by his grandfather, it was a small apartment, right in the corner of Rio.¹⁷⁶ He lived in the place where there were various types of people, such as: street vendors, traders, beggars, prostitutes, transvestites and even drug traffickers. He had the best chance

¹⁷⁵ Ibidem, pp. 123-124.

¹⁷⁶ Ibidem, pp. 135-138.

to observe them in different situations and thanks to these experiences he found some inspiration.

Paulo Coelho became depressed and felt empty and lost. He had the impression of being alone in that hostile, unfamiliar neighbourhood, with no one to turn to during his periods of melancholy and no one to share his rare moments of joy, he would fall often into despair.¹⁷⁷ He created his own diary with so called “Secrets of a Writer”. He wrote the following phrases about being lonely in the crowd:

“Suddenly my life has changed. I’ve been left high and dry in the most depressing place in Brazil: the city, the commercial center of Rio. At night, no one. During the day, thousands of distant people. And the loneliness is becoming such that I’ve begun to feel it’s like something alive and real, which fills every corner and every street. I, Paulo Coelho, aged nineteen, am empty – handed”.¹⁷⁸

His disability to find what he was looking for, brought him into the brothels where he mixed with women of all classes from prostitutes in Mangue to elegant young bimbos at the Paissandu. It did not matter for him that these women were not elegant and bore no physical resemblance to the rich girls he fancied. He could talk about anything to a prostitute and realize all his secret fantasies without scandalizing anyone. He could have devoted every page in his diary to his crazed love for a young prostitute. One day, the woman disappeared with another client, without telling him and for that reason he went crazy. He felt that he was betrayed by a prostitute:

“I want to cry as I’ve never cried before, because my whole being resided in that woman, [...] With her flesh I could keep loneliness at bay for a while”.¹⁷⁹

On hearing that his love one had come back and that she was revealing intimate facts about him to all and sundry, he wrote:

“I’ve heard that she’s slandering me... I’ve realized that as far as she’s concerned, I’m a nobody, a nothing. I’m going to give away the name of the woman to whom I gave everything that was pure in my putrefied being: Teresa Cristina de Melo”.¹⁸⁰

¹⁷⁷ Ibidem, p. 141.

¹⁷⁸ Ibidem, p. 142.

¹⁷⁹ Ibidem.

¹⁸⁰ Ibidem, p. 143.

There came a time when he could take the bouts of melancholy and loneliness no more. Day by day, night after night, he had done battle with a constant nightmare and he knew that he had to take a step back. He packed all his belongings in a box and, sad and humiliated, he asked his parents to have him back in the house to which he had never imagine he would return.¹⁸¹

Because of his parents' will and wishes, he was enrolled in law school and left his dream of becoming a writer, however, one year later he suddenly decided to lead a life as a hippie by meeting new people, visiting various places and traveling through South America, North Africa, Mexico, and finally Europe.

Paulo Coelho even started to work as a songwriter, he composed lyrics for Elis Regina, Rita Lee, and Brazilian icon Raul Seixas. Thanks to Raul's music he became aware of the issue such as satanism and occultism. In 1974 Paulo Coelho was arrested and put into the world of prison. He was tortured for subversive activities by the ruling military government, who had viewed his lyrics and messages as left-wing and dangerous. Before Coelho began his writing career he was not afraid of work, he worked as an actor, a journalist, and a theatre director.¹⁸²

Paulo Coelho's life was like a real journey. In 1986 he walked the 500-plus mile *Road of Santiago de Compostela* in northwestern Spain which in fact became a turning point in his life. It was the time when he started to think about writing as his life aim and experienced a spiritual awakening, which he described autobiographically in "The Pilgrimage". In an interview, Coelho stated:

"I was very happy in the things I was doing. I was doing something that gave me food and water - to use the metaphor in "The Alchemist", I was working, I had a person who I loved, I had money, but I was not fulfilling my dream. My dream was, and still is, to be a writer".¹⁸³

It is hard to imagine how lonely a person feels when he/she does not have the opportunity to fulfill his/her dreams and to make them come true? From the very beginning Paulo Coelho has been aware of the fact that life seems to consist of two different parts – one is called a real life while the second is connected with his dreams and passion. Unfortunately the possibility of joining these elements together happens very rarely.

Paulo Coelho's first book was "Hell Archives" which was published in 1982 and it failed to make any kind of impact. In 1986 he contributed to the "Practical Manual of Vampirism", although later he tried to take it off the shelves as he

¹⁸¹ Ibidem, p.143.

¹⁸² An Interview with Brazilian writer, Paulo Coelho: Everybody is a Magus. Life Positive. July 2000.

¹⁸³ An Interview with Brazilian writer, Paulo Coelho: Everybody is a Magus. Life Positive. July 2000.

considered it of a bad quality. After the pilgrimage to Santiago de Compostela in 1986, Coelho wrote “The Pilgrimage”. In the following year he wrote “The Alchemist” and then published in a small Brazilian publishing house who made an initial print run of 900 copies and then he decided not to reprint. Fortunately after some time Coelho found a larger publishing house and along with the publication of his next book, “Brida”, something unexpected happened as “The Alchemist” became a Brazilian bestseller. It is a fact that the beginning of “The Alchemist” was not promising but it changed immediately and it has been sold in more than 60 million copies and has become one of the best-selling books in the history. It even has been translated into more than 67 languages and has become a winner in the Guinness World Record for the most translated book by a living author.¹⁸⁴

Paulo Coelho has started to have a special inspiration and since the publication of “The Alchemist”, he has generally written one novel every two years including “By the River Piedra I sat down and wept”, “The fifth mountain,” “Veronica decides to die”, “The Devil and Miss Prim”, “Eleven Minutes”, “Like the Flowing River”, “The Valkyries” and “The Witch of Portobello”. Looking back “The pilgrimage” and the beginning of his writing career, Coelho said *If I see a white feather today, that is a sign that God is giving me that I have to write a new book.* Coelho found a white feather in the window of a shop, and started to write that particular day.¹⁸⁵

It is a fact that Coelho has published 26 books so far. Two of them – “The Pilgrimage” and “The Valkyries” – are autobiographical and the rest of them are more or less fictional, however they are rooted in his life experiences. His literary works often deals with the issues of life as a non-ending story, an amazing journey and of loneliness in everyday life. The others, for instance: “Maktub” and “The Manual of the Warrior of Light”, are collections of essays, newspaper columns, or selected teachings. What is the most interesting is that Coelho has sold more than 100 million books in over 150 countries worldwide. Paulo Coelho is also known for short stories which are published for *Ode Magazine* nowadays.¹⁸⁶

It is true to say that Paulo Coelho’s literary works are full of reflections on everyday life which brings happiness and sadness as well. At the same time human being experiences the feelings such as joy, freedom, crowd of people around together with tears, solitude and loneliness. In “The Alchemist” the author shows the truth about life which has got different colours and shapes. He let the people believe in their dreams, needs taking a risk in life so that he/she is able to achieve goals. The author describes the transmigration of souls and treats life as a walking tour through sun and rain. It is the story how to find yourself among the crowd. The reader should pay attention to “Brida” too because this book has a special message

¹⁸⁴ Life and Letters: The Magus. The New Yorker, May 7th, 2007.

¹⁸⁵ Interview with Paulo Coelho, BBC World Service Book Club, December, 2004.

¹⁸⁶ An Interview with Brazilian writer, Paulo Coelho: Everybody is a Magus. Life Positive. July 2000, Life and Letters: The Magus. The New Yorker, May 7th, 2007.

showing the intricacies of loneliness which refers to the lack of love. Brida tries to discover who a real soulmate is as she wants to find her constant companion with whom she will be able to live a life fully.

In “By the River Piedra I sat down and wept” the author demonstrates the real meaning of love as every human being needs a mirror in which he/she can look at. It is the story about the meeting after the years of separation. Love between the characters has woken up slowly and truly. The author asked himself the major question: does love protect us against loneliness? “Veronica decides to die” is another example of the matter of life and death. On the one hand it brings us into the new arcane knowledge of death when a person passes away through different ways, such as: from love, longing, despair, tiredness, boredom and fear. Veronica, in fact, decides to die because she feels very lonely, however, the fate gives her another chance of a lifetime, so she begins her life again.

It is worth to mention one of the most influential literary works created by Paulo Coelho. It is entitled: “The Pilgrimage” which is a novel, part adventure story and part a guide to self-discovery that came out in 1987. This book has got a very special message that all we should explore is the essence to find our own path in life. The reader discovers that the extraordinary is always found in the ordinary and simple ways of everyday people through everyday activities. It is a recollection of the author’s experiences as he made his way across northern Spain on a pilgrimage to Santiago de Compostela. There are a few Coelho’s books which have been adapted into other media. In 2003 Warner Bros bought the rights to the film adaptation of “The Alchemist”. “Veronica Decides to Die” has been adapted into a screenplay by *Das Films with Muse Productions and Velvet Steamroller Entertainment*. The film occurred on 12th May 2008 with Emily Young as a director and Sarah Michell Gellar as a main character.¹⁸⁷

Seeing that readers are interested in his writing and while Coelho and his wife split time living in Europe and Rio de Janeiro, Brazil, the concept of starting with Paulo Coelho Institute appeared and it has become his place on the Earth. In 1996 Coelho founded *the Paulo Coelho Institute*, which provides aid to children and elderly people with financial problems. What is more in September 2007 Coelho was named *a Messenger of Peace to the United Nations*.¹⁸⁸ Paulo was raised to be a Catholic and he attends Mass, however, there are some political and social issues which he cannot agree with the Pope.

While the society has appreciated the character of Paulo Coelho, the Brazilian critics remained faithful to the maxim which was coined by the composer Tom Jobim. According to his statement that in Brazil someone else’s success is felt as a personal affront, a slap in the face. The enormous success of “The Alchemist” in France appears to have encouraged him to face up to his critics: *Before, my*

¹⁸⁷ Paulo Coelho’s Blog and The Guardian, June 27th, 2000.

¹⁸⁸ A. Riding, *Paulo Coelho: Writing in a Global Language*, The New York Times, on 30th August 2005.

detractors could conclude, wrongly, that Brazilians were fools because they read me, he declared to the journalist Napoleao Saboia of *O Estado de Sao Paulo*. He admitted that *now that my books are selling well abroad, it is hard to universalize that accusation of stupidity.*¹⁸⁹

It is a well-known fact that the army of his audience – readers and admirers appeared to be growing in the same proportion as the virulence of his critics. Paulo Coelho is aware of the fact that there are some supporters and opponents of his artistic work, however, he has always believed in his destination and he has known for sure that his place is the world of literature where he found pleasure. In 1995 the British magazine *Publishing News* his phenomena was called as *Coelhomania* and the French Media *Coelhisme*.¹⁹⁰ Let's look at "The Fifth Mountain" when the critics seemed to be showing signs of softening: *Let's leave it to the magi to judge whether Coelho is a sorcerer or a charlatan, that's not matters,*" wrote the *Folha de Sao Paulo*. They even said: *The fact is that he can tell stories that are easily digested, with no literary athletics, and that delight readers in dozens of languages.*¹⁹¹

3.4. MICHAEL JACKSON AS A LONELY GENIUS

Michael Jackson has become a legend as he was the genius of his time. He was a great artist who was supposed to give the world the real entertainment. Although he was surrounded by a lot of people, he felt loneliness among the crowd. He could have felt that he was standing in the middle of the stage where he was shouting but none could have listened to him and noticed his person in real. Jackson was aware of the fact that he had a special gift which he should have given to the world and have had some motivation to share his life by giving the society his moving songs full of different sounds and dancing.

Michael was a very demanding artist who was a perfectionist and that is why he could definitely feel very lonely as the world and people have not been ideal. He always wanted to cultivate his talent to the highest possible degree. Michael tried to be the best at what he did and get to know more about the field he took part in.¹⁹² He agreed with the statement of Kennedy: *Ask not what your country can do for you; ask what you can for your country.*¹⁹³ He knew that if he wanted to make the world a better place, he should have taken a look at himself and made a change. Michael was totally different when he was on stage as he lost himself as he really was in total control of the stage which was his life. He did not think about anything

¹⁸⁹ F. Morais, op.cit., p. 394.

¹⁹⁰ Ibidem, p. 397.

¹⁹¹ Ibidem, p. 407.

¹⁹² M. Jackson, *Moonwalk*, London: William Heinemann Ltd, 1988, p. 256.

¹⁹³ M. Jackson, op.cit., p. 265.

else during his performances. What is more he knew that sometimes when he was treated unfairly, it made him stronger and more determined to achieve his further goals.

One of the best examples of his loneliness is shown in the song entitled “Will you be there”. He asked some rhetorical questions whether he would have had a company in life or not – *Will you be there, will you still care?* He knew that in our darkest hour and in our deepest despair we have been all alone as the world has always supposed to be directed to happy people who had a smile on their face. He even mentioned:

“... in my trials and my tribulations,
in my violence and my turbulence ,
through my fear and my confessions,
in my anguish and my pain,
through my joy and my sorrow,
in the promise of another tomorrow
I will never let you part for you are always in my
heart...”¹⁹⁴

These complex words show the reader his doubts concerning the society. He was not sure if another human being would be able to accept him for who he really was, if the world would give him the chance to show the true him. It is a fact that he had never had the sense of security and stability to find out if he just suited there.

During one interview he admitted that there were some people who should have spent their lives in order to sacrifice for some case and his aim was to give the entertainment and he could not have imagined any other place where he would have felt so comfortable and he knew that the stage was the place where he belonged. Michael was always concentrated on his life goals as he wanted to improve himself as a person and as an artist as well. He had never looked for simple answers or solutions but he gave the peace of himself so that people could have seen his soul.

In order to notice what kind of person he became, it is necessary to look back the moment of his birth. Michael Jackson was born on 29th August 1958 as the eighth of ten children to an African American working-class family, in Gary, Indiana, an industrial suburb of Chicago. His mother, Katherine Esther Scruse, was a devoted Jehovah’s Witness, and his father, Joseph Walter Jackson, a steel mill worker who performed with an R&B band called *The Falcons*.

From the very beginning Michael had a troubled and difficult relationship with his father, Joe. He admitted that he was physically and emotionally abused but he

¹⁹⁴ Based on a song “Will you be there” by Michael Jackson, gathered in Appendix 2.

also paid attention to his father's strict discipline with playing a large role in his success. Joseph also grabbed his sons and pushed them with great force against the wall. One night while Michael was asleep, Joseph climbed into his room through the bedroom window, wearing a fright mask and screamed, in hopes to scare him. He said he wanted to teach the children not to leave the window open when they went to sleep and Michael said that he had suffered nightmares though.

Michael Jackson told his story about his childhood abuse in an interview with Oprah Winfrey which was transmitted on 10th February 1993. He confessed that he had often cried from loneliness. Jackson's father was also said to have verbally abused Jackson, saying that he had a fat nose within many different occasions. It is true to say that Michael Jackson's strong dissatisfaction with his appearance, his continuous nightmares and chronic sleep problems and finally to remain child-like throughout his adult life are in many ways consistent with the results of this chronic maltreatment he suffered as a very young child.

Michael Jackson's childhood was not easy as his parents put a lot of energy in order to make him popular so they forgot that he was just a small boy who needed their parental love. The heart of the matter is that he had to work hard from morning till night having no time and strength so that he could have met his friends or gone to school. His life was connected with the world of music sounds. When the other children at his age spent time on playing football, dating with girls and going to parties, he was focused on the world of melody. He did not know the real boy's world, however, was aware of the fact that everything was around him but he had no chance to try it. He was convinced of the fact that childhood had a strong impact on our further lives, he sang that in order to know him better, people should have noticed his inner feelings. He thought that no one could have understood him as they did not see his real past:

“Have you seen my childhood?
I am searching for the world that I come from
Cause I have been looking around
In the lost and found my heart
No one understands me
They view it as such strange eccentricities...
Cause I keep kidding around like a child [...]”¹⁹⁵

Michael Jackson had led life with his childhood's nightmares and during his personal and artistic background he wanted to release from the past events. He had the gloomy picture of world and could not have fought with it and that is why he revealed his emotions by means of his songs which carried hope in his heart and had a deep message to show:

¹⁹⁵ Based on a song “Have you seen my childhood” by M. Jackson, gathered in Appendix 2.

“Have you seen my childhood?
I am searching for that wonder in my youth
Like pirates and adventurous dreams
Of conquest and kings on the throne...
[...] *I am searching for that wonder in my youth*
Like fantastical stories to share
The dreams I would dare
Watch me fly [...]”¹⁹⁶

Although he was aware that he had a lot of friendly people around him and was surrounded by the world of wealth he felt loneliness among the crowd as he still asked them to love him for what he really was. It appears that he was the man with a strong need to show the world what kind of person he had become. He was not sure what the others thought about him and wanted to be liked and loved like every human being, he just needed the sense of security and stability and he always looked for peace within his life:

“People say I am not okay
Cause I love such elementary things...
It has been my fate
To compensate
For the childhood I have never known [...]

¹⁹⁷

It is true to say that if we would like to know someone better we should try to understand his nature and try to catch his/her soul:

“Before you judge me
Try hard to love me
In painful youth
I have had”¹⁹⁸

Michael Jackson was aware of the fact that being an adult was not so simple. He often recollected his childhood as he knew that between children everything seems to be easier, for instance: he told that children show him in their playful smiles the divine in everyone and that the simple goodness shines straight from their hearts. He even gave an example that if a child wants chocolate ice-cream, he/she just asks for it while adults create some complications over whether to eat the ice-cream or not. The nature of a child is not so complicated as he/she simply enjoys.¹⁹⁹ This

¹⁹⁶ “Have you seen my childhood”

¹⁹⁷ “Have you seen my childhood”

¹⁹⁸ “Have you seen my childhood”

¹⁹⁹ M. Jackson, *Dancing the Dream*, New York: A Division of Bantam Doubleday Dell Publishing Group, 1992, p. 45.

example may show that Michael Jackson really missed the period of his childhood and that is why he had some problems with the adaptation process in his further adulthood. This could be the reason why he felt so lonely from the just the beginning of his life.

Michael Jackson started to compare a child with a song. He found some kind of connections between children and music. He always thought that when children listen to music, they do not just listen, *they melt into the melody and flow with the rhythm*. Michael realized that soon the child and the music were one. He felt lonely as he knew that the world from the adult's perspective looked much differently as when we grew up, life became a burden and a chore, and the music grew fainter. He knew that sometimes the heart was so heavy that we forgot that we should live, be, move, take a challenge as long as you are alive! He even said that in his opinion without the heart's wise rhythm, we could not exist. What is interesting is that Michael Jackson found out that he was a song as well as music gave him freedom and independence to express himself truly.²⁰⁰

Michael Jackson knew one thing for sure: he never felt alone when he was earth's child. He did not have to cling to his personal survival as long as he realized, day by day, that all of his life was in him:

“[...] the children and their pain; the children and their joy. The ocean swelling under the sun; the ocean weeping with black oil. The animals hunted in fear; the animals bursting with the sheer joy of being alive. This sense of the world in me is how I always want to feel. That one in the mirror has its doubts sometimes. So I am tender with him. Every morning I touch the mirror and whisper, ‘Oh, friend, I hear a dance. Will you be my parent? Come’”.²⁰¹

Another important issue which should be taken into consideration is connected with his ability to love. When it comes to the world of feelings, Michael Jackson had his own vision. He always said that love is a funny thing to describe and he compared this feeling with a bar of soap in the bathtub – you have it in your hand until you hold on too tight. He admitted that there are some people who spend their lives looking love for outside themselves. He was wondering if they think that they have to grasp it in order to have it, but love slips away like that wet bar of soap. Next Michael confessed that holding on to love was not wrong, but you needed to learn hold it lightly, caressingly, to let it fly when it wanted. He even suggested that love could be as the juice and energy that motivated his music, his dancing, everything in his whole life. At the end he said that as long as love was in my heart, it was everywhere.²⁰²

²⁰⁰ M. Jackson, op.cit., p. 114.

²⁰¹ Ibidem, p. 145.

²⁰² Ibidem, p. 66.

It is worth saying about his first real date with a girl – Tatum O’Neal. They met at a club on Sunset Strip called On the Rox. First of all they exchanged phone numbers and called each other often and even talked for hours. The place did not matter. They had a need for hearing or seeing each other and that was the only thing that mattered. On their first date they went to a party at Hugh Hefner’s Playboy Mansion and spent a great time there.²⁰³ Michael mentioned the moment when Tatum held his hand in a very gentle way. He said that this probably would not mean a lot to the other people, but it was a really serious thing for him as she touched him. Although he had a lot of girls around him and they were screaming or even grabbing at him, this was something totally different. He may have felt very lonely among the crowd and appreciated some precious moments one-on-one with his Tatum. Next they fell in love with each other, however, their relationship transformed into a good friendship. She was his first love, of course, after Diana Ross who was his role-model in life.

Looking back to the past the first wife of Michael Jackson was **Lisa Marie Presley** (born on the first of February, 1968). She is an American singer and songwriter, better known as the Princess of Rock and Roll. Furthermore, she is a daughter and the only child of Elvis Presley by his wife Priscilla Presley. It should be mentioned that on 6th May 1994 she was finalized her last marriage with Danny Keough from “Ten Inch Men” and she flew to the Dominican Republic to get a quick divorce. What is the most surprising is that twenty days after her divorce from Keough on 26th May 1994 she married a singer Michael Jackson in the Dominican Republic.

The information about marriage of Michael Jackson and Lisa Marie Presley caused a real chaos when the information got to the press on 11th July after the statement of Hugo Alyarez Perez, the judge from La Vega in the Dominican Republic. The wedding ceremony had been lasting for about fifteen minutes. All the newspapers covered it and the magazine – *People Weekly* hailed this marriage as the most shocking event in the Hollywood history where, in fact, everything is possible. The elite magazine *Esquire* refound it the most silly and idle fact in 1994. The spiteful *Newsweek* published series of satirical pictures where one of them showed the house of the Jackson in Neverland.

It is a well-known fact that Michael and Lisa Marie had first met when the seven-year-old Presley attended several of “Jackson Five” concerts in Las Vegas. He was sixteen years old and during that time he started to be in the center of audience attention. It is said that after they met again years later, things moved very quickly and Jackson proposed over the telephone after four months. They stayed in contact every day over the telephone. It is true to say that they were very close friends who had some sad experiences when it came to their childhood. They had a lot in common. Lisa Marie was the apple of her father’s eye, Elvis who gave her whatever she needed or wanted. She led a sheltered life in luxury and did not know

²⁰³ M. Jackson in *Moonwalk*, op.cit., pp. 165-166.

about the real world. Suddenly her perfect, safe world fell apart when her parents got divorced and she lost everything which had some inner meaning for her, especially the sense of security and stability. Those memories connected with the childhood were still alive within Lisa and Michael and it made that they were close to each other and felt needed.

When accusations of child molestation became well-known for the public, Jackson became dependent on Lisa who gave him emotional support being worried about his health conditions and his addiction to drugs. Lisa explained that she believed that he did not do anything wrong. She tried to convince Jackson to settle the charges out of court and go into the health recover. In fact he listened to Lisa and did what she advised him to do. In 1995 Lisa Marie appeared in only a towel in the music video for his song “You are not alone”. This song seems to have a deep meaning as this is the story about a person who looks for love and needs emotions in his/her life. He used the following words to express his thoughts:

“Another day has gone
I'm still all alone
How could this be
You're not here with me
You never said goodbye
Someone tell me why
Did you have to go
And leave my world so cold [...]”²⁰⁴

Being without a constant companion makes that the world appears to be cold and without any colours. People in the whole world need a person with whom they can spend their time and share their happy and sad moments as all human beings are social animals and they like to be surrounded by the others. Although they hurt each other very often, they cannot live without the human company, it seems to be impossible to spend all human life alone. What is more Michael Jackson added that true love could last forever no matter what the future would hold. He knew that even after the breakup the peace of our soul would remember about last relationship which in fact would leave the track and had a strong impact on the further life:

“[...]You are not alone
I am here with you
Though we're far apart
You're always in my heart
You are not alone [...]”²⁰⁵

²⁰⁴ Based on a song “You are not alone” by M. Jackson, gathered in Appendix 2.

²⁰⁵ “You are not alone”

From the bottom of his heart he strongly believed in the institution of marriage and family. He thought that marriage could be a wonderful thing if it was right for two people involved. He believed in love and in relationships, but in fact, it was significant for him to find a true love and to feel that he was loved by someone. Michael wanted to find the right woman with whom he could spend his life and have a large family – he even dreamt of having thirteen children!

Presley has issued a statement on her *My Space blog*. It was about Jackson's death on 25th June, 2009 where she expressed her whole feelings towards her companion. She mentioned that she was gutted, and that she felt she had failed to help to save him from the inevitable. Lisa also said this about the marriage when she received news of his death:

“Our relationship was not ‘a sham’ as is being reported in the press. It was an unusual relationship yes, where two unusual people who did not live or know a ‘normal life’ found a connection, perhaps with some suspect timing on his part. Nonetheless, I do believe he loved me as much as he could love anyone and I loved him very much. As I sit here overwhelmed with sadness, reflection and confusion at what was my biggest failure to date, watching on the news almost play by play The exact scenario I saw happen on August 16th, 1977 happening again right now with Michael (A sight I never wanted to see again) just as he predicted, I am truly, truly gutted. Any ill experience or words I have felt towards him in the past has just died inside of me along with him. He was an amazing person and I am lucky to have gotten as close to him as I did and to have had the many experiences and years that we had together. I desperately hope that he can be relieved from his pain, pressure and turmoil now. He deserves to be free from all of that and I hope he is in a better place or will be. I also hope that anyone else who feels they have failed to help him can be set free because he hopefully finally is. The world is in shock but somehow he knew exactly how his fate would be played out some day more than anyone else knew, and he was right”.²⁰⁶

These personal expressions made by Lisa Marie has shown that Michael Jackson was a very unique person in her life and after his death she felt a sense of utter emptiness as she lost a soul mate. The question is why Michael Jackson was

²⁰⁶ Lisa Marie-Presley by means of “*My Space blog*”

not able to find the real attachment which could have led him to happiness in life? According to some psychologists there are some people who have a strong need in order to dedicate their lives to the matter. They realize that they are destined to feel loneliness and sometimes they find some other aims which they should take part in. In the song “I just can’t stop loving you” he has given the following message which refers to his emotions and observations:

“A lot of people misunderstand me
That’s because they don’t know me at all”.²⁰⁷

Within his private life Michael Jackson did not give up and really wanted to find a true, pure love and he suddenly met **Debbie Rowe**. In a short period of time, on 14th November 1996, in Sydney, Australia, Debbie Rowe was married to Michael Jackson. It was her second marriage, her first being to Richard Edelman in 1988. What is more it was announced that Debbie was pregnant in 1996. After three months of their marriage Debbie gave birth to their son, Michael Joseph Jackson Junior (born on 13th February 1997), who was known as Prince. The next year she gave birth to their daughter, Paris-Michael Katherine Jackson (born on 3rd April 1998). Jackson took full responsibility for raising the children. It is a well-known fact that Rowe described herself as a private person and almost never gave interviews. She was surrounded by the world of press and publicity that came suddenly with being married to Jackson.

Unfortunately their marriage did not last forever and on 8th October 1999 the couple divorced. Following Jackson’s death in 25th June 2009, Rowe made a statement through her attorney to deny a series of gossip reports, including these one that she was not the children’s biological mother and that she was attempting to bargain her parental rights for money. A few gossip described Debbie Rowe as the surrogate mother. In August 2010 Rowe reached a settlement with Katherine Jackson, the children’s guardian, under which she has rights to supervise visitations.

Today the children know that Rowe is their mother and they have a constant contact with her. What was untypical for Debbie is the fact that she gave the interview to *News of the World* in which she confessed that Jackson was not a biological father of their children and that it was possible thanks to artificial insemination. Debbie even mentioned that after the marriage with Lisa Marie Presley, Michael was totally alone and just wanted to have children who would make his life full of emotions such as love. Debbie said that she was the only one who told him that she could have given him a baby. She even admitted that after the birth of their children she meant nothing for him. She told the world that Michael wanted to pretend to be a part of a family but they had never lived like a real couple, they had never made love and had not lived together in the same house. He bought her an independent place where she spent her time. It is hard to

²⁰⁷ Based on a song “I just can’t stop loving you” by M. Jackson, gathered in Appendix 2.

define what is true and what is not, however, no matter what happened between them, people had no right to judge them as they did not know the whole truth.

Another important aspect connected with Michael Jackson's life is about his mainland called *Neverland Valley Ranch* (formerly the *Sycamore Valley Ranch*). It has been a modern property in Santa Barbara County, California and has become the most famous for being a home of American shining star, Michael Jackson in the years 1988-2005. What is the most interesting is that Michael Jackson decided to name the property after Neverland, the fantasy island showed in the story of Peter Pan, so called a boy who never grows up. Some people have said that he gave this special name for this magic place as he felt like a child inside who because of his childhood and fame had never the chance to take advantage of his adult's life. This house was his own retreat where he had everything but he still felt loneliness. According to the Santa Barbara County Assessor's office the ranch is approximately 2,676 acres (10.83 km²). It was not only Jackson's home, but also a private amusement park. It consisted of a floral clock, numerous statues of children, and naturally a zoo as Michael was known as a big fan of animals and nature.

What is more, the amusement park included two railroads, a dragon wagon, roller coaster and even bumper cars. Some people believed that he created such an amazing place just in order to restore his childhood which he had never had as he wanted to give the children the place where they could have taken advantage of different types of equipment. It appears that he just wanted to be liked and loved by offering the world the place of their dreams. In the past Jackson brought many groups of children and their families to the facility as day visitors. He also hosted various children overnight, a practice which came under scrutiny when Jackson was accused of sexual misconduct with minors at the ranch, first in 1993 and again in 2003. In 2005 Jackson said that he would not return to the property, he added that no longer he considered the ranch a home with a feeling when seventy police officers had violated his life sphere in their searches.

What else is fascinating about Michael Jackson? The answer seems to be simple – his changes in appearance. It was mentioned earlier that he had a weakness for the character of *Peter Pan* and some people believed that he looked boyish and sometimes even girlish as a result of his child's syndrome. He seemed to be concentrated on his appearance in order to never get old. It should be mentioned that the character of *Peter Pan* was his favourite as his world was like magic to him. When he was seven days old, he left the human being's planet and he had never stopped to be a child. He flew being not aware of the fact that he was not a bird and did not have any wings to feel an endless expanse of the sky where he could have felt safe and free. Jackson felt very comfortable in the company of children who were 120 cm tall and with the others he felt frightened. In fact people always filled him with anxiety.

Michael Jackson's appearance started to change in the mid – 1980s. What really paid the media speculation was the nasal structure together with the skin colour.

Within his youth his skin complexion had been a medium brown colour but after some time it gradually grew paler. He was suspected of bleaching his skin. According to J. Randy Taraborrelli's biography, in 1986, Jackson was diagnosed with *vitiligo and lupus*. It had been said that *vitiligo* partially lightened his skin, and *the lupus* was in remission and both illnesses made him sensitive to sunlight. Moreover, Michael Jackson's long-term dermatologist, Dr. Arnold Klein confirmed this issue on *Larry King Live*, after his death.

It is true to say that several surgeons speculated that he had undergone different nasal surgeries, however, Michael denied this and insisted that he only had surgery on his nose. It appears that he felt very lonely as the press was still interested in his personal matters, naturally he was aware of the fact that this is the part of the entertainment to know all details about the star but he could not have accepted that the media ignored his explanations. Another issue referred to his desire for a dancer's body when Jackson lost weight in the early 1980s as a result of a special diet. Some witness reported that Michael was often dizzy and of course his musicians were thinking about anorexia nervosa. His appearance and body had changed but he was still the same person but there were many people who cannot have noticed the true him. The main problem was that they had a tendency to misjudge him and all they could have seen was not connected with his inner beauty and the things which he had to offer. It is important to notice that on the stage he put a lot attention to the clothes he was wearing, however, at home he did not care about his style at all:

“When I'm at home, I don't like to dress up. I wear anything that's handy. I used to spend days in my pajamas. I like flannel shirts, old sweaters and slacks, simple clothes. When I go out, I dress up in sharper, brighter, more tailored clothes, but around the house and in the studio anything goes. I don't wear much jewelry—usually none—because it gets in my way.”²⁰⁸

Taking everything into consideration, it is essential to say that Michael Jackson was a creator and genius of music who treated the stage as his own place on earth, it was his mainland where he felt happy, satisfied and safe. He paid attention to every sound, word and artistic movement. Among the adults he became embarrassed and afraid so he discovered the importance of friendship with children who were always authentic and kind to him. He loved the planet, nature, human beings, however, he had inferiority complex which was an obstacle in his normal life.

²⁰⁸ M. Jackson in *Moonwalk*, op.cit., p. 219.

3.5. THE ANALYSIS OF SURVEY

„SAMOTNOŚĆ I OSAMOTNIENIE” w opinii pracowników naukowych i administracyjnych oraz słuchaczy Uniwersytetu Trzeciego Wieku jednej ze śląskich wyższych uczelni

Od marca 2011 do marca 2012 r. Autorka przeprowadziła badania ankietowe wśród pracowników naukowych i administracyjnych oraz słuchaczy Uniwersytetu Trzeciego Wieku jednej ze śląskich wyższych uczelni. Celem badań było poznanie przesłanek i przyczyn mających wpływ na bycie samotnym, życie w osamotnieniu, jak również poznanie opinii i ogólnej wiedzy respondentów w zakresie tematyki będącej przedmiotem badań.

Materiał i metody:

Grupę objętą badaniem stanowiły 32 osoby, spośród których:

- 16 osób było w wieku do 60 lat
- 15 osób było w przedziale wiekowym 60-75 lat
- 1 osoba była w wieku powyżej 75 lat

Badania przeprowadzono metodą ankietową na przestrzeni roku, tj. od marca 2011r. do marca 2012 r. Anonimowa ankieta „Samotność i osamotnienie” składała się z 21 pytań o charakterze zamkniętym i otwartym. Do analizy uwzględniono zapytania ankietowe. W analizie wyników badań zastosowano metodę statystyczną z elementami opisowymi.

Wyniki badań:

Wyniki badań przedstawiono w odniesieniu do kolejnych zapytań wykorzystanych w przedmiotowej ankiecie w ujęciu łącznym tj. bez stosowania podziału na pracowników naukowych, administracyjnych czy też słuchaczy Uniwersytetu Trzeciego Wieku.

1/ Czy jest Pan(i) samotny(a)?

Tak - 15 odpowiedzi, Nie - 17 odpowiedzi

2/ Czy czuje się Pan(i) samotny(a) pośród tłumu?

Tak - 13 odpowiedzi, Nie - 19 odpowiedzi

3/ Czy lubi Pan(i) być sam(a)?

Tak - 14 odpowiedzi, Nie - 18 odpowiedzi

4/ Czy samotność jest Pana(i) świadomym wyborem?

Tak - 11 odpowiedzi, Nie - 21 odpowiedzi

5/ Czym według Pana(i) jest samotność?

Życiem w pojedynkę	-	9 odpowiedzi
Życiem obok społeczeństwa	-	11 odpowiedzi
Wewnętrznym uczuciem pustki	-	15 odpowiedzi
Odizolowaniem od rodziny	-	6 odpowiedzi

Inne: (Ankietowany wskazał - moim wyborem) - 1 odpowiedź

6/ Czy Pan(i) mieszka sam(a)?

Tak - 11 odpowiedzi, Nie - 21 odpowiedzi

7/ Jakie czynniki według Pana(i) mają wpływ na samotność?

Charakter	-	22 odpowiedzi
Brak pracy	-	6 odpowiedzi
Brak zainteresowań	-	11 odpowiedzi
Śmierć lub brak najbliższej osoby	-	17 odpowiedzi
Brak zdrowia	-	3 odpowiedzi
Brak pieniędzy	-	4 odpowiedzi
Rejon zamieszkania	-	0 odpowiedzi

Inne: (Respondenci sami wskazali):

akceptacja własnej samotności	-	1 odpowiedź
brak umiejętności nawiązywania kontaktów	-	1 odpowiedź
obawa przed odrzuceniem	-	1 odpowiedź
brak zrozumienia ze strony rodziny	-	1 odpowiedź
brak poczucia własnej wartości, kompleksy	-	1 odpowiedź

8/ Kto według Pana(i) najczęściej jest osobą samotną i/lub osamotnioną?

Kobiety - 21 odpowiedzi, Mężczyźni - 11 odpowiedzi

9/ Ile czasu w ciągu dnia spędza Pan(i) samotnie?

do 5 godzin	-	18 odpowiedzi
do 15 godzin	-	3 odpowiedzi
całą dobę	-	3 odpowiedzi
nigdy nie jestem sam(a)	-	8 odpowiedzi

10/ Które z niżej wymienionych sposobów według Pana(i) może stanowić najlepszą receptę na pozbycie się samotności?

Hobby	-	21 odpowiedzi
Internet	-	1 odpowiedź
Zakupy	-	1 odpowiedź
Spotkania towarzyskie i/lub rodzinne	-	24 odpowiedzi
Nie ma antidotum na samotność	-	4 odpowiedzi

Inne (Ankietowany wskazał - wyjście z uśmiechem do ludzi) - 1 odpowiedź

11/ Proszę określić stan swojego zdrowia?

Zadowolający	-	14 odpowiedzi
Przeciętny	-	17 odpowiedzi
Zły	-	1 odpowiedź

12/ Proszę określić swoją sytuację materialną?

Zadowolająca	-	10 odpowiedzi
Przeciętna	-	22 odpowiedzi
Zła	-	0 odpowiedzi

13/ Czy posiada Pan(i) jakieś zainteresowania?

Tak - 27 odpowiedzi

(Respondenci sami wskazali: fotografia, muzyka poważna i rozrywkowa, pływanie, działka, czytanie książek, podróże, kino, teatr, wycieczki rowerowe, turystyka rowerowa i piesza, psychologia, sport, szachy, parapsychologia, literatura, taniec, nauki ścisłe, malarstwo)

Nie - 5 odpowiedzi

14/ Czy jest Pan(i) członkiem jakiejś organizacji czy też koła zainteresowań?

Tak (jakiej) - 16 odpowiedzi

(PTTK, Uniwersytet III Wieku, towarzystwo literackie, Klub literacki „Metafora”, Koło Emerytów i Rencistów, PZPN, związek zawodowy)

Nie - 16 odpowiedzi

15/ Czy jest Pan(i) osobą wierzącą?

Tak - 31 odpowiedzi, Nie - 0 odpowiedzi

W przypadku jednego respondenta nie wybrano i nie zaznaczono żadnej odpowiedzi.

16/ Czy czuje się Pan(i) szczęśliwy(a)?

Tak - 24 odpowiedzi Nie - 8 odpowiedzi

17/ Czy jest Pan(i) z siebie zadowolony?

Tak - 24 odpowiedzi, Nie - 8 odpowiedzi

18/ Płeć

Kobieta - 26 ankietowanych
Mężczyzna - 6 ankietowanych

19/ Wiek

do 60 lat - 16 ankietowanych
od 60-75 lat - 15 ankietowanych
powyżej 75 lat - 1 ankietowany
powyżej 85 lat - 0 ankietowanych

20/ Pana(i) stan cywilny?

panna/kawaler - 1, mężatka/żonaty - 16
rozwódka/rozwodnik - 7, wdowa/wdowiec - 9

21/ Miejsce zamieszkania

Wieś - 5 ankietowanych, Miasto - 27 ankietowanych

TRANSLATION (from Polish into English)

“LONELINESS AND SOLITUDE” in the opinion of research and administration workers and unenrolled students of the University of the Third Age, one of the Silesian universities

From March 2011 to March 2012 I conducted a survey among the research and administration workers together with unenrolled students of the University of the Third Age, one of the Silesian universities. The aim of the following research was to know the circumstances and reasons which can have the influence on being lonely, life in solitude and to know the opinion and the general knowledge in the field of the following topic.

Material and methods

The group consisted of 32 persons among which:

- 16 persons are at the age to 60 years old
- 15 persons are at the age from 60 to 75 years old
- 1 person is at the age over 75 years old

The research was conducted by the means of survey form within one year of studies from March 2011 to March 2012. The anonymous survey form entitled “Loneliness and solitude” consisted of 21 open and closed questions. For the analysis’ purposes these questions were taken into consideration. Within the research analysis, the statistical method together with the descriptive factors were used.

The results of research

The results of a research were shown with reference to the further questions used in the following survey in the total point of view, without the division, into the research and administration workers together with unenrolled students of the University of the Third Age.

1/ Are you lonely?

Yes - 15 answers, No - 17 answers

2/ Do you feel lonely among the crowd?

Yes - 13 answers, No - 19 answers

3/ Do you like to be alone?

Yes - 14 answers, No - 18 answers

4/ Is loneliness your conscious choice?

Yes - 11 answers, No - 21 answers

5/ What is loneliness, from your point of view?

Life on your own	- 9 answers
Life next to the society	- 11 answers
Inner sense of utter emptiness	- 15 answers
Isolation from the family	- 6 answers

Other: the respondent pointed out
what follows: it is my choice) - 1 answer

6/ Do you live alone?

Yes - 11 answers, No - 21 answers

7/ From your point of view, which factors can have the influence on loneliness?

Personality	- 22 answers
Lack of work	- 6 answers
Lack of hobbies	- 11 answers
Death or lack of the closest person	- 17 answers
Lack of health	- 3 answers
Lack of money	- 4 answers
Place of residence	- 0 answer

Other: the respondents pointed out what follows:
the acceptance of loneliness - 1 answer
a lack of the ability to make friends - 1 answer
the fear of rejection - 1 answer
a lack of understanding by the family - 1 answer
a lack of high self-esteem, a complex - 1 answer

8/ Who is lonely the most?

Women - 21 answers, Men - 11 answers

9/ How many times a day do you spend alone?

- to 5 hours - 18 answers
- to 15 hours - 3 answers
- all day and night - 3 answers
- never being alone - 8 answers

10/ Which way can be the best solution to overcome loneliness?

- hobby - 21 answers
- internet - 1 answer
- shopping - 1 answer
- social or family gatherings - 24 answers
- lack of antidote to loneliness - 4 answers

Other: the respondent pointed out what follows: the smile on your face in the company of people – 1 answer

11/ Please define your health condition?

- satisfactory - 10 answers
- average - 22 answers
- bad - 1 answer

12/ Please define your financial situation?

- satisfactory - 10 answers
- average - 22 answers
- bad - 0 answer

13/ Do you have any hobbies?

- Yes - 27 answers

(The respondents pointed out what follows: photography, serious or light music, swimming, a garden plot, reading books, traveling, cinema, theatre, bicycles, a cycling tourism, hiking, psychology, sport, playing chess, parapsychology, literature, dancing, science, paintings)

- No - 5 answers

14/ Are you a member of any organization or association?

- Yes - 16 answers

(PTTK, University of the Third Age, literary circles – Towarzystwo Literackie, literary club – Klub literacki “Metafora”, Pensioner Club, PZPN, Trades Union)

No - 16 answers

15/ Are you a believer?

Yes - 31 answers, No - 0 answer

In one case the respondent did not choose anything and he/she did not mark the answer.

16/ Do you feel happy?

Yes - 24 answers, No - 8 answers

17/ Are you satisfied with yourself?

Yes - 24 answers, No - 8 answers

18/ Gender

Woman - 26 respondents, Man - 6 respondents

19/ Age

to 60 years old - 16 respondents

from 60 to 75 years old - 15 respondents

over 75 years old - 1 respondent

over 80 years old - none

20/ Martial status

maiden/bachelor - 1 wife/husband - 16

divorcee - 7 widow/widower - 9

21/ Place of residence

Countryside - 5 respondents, City - 27 respondents

Wnioski końcowe (in Polish)

Na podstawie wypowiedzi respondentów można sformułować następujące wnioski:

1. Na samotność jest się niejako „skazanym” i może to być wynikiem zdarzeń życiowych (śmierć bliskiej osoby, wdowieństwo, choroba powodująca izolację), charakteru człowieka i takim ludziom jest źle, odczuwają wewnętrzne uczucie pustki, izolacji, czują się na marginesie życia, lub też co dotyczy mniejszości osób, samotność jest kwestią świadomego wyboru człowieka (poczucie wolności, możliwości decydowania o samym sobie, posiadanie własnej przestrzeni), który niejednokrotnie w samotności odnajduje szczęście.
2. Samotnym można być zarówno pojedynkę, jak i żyć samotnie, w osamotnieniu (pośród tłumu), pozostając w stałym związku.
3. Kobiety znacznie częściej aniżeli mężczyźni czują się samotne, osamotnione i nie ma w tym przypadku większego znaczenia to, czy ktoś jest osobą wierzącą czy nie, ani też jego status materialny czy rejon miejsca zamieszkania.
4. Ucieczką od samotności jest bycie aktywnym, posiadanie hobby, otwieranie się na ludzi, poszerzanie kręgu znajomych, uczęszczanie na spotkania towarzyskie, rodzinne.

Final Conclusion (in English)

On the basis of the respondents' statements it is possible to draw the following final conclusion:

1. Within loneliness human being seems to be doomed and it can be the result of life events (the death of a close person, a widowhood, a disease which may cause the sense of isolation, the personality traits). These people are in a bad condition, they suffer from inner sense of utter emptiness, isolation, they live on the fringe. For the minority loneliness is a matter of conscious choice (a sense of freedom, an opportunity to decide about themselves, to have their own space). These people appear to look for happiness through their loneliness.
2. A lonely human being can be on their own or can live among the crowd in a sense of solitude being in a constant relationship.
3. It happens more often that women feel lonely and it does not matter any difference whether they are believers or not or their financial status or even place of residence.
4. The way to escape from it is worth to stay fit, to have some hobby, to be open for the world, to make friends, to take part in social or family meetings.

CONCLUSION

Taking everything into consideration, I would like to make a reference to the personality of **Osho**, a well-known Indian mystic, guru, spiritual teacher, a professor of philosophy and a public speaker as well. He often dealt with the concept of loneliness and solitude in life. In his book, “The Path of the Mystic”, he admitted that it seemed that one of the greatest difficulties that faced a human being is to be alone, to stand alone in the face of the opinions of the world, to stand alone in the face of the lies of the world, to be physically alone, and ultimately, to be alone without even our minds – the companion of last resort. We really know that to some extent we are alone and we know we will die in aloneness.²⁰⁹

According to Osho loneliness is our hidden nature and human beings seem to be like a perfect stranger to each other. Sometimes loneliness can be compared to darkness, but only if it is treated in a bad and pessimistic way. Osho tried to make people aware that loneliness could be seen as beauty and blessing, silence and peace for us. It is easy to feel lonely among the crowd as within the world there are lots of disruptions and interferences.²¹⁰ From Osho’s point of view the following issue is arisen: human being is born as a part of the world, a member of the society, of a family, a part of a group. He or she is brought up to be an individual, however, to some extent to be a social animal. The society has always functioned as an organization, a model of lots of people, so called the crowd in which it is hard to find freedom which may give you loneliness but in a positive, constructive way. Loneliness seems to be a foundation of reality in which we live in. Within our lives we may still feel lonely.

It is a necessity to remember that between loneliness and solitude there is a huge difference as these similar words are not synonymous like a lot of people think. Loneliness is a positive state of mind, body and soul, whereas solitude is a negative one being a hole in the Earth. Loneliness is a lightness while solitude is a darkness of our soul. Through loneliness human being is ready to find itself, his/her sense, joy, splendor and finally the importance and meaning of life so that he/she can feel comfortable in the crowd of people around. In order to notice the pure essence of loneliness it is essential to look through the teaching of Jesus

²⁰⁹ <http://www.osho.com/library/online-loneliness-aloneness>, dated on 17th July 2013.

²¹⁰ Ibidem, based on the book entitled “The Path of the Mystic” (chapter 19: *The Bliss of Aloneness*).

Christ. In the Gospel Reading of **Saint Thomas** it is mentioned that God gives the blessing to these lonely people who were chosen and they would find Heaven.²¹¹

To sum up, it is possible to notice that there are different sources of loneliness in life. On the one hand Thomas More has shown us that we can be lonely inside in our outlook on life, beliefs and statements. On the other hand, Samuel Beckett has demonstrated that life is a real transmigration of souls through the winding path in order to find freedom and harmony of body, mind, soul and naturally the sense and importance of life. Paulo Coelho has paid attention to the ups and downs of our existence whereas Michael Jackson has always believed in our destination of being a social animal, a real fan of life and a wanderer, and naturally a searcher of a mainland.

What is loneliness to me? My mental shortcut is that loneliness is a state of body, mind and soul being the essence of our human nature, an integral part of ourselves. It appears to be a mixture of lightness and darkness. All in all, it is a secret of nature and it can be like a beautiful and colourful rainbow, only if a person needs it. What does crowd mean to me? Within the crowd of people there are a lot of difficulties, misunderstandings, distributions, however, to be a man is to be a social animal, however, to stay individual in the society is one of the most significant things. What is life to me? Life is a journey, a walking tour and shadow full of crossroads, ups and downs, however, still being a precious gift.

²¹¹ Osho. *Miłość, wolność, samotność*, tłum. Bogusława Jurkevich. Warszawa: Wydawnictwo Czarna Owca, 2011, p. 210-290.

BIBLIOGRAPHY

I. LITERATURE

- [1] Ackroyd, Peter, *The life of Thomas More*, London: Chatto&Windus, 1998; New York: Anchor Books, A Division of Random House, INC, 1998.
- [2] Beckett, Samuel, *Dream Fair of Midding Women*, USA: Black Cat, 1992 (written in 1932).
- [3] Beckett, Samuel, *Ding-Dong, More Pricks than Tricks*, London: Chatto&Windus, 1934.
- [4] Bolt, Robert, *A Man for All Seasons*, play (BBC Radio, 1954); films (1966, 1988)
- [5] Chambers, R.W. *Thomas More*, London: The Society by W. Blackwood & sons, 1938.
- [6] Coelho, Paulo, *Eleven Minutes*, London: HarperCollins, 2003.
- [7] Coelho, Paulo, *The Alchemist*, Warsaw: Polish edition by Drzewo Babel, 1995.
- [8] Coelho, Paulo, *Brida*, Warsaw: Polish edition by Drzewo Babel, 2008.
- [9] Coelho, Paulo, *Veronica decides to die*, Warsaw: Polish edition by Drzewo Babel, 2000.
- [10] Coelho, Paulo, *By the River Piedra I sat down and wept*, Warsaw: Polish edition by Drzewo Babel, 1994.
- [11] Elton G.R., *Studies in Tudor and Stuart Politics and Government*, 4 vols, Cambridge: Cambridge University Press, 1974-92.
- [12] Guy, John, *Thomas More*, New York: A Hodder Arnold Publication, 2000.
- [13] Hillman, J., (T. Moore, ed.) *A blue fire: Selected writings by James Hillman*, New York - USA: Harper Perennial, 1989.
- [14] Jackson, Michael, *Moonwalk*, London: William Heinemann Ltd, 1988.
- [15] Jackson, Michael, *Dancing the Dream*, New York: A Division of Bantam Doubleday Dell Publishing Group, 1992.
- [16] Jefferson, Margo, *On Michael Jackson*, New York: Vintage Books, A Division of Random House, Inc, 2007.
- [17] Kermode, Frank; Hollander, John, *The Oxford Anthology of English Literature*, Volume II - 1800 to the Present; General Editors: H. Bloom, M. Price, J.B. Trapp, Lionel Trilling, New York: Oxford University Press, 1973.
- [18] Knowlson, James, *Damned to fame: The life of Samuel Beckett*, New York: Grove Press, 1996.
- [19] Lloyd, G.E.R. *Aristotle: The Growth and Structure of his Thought*. Cambridge: Cambridge University Press, 1968.

- [20] McDonald, Rónán (ed.), *The Cambridge Introduction to Samuel Beckett*, Cambridge: Cambridge University Press, 2007.
- [21] Morais, Fernando, *A Warrior's Life, A Biography of Paulo Coelho*, London: Harper Collins Publishers, 2008.
- [22] Osho. *Miłość, wolność, samotność*, tłum. Bogusława Jurkevich. Warszawa: Wydawnictwo Czarna Owca, 2011.
- [23] Plattel, Martin G. *Utopian, Critical Thinking*, Pittsburgh: Duquesne University Press, 1972.
- [24] Rebhorn, Wayne A. (ed.), *Utopia*, New York: Barnes&Noble Classics, 2005.
- [25] Reynolds, Ernest Edwin. *Saint Thomas More*, Oates: Burns, 1953.
- [26] Roper, William. *The Life of Sir Thomas More*, Illinois: Templegate Publishers, 1980.
- [27] Stapleton, Thomas. *The Life of Sir Thomas More*, London: University Press, 1962.
- [28] Wood, James. *The Broken Estate, Essays on Literature and Belief*, Pimlico, 2000. (website version).

II. INTERNET SOURCES

- [1] <http://www.personalityresearch.org/papers/beystehner.html>, dated on 4th September 2010.
- [2] <http://www.britannica.com/structuralism>, dated on 4th September 2010.
- [3] <http://www.caspardavidfriedrich.org>, dated on 5th September 2010.
- [4] <http://www.wga.hu> (Web Gallery of Art), dated on 10th September 2010.
- [5] <http://www.factsaboutpablocicasso.com/influences-behind-his-work.html>, dated on 10th September 2010.
- [6] <http://www.theartistpablocicasso.com/pablo-picasso-painting-old-guitarist.html>, dated on 10th September 2010.
- [7] <http://elizabethgilbert.com/eatpraylove.html>, dated on 11th September 2010.
- [8] <http://www.rylke.pl/metafizyka>, dated on 11th September 2010.
- [9] <http://www.paulocoelhoblog.com>, dated on 5th September 2010.
- [10] <http://www.academon.com/Essays-Happiness-According-to-Aristotle /55092>, dated on 2nd January 2011.
- [11] <http://www.freudfile.org/psychoanalysis/techniques.html>, dated on 10th January 2011.
- [12] <http://www.thinkexist.com/quotations/lonelinessretrieved> Paul Tilich's discussion of God and faith illuminated and bound together the realms of traditional Christianity and modern culture.1886-1965, dated on 2nd August 2010.
- [13] <http://cacioppo.socialpsychology.org>, dated on 2nd January 2011.
- [14] <http://web.archive.org/web/20060128104835>, dated on 28th July 2013.
- [15] http://www.thepfizerjournal.com/ Loneliness_Isolation, archived from the original on 28th July 2010.
- [16] <http://everydaypsychology.com/2006/11>, retrieved on 20th January 2011.

- [17] [http:// www.thomasmore.eng](http://www.thomasmore.eng), dated on 8th February 2012.
- [18] <http://home.freeuk.net/don-aitken/ast/h8a.html>, dated on 8th February, dated on 13th February 2012.
- [19] <http://www.law.umkc.edu/faculty/projects/ftrials/more/moreaccount.html>, dated on 8th March 2012.
- [20] <http://www.osho.com/library/online-library-loneliness-aloneness-fear-8a97f2a6-e76.aspx>, dated on 17th July 2013.

III. ENCYCLOPEDIAS

- [1] The Eyclopedia Britannica.
- [2] The Standford Encyclopedia.
- [3] The Columbia Encyclopedia.

IV. DICTIONARIES

- [1] Waite, Maurice (ed). *The Oxford Paperback Thesaurus*, Oxford-New York: Oxford University Press, 2001.
- [2] Summers, Donna *Dictionary of English Language and Culture*, England: Longman, 2003.

V. INTERVIEWS

- [1] An Interview with Paulo Coelho, Thind, Jessi.
- [2] Markia Schaertl, The Boy from Ipanema: Interview with Paulo Coelho reposted on Paulo Coelho's Blog, December 19, 2007.
- [3] An Interview with Brazilian writer, Paulo Coelho: Everybody is a Magus. Life Positive. July 2000.
- [4] Interview with Paulo Coelho, BBC World Service Book Club, December, 2004.
- [5] An Interview with Brazilian writer, Paulo Coelho: Everybody is a Magus. Life Positive. July 2000 (Life and Letters: The Magus. The New Yorker, May 7, 2007)
- [6] Paulo Coelho's Blog and The Guradian, June 27, 2000.
- [7] Riding, Allan, Paulo Coelho: Writing in a Global Language. The New York Times, August 30, 2005.

APPENDIX 1

OUTLINE OF THE BOOK

I. Loneliness

1. The meaning of loneliness, life and journey of human being
 2. The explanation of words with reference to literature, philosophy and psychology
 3. Happiness, life, loneliness and soul according to philosophy presented by Aristotle, Plato and Socrates (explanation of words, meaning, importance)
 4. The concept of structuralism
 5. The idea of Theory and Criticism
 6. Psychoanalysis by Sigmund Freud as a source of human nature and behaviour
 7. Loneliness in literature, film, art and in music
- A. The nature and aspects of loneliness based on life and literary works of Thomas More, Samuel Beckett, Paulo Coelho, Michael Jackson
1. Loneliness as the state isolation
 2. Loneliness as the state of mind, soul and body
 3. Loneliness as a life philosophy
- B. Loneliness among the crowd
1. Incomprehension from the other people
 2. the lack of human relationships with the environment
 3. the impression of overwhelming emptiness
- D. Life as a journey of lost human being
1. The vision of souls
 2. Life as a long, winding journey, as a tear of sorrow and joy, as a state of freedom

II. Personalities

- A. Thomas More (spiritual aspects)
- the searcher of truth
 - spiritual, occupational and family aspects

- B. Samuel Beckett and Paulo Coelho (representatives of literature)
 - the representatives from the World of Literature
 - the authors with a special message
 - the life philosophers – experienced by the sense of illness and loneliness
- C. Michael Jackson (a music genius)
 - a man with life passion who wanted to provide entertainment
 - a child of the times, so called “Peter Pan” – a fictional magical boy who to some extent refused to grow up

III. References

- A. The analysis of Thomas More’s life and his *Utopia* directed to the society
- B. The study of Samuel Beckett and Paulo Coelho’s lives and some literary works
- C. The interpretation of Michael Jackson’s songs and reflections which refers to his life story
- D. Public opinion survey - Loneliness nowadays
 - research on loneliness in everyday life among people of different age and various professions

APPENDIX 2

Songs of Michael Jackson
mentioned in the chapter 3.4
entitled "Michael Jackson as a lonely genius"
from: <http://www.tekstowo.pl/>

Title: I just can't stop loving you? (1987)

The author: Michael Jackson

The composer: Michael Jackson

[Intro]

I just want to lay next to you for awhile
You look so beautiful tonight
Your eyes are so lovely
Your mouth is so sweet
A lot of people misunderstands me
That's because they don't know me at all
I just want to touch you
And hold you
I need you
God, I need you
I love you so much

[Michael]

Each time the wind blows
I hear your voice so
I call your name
Whispers at morning
Our love is dawning
Heaven's glad you came

You know how I feel
This thing can't go wrong
I'm so proud to say I love you
Your love's got me high
I long to get by
This time is forever

Love is the answer

[Siedah]

I hear your voice now
You are my choice now
The love you bring
Heaven's in my heart
At your call I hear harps
And angels sing

You know how I feel
This thing can't go wrong
I can't live my life without you

[Michael]

I just can't hold on

[Siedah]

I feel we belong

[Michael]

My life ain't worth living
If I can't be with you

[Both]

I just can't stop loving you
I just can't stop loving you
And if I stop
Then tell me just what will I do

[Siedah]

'Cause I just can't stop loving you

[Michael]

At night when the stars shine
I pray in you I'll find
A love so true

[Siedah]

When morning awakes me
Will you come and take me
I'll wait for you

[Michael]
You know how I feel
I won't stop until
I hear your voice saying "I do"

[Siedah]
(I do)
This thing can't go wrong

[Michael]
This feeling's so strong

[Both]
Well, my life ain't worth living
If I can't be with you

I just can't stop loving you
I just can't stop loving you
And if I stop
Then tell me just what will I do

[Michael]
I just can't stop loving you

[Siedah]
We can change all the world tomorrow

[Michael]
We can sing songs of yesterday

[Siedah]
I can say, hey... farewell to sorrow

[Michael]
This is my life and I

[Both]
Want to see you for always
I just can't stop loving you

[Siedah]
No, baby

[Michael]
Oh!

[Both]
I just can't stop loving you

[Siedah]
And if I can't stop!

[Both]
And if I stop

[Siedah]
No!

[Michael]
Oh! Oh! Oh... Oh...

[Siedah]
What will I do? Uh... Ooh...
(Then tell me just what will I do)

[Both]
I just can't stop loving you

[Michael]
Hee! Hee! Hee! Know I do girl!

[Both]
I just can't stop loving you

[Michael]
You know I do
And if I stop

[Both]
Then tell me just what will I do

Title: Will you be there? (1991)
The author: Michael Jackson
The composer: Michael Jackson

Hold Me
Like The River Jordan
And I Will Then Say To Thee
You Are My Friend

Carry Me
Like You Are My Brother
Love Me Like A Mother
Will You Be There?

Weary
Tell Me Will You Hold Me
When Wrong, Will You Scold Me
When Lost Will You Find Me?

But They Told Me
A Man Should Be Faithful
And Walk When Not Able
And Fight Till The End
But I'm Only Human

Everyone's Taking Control Of Me
Seems That The World's
Got A Role For Me
I'm So Confused
Will You Show To Me
You'll Be There For Me
And Care Enough To Bear Me

(Hold Me)
(Lay Your Head Lowly)
(Softly Then Boldly)
(Carry Me There)

(Lead Me)
(Love Me And Feed Me)
(Kiss Me And Free Me)
(I Will Feel Blessed)

(Carry)
(Carry Me Boldly)
(Lift Me Up Slowly)
(Carry Me There)

(Save Me)
(Heal Me And Bathe Me)
(Softly You Say To Me)
(I Will Be There)

(Lift Me)
(Lift Me Up Slowly)
(Carry Me Boldly)
(Show Me You Care)

(Hold Me)
(Lay Your Head Lowly)
(Softly Then Boldly)
(Carry Me There)

(Need Me)
(Love Me And Feed Me)
(Kiss Me And Free Me)
(I Will Feel Blessed)

[Spoken]
In Our Darkest Hour
In My Deepest Despair
Will You Still Care?
Will You Be There?
In My Trials
And My Tribulations
Through Our Doubts
And Frustrations
In My Violence
In My Turbulence
Through My Fear
And My Confessions
In My Anguish And My Pain
Through My Joy And My Sorrow
In The Promise Of Another Tomorrow
I'll Never Let You Part
For You're Always In My Heart

Title: Have you seen my childhood (1995)

The author: Michael Jackson

The composer: Michael Jackson

Have you seen my Childhood?
I'm searching for the world that I
come from
`Cause I've been looking around
In the lost and found of my heart...
No one understands me
They view it as such strange eccentricities...
`Cause I keep kidding around
Like a child, but pardon me...

People say I'm not okay
`Cause I love such elementary things...
It's been my fate to compensate, for the
Childhood
I've never known...

Have you seen my Childhood?
I'm searching for that wonder in my youth
Like pirates and adventurous dreams
Of conquest and kings on the throne...

Before you judge me, try hard to love me,
Look within your heart then ask,
Have you seen my Childhood?

People say I'm strange that way
`Cause I love such elementary things
It's been my fate to compensate
for the childhood I've never known...

Have you seen my Childhood?
I'm searching for that wonder in my youth
Like fantastical stories to share
The dreams I would dare, watch me fly...

Before you judge me, try hard to love me.
The painful youth I had

Have you seen my Childhood...

Title: You are not alone (1995)
The author: Michael Jackson
The composer: Michael Jackson

Another day has gone
I'm still all alone
How could this be
You're not here with me
You never said goodbye
Someone tell me why
Did you have to go
And leave my world so cold

Everyday I sit and ask myself
How did love slip away
Something whispers in my ear and says
That you are not alone
I am here with you
Though you're far away
I am here to stay

But you are not alone
I am here with you
Though we're far apart
You're always in my heart
But you are not alone

'Lone, 'lone
Why, 'lone

Just the other night
I thought I heard you cry
Asking me to come
And hold you in my arms
I can hear your prayers
Your burdens I will bear
But first I need your hand
Then forever can begin

Everyday I sit and ask myself
How did love slip away
Something whispers in my ear and says
That you are not alone
I am here with you
Though you're far away
I am here to stay

you are not alone
I am here with you
Though we're far apart
You're always in my heart
you are not alone

Whisper three words and I'll come runnin'
And girl you know that I'll be there
I'll be there

You are not alone
I am here with you
Though you're far away
I am here to stay
you are not alone
I am here with you
Though we're far apart
You're always in my heart

you are not alone
I am here with you
Though you're far away
I am here to stay

you are not alone
I am here with you
Though we're far apart
You're always in my heart

For you are not alone...
Not alone ohh
You are not alone
You are not alone
Say it again
You are not alone
You are not alone
Not alone, Not alone
If you just reach out for me girl
In the morning, in the evening
Not alone, not alone
You and me not alone
Oh together together
Not not being alone
Not not being alone

LONELINESS AMONG THE CROWD AND LIFE AS A JOURNEY OF LOST HUMAN BEING

SUMMARY

The major topic of the following book is the analysis of loneliness among the crowd based on some aspects of life story and literary together with artistic works of four personalities from various spheres of life. Thomas More has been presented as the representative of spiritual world, Samuel Beckett as the spokesman of theatre reality, Paulo Coelho traced back to literary sphere and Michael Jackson came from music space.

The first two chapters have raised the concept of loneliness and life with reference to methodology which is closely connected with ethics, philosophy and psychology, and finally with religion as well. The main research is gathered within biographies and some literary works of these above mentioned characters. As the scientific method the author has taken advantage of structuralism in the context of look at the text and some aspects within the scope of philosophy (for instance Aristotle, Plato); psychology (psycholanalysis of Sigmund Freud) together with ethics and religion (Christianity). The third chapter refers to the personality of Thomas More, the lonely searcher of truth. My attention is concentrated on the herosim of his life within the literary work entitled *Utopia*. The further part of this book shows the story of Samuel Beckett, the lonely man who is treated as the life pilgrim. One of his most influential literary works is *Waiting for Godot*.

The next part presents the controversial and charismatic personalities and amazingly lonely with moral dilemmas such as: Paulo Coelho and Michael Jackson. Within literature created by Paulo and music shown by Michael the reader has the opportunity to notice the picture of human being who is looking his own place in the world. This chapter also tries to illustrate the look at loneliness and solitude in the opinion of academic and office workers and students of University of the Third Age within one of the Silesian universities. The public opinion poll had been conducted and the result has been clear because it is true to say that in time each human being tries to avoid to be alone and what is the most significant is that people do not want to be lonely in life.

The effect of the following survey is that women feel lonely most of the time. What is more, one of the possible antidotes to loneliness is the contact with the other people. The following book consists of the final conclusion and bibliography (with specialist literature, internet sources, encylopedias, dictionaries, interviews, appendix 1 and 2).

SAMOTNOŚĆ W TŁUMIE A ŻYCIE JAKO PODRÓŻ ZAGUBIONEGO CZŁOWIEKA

STRESZCZENIE

Tematem przewodnim niniejszej książki jest analiza pojęcia samotności w tłumie na podstawie wybranych aspektów z życia i twórczości czterech osobowości z różnych dziedzin życia. Thomas More to przedstawiciel świata duchownego, Samuel Beckett jest reprezentantem rzeczywistości teatralnej, Paulo Coelho to postać wywodząca się ze sfery literackiej, a Michael Jackson reprezentuje przestrzeń muzyczną.

Dwa pierwsze rozdziały poruszają problematykę szeroko rozumianej samotności i życia w ujęciu etycznym, filozoficzno-psychologicznym i religijnym z uwzględnieniem metodologii badań naukowych, która stanowi ważne narzędzie do odczytania tematyki niniejszego opracowania. Materiał badawczy stanowią biografie oraz wybrane dzieła literackie przedstawianych osób. Jako metodę badawczą zastosowano strukturalizm w kontekście spojrzenia na tekst oraz wybrane aspekty z zakresu filozofii (jak na przykład: spojrzenie Arystotelesa, Platona; psychologii (psychoanaliza Freuda) oraz etyki i religii (chrześcijaństwo)). Rozdział trzeci odsyła czytelnika do postaci Thomasa More'a, poszukiwacza prawdy o świecie. Uwagę skoncentrowano przede wszystkim na heroizmie życia tego człowieka w odniesieniu chociażby do „Utopii”.

W dalszej części pracy przedstawiono osobowość Samuela Becketta, samotnika, który przez niektórych badaczy określany jest jako pielgrzym życia. Znamionym utworem dla jego twórczości jest bez wątpienia „Waiting for Godot” (Czekając na Godota). W dalszej części ukazano postacie kontrowersyjne i wyraziste zarazem, a przy tym niezwykle samotne, przeżywające rozterki wewnętrzne: Paulo Coelho i Michael Jackson. Z literatury P. Coelho i muzyki M. Jacksona wyłania się obraz człowieka poszukującego swojego miejsca na ziemi. Pracę kończy spojrzenia na samotność i osamotnienie w opinii pracowników naukowych i administracyjnych oraz słuchaczy Uniwersytetu Trzeciego Wieku jednej ze śląskich wyższych uczelni. Przeprowadzono ankietę, na podstawie której widać, że z wiekiem człowiek dąży do tego, aby nie być w życiu samym oraz, co najważniejsze, nie czuć się samotnym. Wyniki ankiety pokazują, że to kobiety znacznie częściej odczuwają samotność. Co więcej, widać, że jednym z antidotum na samotność jest najzwyczajniej w świecie spotkanie z drugim człowiekiem.

Książkę kończą również wnioski końcowe oraz bibliografia z wyszczególnieniem literatury fachowej przedmiotu oraz źródeł internetowych, encyklopedii, słowników, zestawień wywiadów oraz załączników.

