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Review of *Feeling Lonesome: The Philosophy and Psychology of Loneliness*. Ben Lazare Mijuskovic. Reviewed by Nancy Goldner.

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segregation and government intrusiveness that cripples such urban spaces. Further, she looks deeply into how the poor evoke religious faith as a means of projecting their humanness and their sense of honor and respect for themselves and others.

Lastly, in a chapter that I personally had some difficulty integrating into the whole, Fernandez-Kelly offers a somewhat unique parallel concern for urban blacks and their drive for entrepreneurship. She offers that entrepreneurship could be a fruitful way to lift many urban blacks, particularly men, out of their poor circumstances, if only they were given a chance to adequately compete for the important resources that are necessary to start and advance a business endeavor. These men, as well as their neighborhoods, are bound to thrive with financial support, wealth circulated locally, and a strong community for everyone's benefit.

Every teacher of race, gender, or class (the poor) will find this book extremely instructional, and their students will very likely renew their concerns for or finally find good reasons to care for their black urban poor neighbors.

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Ben Lazare Mijuskovic, *Feeling Lonesome: The Philosophy and Psychology of Loneliness.* Praeger (2015), 203 pages, $60 (hardcover).

Mijuskovic's book adds an existential philosophical perspective to theory and research on loneliness. Loneliness has been studied from many other perspectives including the social psychological, neurobiological, epidemiological, and psychoanalytic (Cacioppo & Hawkley, 2009; Spira, Richards, & Lynch, 2013; Weiss, 1973; Wilson & Moulton, 2010). Certainly, the findings of sociologists, social psychologists, neurobiologists, epidemiologists and psychoanalysts provide useful insights for social welfare policy makers and field workers because they demonstrate the impact of loneliness on mortality and morbidity, emotional well-being, self perceptions and the formation of social bonds. For example, psychoanalytically-oriented attachment theorists such as John Bowlby can inform child welfare policies by pointing to the lack of a secure home

base and emotional difficulties later in life. Similarly, social psychological studies of social isolation attest to the existence of social ties and supportive social networks in assessing individual and family dysfunction and in sustaining emotional health. Does Mijuskovic provide equally useful insights?

In Mijuskovic's view, "all human existence is … innately lonely … and … the psychological drive to escape loneliness is the most insistent motivator in all mankind" (p. 2). He rejects the view that human beings are innately social and opposes the primacy of social groups in individual development as well as a definition of loneliness as a feeling of isolation from social ties.

Mijuskovic also rejects that infant psychological development takes place in a reciprocal relationship with a caretaker from which a sense of being a separate person emerges and also rejects the definition of loneliness as a longing for the presence of an attachment figure. For Mijuskovic, loneliness is primary and we must study it "intrapsychically as opposed to interpersonally, psychologically as opposed to sociologically" (p. 3). It is "the preexisting condition … for only after experiencing a sense of isolation do issues concerning intimacy, friendship and all other strategies of 'socialization' follow as solutions to the original problem which is always dependent on an awareness of loneliness" (p. 3).

He supports his point of view by turning to the writings of many ancient and contemporary philosophers such as Plato, Aristotle, Descartes, Kant, Hegel, Husserl, and Sartre. Later, he joins the psychological and philoshophical perspectives by citing Irving Yalom, an existential psychotherapist. Yalom sees loneliness as one of the "four essential concerns of the human condition" (p. 174).

Mijuskovic's philosophical exploration of loneliness brings a new perspective to the study of this universal and painful human experience and may of be interest to academics from other disciplines. There appears to be a deep fault line dividing those of us who regard human beings as innately social and who view psychological development as always taking place in an interpersonal field from those who share Mijuskovic's intrapsychic perspective. To argue his point of view, he extrapolates from Harlow's experiments with infant rhesus monkeys

that those who were deprived at birth of any attachment figure were a prioi in a state of existential loneliness. However, as they matured, this particular group of monkeys behaved quite differently from those who were given an opportunity at birth to bond to a secure attachment figure. Instead of a successful socialization strategy, they exhibited a notable deviation with regard to group participation and mating behavior.

Finally, although Mijuskovic concludes that our connections to other people only come about through an awareness of loneliness, it is just as likely that, "as a perquisite of being human" as Bowlby suggests, we are wired to seek proximity and connection. Bowlby observes, "as long as these bonds remain intact, we feel secure in our world" (cited in Weiss, 1973, p. 39). Yes, there will always be attachment failures that impede establishing trust, allaying anxiety and forging secure bonds, as field workers in child welfare no doubt encounter everyday of their working lives. But, because human beings seek connection to other people throughout life, attachment failures can be repaired and loneliness dispelled.

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Living Solo: A Practical Guide to Life on Your Own.