



## ***Principles and methods of writing psychological critique using the approach of existential psychology***

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### **Statement of the problem**

The school of existential psychology is a stream in psychological studies that was formed under the influence of the intellectual teachings of existentialism in the second half of the twentieth century and soon became one of the most important branches of psychoanalysis. From the point of view of this psychological approach, death, freedom (responsibility), loneliness and emptiness (crisis of meaning) are the most important human concerns that the quality of subjects' encounter with these concerns is the basis of their health or mental disorder. Since in recent decades, attention to existential concerns in the creation of works of art and literature has received special attention, and given the fact that existential psychology is the main field of application of the philosophical school of existentialism, this article has tried to Using the descriptive-analytical method, the method of using this psychological approach in the critical study of literary works, especially the literary type of the novel, should be examined.

### **Literature review**

Salimi Bejestani and Vajdani Hemmat (2015) in the article "Comparative study of the concept of death in existential psychology and the Quranic view of Allameh Tabatabai" have examined the commonalities and differences between the views of Islam and this psychological school. Alizamani and Mazaheri (2015) in an article entitled "Study of facing the suffering of existential loneliness in Ervin Yalom's thought and the mystical suffering of separation in Rumi's thought", while explaining the concept of loneliness suffering based on existential psychology, based on Rumi's mysticism, They have offered relief from this suffering. Calligrapher and Amnokhani (2008) in

the article "Literature and Existential Philosophy" have dealt with the relationship between existential philosophy and literary genres such as novels, short stories and plays.

### **Summary**

Dr. Ervin Yalom devotes most of his scientific endeavors to explaining the four major components of existential psychotherapy; It means death, freedom, loneliness and emptiness. Elements that, in the view of this psychologist, are considered as genuine concerns of human beings throughout life; Concerns that, if properly addressed, will lead to a psychologically productive life.

Death is a fundamental issue that is impossible to understand without thinking about it. From the moment one thinks, one also becomes mortal. Thinking about death is anxious. Anxiety that can push a person to the point of psychosis. According to existential psychologists, anxiety about death and non-existence does not always work directly; That is, it is possible for a person's life to be completely subdued by this anxiety, without being aware of its existence.

The second important component from the perspective of existential psychology is the deep, decisive and daunting concept of responsibility. The premise of confronting the concept of responsibility is believing in one's will and freedom in building and changing one's world. Among the famous figures of existential philosophy, Sartre has focused most on this subject. He considers the application of the title of humanity to man to be related to the concept of being free, and declares that the moment a person delays in the issue of being human and distinguishing himself from other living beings, he will face the concept of freedom.

Yalom considers loneliness to be the third major human concern after death and freedom. From his point of view, thinking about the process of existence and subsequent destruction resonates alone; Because man is completely alone in these two experiences; Also, the sense of responsibility and understanding that only the individual is the author of himself, eventually comes alone. Awareness of being an author means abandoning the belief that someone else has created me and protects me. Deep loneliness is inseparable from the act of self-creation.

The fourth focus in Ervin Yalom's thoughts is the meaning of life and the crisis of emptiness. If we want to mention the most acute crisis of contemporary thought, it will certainly be nothing but a crisis of meaning. Few brilliant novels or films are published in the present era whose main theme is not a matter of meaning. Existential psychology, which derives most of its intellectual foundations from existential philosophy, considers the search for a way out of the crisis of meaning as its main mission; Therefore, it would not be unreasonable to call this school the school of meaning.

Based on these preliminaries and focusing on these four main concerns, this article tries to suggest questions according to which the literary critic interested in this field, considering them, will encounter texts that are a major part of literary productions and Art is one of them. The connection of philosophy with human life in existentialism and the insistence of philosophers on the use of philosophical teachings in the treatment of modern human mental disorders, has provided the ground that both creators of art and literary works and critics in this field need to pay attention to the principles and frameworks of this school of philosophy and psychology. Be taken from it.

### **Result**

This article examines the intellectual principles of philosophy and existential psychology, focusing on the four concerns posed by Ervin Yalom, and proposes questions according to which a critic interested in writing criticism with an existential psychology approach can critically analyze the text. In recent decades, many works in Iranian and world literature have been produced in various formats such as novels, short stories, plays and films focusing on the basic issues of existentialism; Therefore, in writing methodical critiques on the subject of form and content description of these works, it is necessary to pay attention to the specific framework that this article has intended to present.

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