

Types of Loneliness: Concept and Essence

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Abstract. Loneliness is a socio-psychological state characterized by a lack of contact with society, an individual's emotional disinterest, and alienated behavior. Loneliness can be considered a social disease, which affects a lot of individuals who experience such a condition. The level of loneliness is not related to the number of years a person has spent out of communication; people who live alone throughout their lives sometimes feel less lonely than those people who often have to be among people and contact them. It is impossible to call a lonely person who does not show loneliness reactions, communicating little with others. this article is devoted to the theoretical consideration of the psychology of loneliness. It analyzes the types of loneliness of S.G.Korchagina

Keywords: loneliness, isolation, alienation, individual characteristics, fear, anxiety, aggressiveness, identification, psychocorrectional and psychotherapeutic methods

Introduction

One of the acute problems of the modern world is the problem of loneliness, in which relationships do not develop, there is no love, no friendship, no enmity, when people are indifferent to each other. A person becomes lonely when he understands the inferiority of his relationships with other people, when a person experiences an acute deficit in communication.

Loneliness as a mental phenomenon can occur in all areas of human behavior and life. Loneliness is a mental state of a person, which is accompanied by painful emotional experiences and a depressive mood. Very lonely people have few social contacts, they are very unhappy, communication with other people is limited. Loneliness is not always isolation. You can be among others, communicate with them, but still feel psychological isolation. Symptoms of mental disorders usually accompany true subjective states of loneliness. They have the form of affects with a bright negative emotional coloring. All people have different affect reactions. Some people complain that they feel fear, anxiety, others complain of sadness, others talk about bitterness, anger.

The ideal representation of relationships has a powerful effect on the state of loneliness. People who are in dire need of communication will feel lonely when contacting a limited number of people, for example, with one or two, while these people wanted to contact many. However, there are people who do not feel the need for communication, they may not feel that they are alone, even if they are completely isolated.

As a rule, a lonely person feels isolated from others, considers it impossible for himself to have normal interpersonal relationships, and to establish relationships with other people, such as love or friendship. A lonely person is usually a depressed person who lacks communication skills with other people, he considers himself unattractive, not like everyone else. He always says that no one in the world respects or loves him. This attitude of a lonely person to himself is accompanied by negative affects, which include feelings such as anger, unhappiness, sadness. Such a person avoids communication with others in every possible way, isolating himself from society.

The greatest pessimism is possessed by lonely people who feel a sense of pity for themselves, do not expect anything good from others, expect trouble from the future, life is empty and meaningless for them, they usually don't talk much, behave quietly, imperceptibly, look rather sad, tired and sleepy. Despair, impatience, longing, lack of attractiveness in oneself, fear, depression, emptiness, helplessness, boredom, irritation, melancholy, alienation, isolation, lack of any hopes are ordinary emotional states of lonely people [9].

Lonely people are focused on themselves, on their problems and experiences. When communicating with others, they talk about themselves, and change the topic of conversation faster than other people, besides, they have a slow reaction to the statements of the interlocutor. Such a person will be more aggressive, irritable, distrustful, always keeps his opinion to himself, often a hypocrite, they are not able to have fun in companies, it is difficult for them to call someone, to agree on something. Lonely people have not quite adequate self-esteem, they don't care how others treat them, or they try to like them too much. They are very concerned about communication with other people, complicity in various affairs, openness, they consider themselves less competent, usually explain their failures by lack of abilities, talents, limited in finding solutions to problems. When establishing an intimate relationship, a lonely person feels anxious [8, 10].

Theoretical Overview

The variety and causes of loneliness determine the high variability of its manifestation and influence in the individual spiritual space.

Russian psychologist S.G. Korchagina [1], analyzing the problem of loneliness, recommends distinguishing the following types of it:

The first type of loneliness is associated with the influence of isolation mechanisms in the psychological structure of an individual, the extreme form of which is alienation, that is, it represents alienation from other people, other norms, different values, a certain group or the whole world. In this case, the identification process occurs at the limit of "I". A person realizes his state and understands what is the scope of his causality. This type of loneliness is called loneliness alienation. Alienation establishes domination over humanity and even existence. Hypocritical alienation is caused by the fact that the interlocutors do not piss each other, do not want to communicate. The process of alienation occurs independently of the person himself. If it lasts for a long time the result is an emotional estrangement, a break in relationships with close people, a denial of one's own "I". All phenomena that arise outside the inner world of a person do not concern him: he loses relations with all people surrounded by him, becomes a closed person, does not want to communicate, is not interested in the problem of others, for whom only he himself remains available. As a result of not bringing anyone close to him, a person subconsciously discovers objects of alienation for himself. As a result, a single person denies psychological closeness to objects of alienation while maintaining distance. If this type of loneliness exists in a person, the feeling of personal "I" becomes incomprehensible to him, a person even begins to deny himself. Therefore, experts in the field recommend that people in this state do not move away from their loved ones.

The term "alienated" emphasizes the dynamics of the process of alienation, that is, it indicates not only the characteristics of the type of loneliness, but also the depth of its rejection. In the alienated type of loneliness, there is a mechanism of action of duality, which represents the subject-object relationship of alienation. This relationship increases the psychological distance of the relationship between the subject and the object. The more objects of alienation in a person's life, the more likely it is to feel lonely. The more vividly alienation is expressed, the more emotional attitudes towards other people, places, experiences come out of the trail. This condition occurs slowly. That is, a person begins to feel alienation even in relation to people, places, memories, emotions that are valuable to him. The result denies psychological closeness with them, while recognizing the presence of alienated objects, maintains distance. Based on the individual characteristics of the subject, it manifests itself in situations such as fear, anxiety, aggressiveness. The subject does not want to bring anyone closer to himself. If close people around reach out to him, he will not accept. Even a personal "I" becomes incomprehensible to himself. But it is not completely lost.

Alienating loneliness makes human life seem meaningless and illogical. For such a person, new connections acquire a superficial appearance. The cognitive sphere acts simply as knowledge of the surrounding world. Such people live feeling that they are not living in the norm of their lives. This feeling leads from the whole universe to alienation. A person does not want to participate in them personally, not denying that reality and events in it are in their place. He feels an inner spiritual emptiness that cannot be filled with alienation. To get out of this state, some people indulge in the consumption of alcohol and drugs. It turned out that they expect such a situation to alleviate their condition. And their life becomes more complicated.

The second type is associated with the priority action of identification mechanisms. As a result, other people, a person who is used to identifying with a group, gradually loses his "I", which has become alien,

incomprehensible and frightening. While the dominance of one tradition does not mean the complete closeness of another, the mechanisms of isolation are also manifested, but their range of action is very narrow and is determined in the individual by the blurred, ambiguous boundaries of their "I". This type of state of Solitude is caused by subjective loss of one's "I", by conformity to society, inactivity in communication, alienation from oneself, and represents a type of diffused (Latin *diffusio* – spreading) solitude. Diffuse (absorption) loneliness is expressed in the unconscious copying of alien groups. This condition lives on the basis of a sense of self-satisfaction, in which a person repeats the behavior of individuals who seem more fortunate and more prestigious to him. In such a way of life, a person's personal qualities, individuality, originality disappear. As a result, a person begins to live not with his life, but with the life of a person whom he considers better than himself. It is known that human perfection is realized in three directions: spiritual, physical and psychic. It is these directions that serve as the basis for self-expression and progress. And in diffuse loneliness, the abandonment of perfection occurs. By imitating others and giving up personal opportunities, a person loses his "I". This loss is the final stage. The concept of personal progress is not characteristic of a diffuse lonely person, because he is losing his "I". The manifestation of diffuse loneliness is flashy, so it is dark for a person to realize his self and what he wants from life.

Diffuse loneliness occurs as a result of a high level of identification of a subject with the ideas of other individuals, other social groups, other people. The term "identification" was first used by Sigmund Freud in explaining the phenomenon of pathological depression. It is responsible for the occurrence of borderline psychic States and disorders. As long as a person identifies with others, he gives up his personal characteristics, aspirations, interests. It is characterized not only by imitation, but also by access to the depths of the inner world of that object. Such a person lives not with his personal life, but with the life of the object of identification.

The next type of loneliness is dissociable (Latin *dissociatio* – separation) loneliness, which is the most complex condition, both as an exacerbation and in terms of origin and manifestation. Its genesis is determined by the processes of clear identification and alienation and their sharp change even towards the same people. At first, a person perceives his way of life in relation to another person, and he himself follows it and acquires unlimited confidence "as in himself". This reflects the real attitude of a person towards himself: some aspects of the personality are perceived by another person, while others are categorically rejected. When the intersection of these rejected adjectives is reflected in the identified object, the latter is immediately completely rejected, that is, a sharp and unconditional alienation occurs. In this type, the feeling of loneliness becomes strong, tense, realized and, of course, painful. It does not show a normative state. Dissocialized (dissociated) loneliness - a high level of imitation and complete alienation alternate with each other. This type of loneliness occurs in people whose emotions are brightly expressed and tend to perform unthinkable behaviors. Before imitating others, such a person creates a false image of that person. Personally, he divides his inner world into "good" and "bad", while in others the terrible sides are denied if their beauty attracts. Negated negative characteristics lead to the fact that others in themselves are accused of this. There is no personal improvement in this. This type of loneliness is especially distinguished from its three forms. First, it depends on the maximum level of expression of identification and isolation, that is, often one object. Secondly, the transformation of these traditions occurs in a drastic way. Of course, it has the property of leaving the human psyche very quickly. It is worth noting that this type of loneliness is characteristic of people with an expressive psyche. Their feelings are vivid, sometimes violent, and their self-control is significantly reduced. In the chapter of a friend or love-love, it is possible to guess how difficult it is to communicate with such people. A step from love to hate, the proverb directly expresses them. It is interesting to note that in comparison with other studied categories, complete alienation occurs in the subjects of loneliness in this category. It is even natural that you hear only the reproaches from a person suffering from such loneliness. Moreover, he wants to get to know other people and see them, to recognize that he exists and has certain qualities. As if such objects of identification are forced to live according to the rules given, their personality can be completely ignored, being together only under certain conditions they are formed against their own desires and are clearly manifested when they ignore their thoughts. In fact, before getting to know the chosen object, a person experiencing dissociated loneliness tries to make him an imaginary figure.

Results

Obviously, each person has different similarities and different aspects. Such a feature as the willingness to reflect the positive, as if present in the subjects of dissocialized loneliness, is a prerequisite for the object of identification. Therefore, the choice of these objects is not as rich and interesting as that of people experiencing diffuse loneliness. In diffuse loneliness, it is not the properties of the object that are important for identification, but the individual characteristics of the individual whose state (unusually long, calm) and identification in dissocialized loneliness must be decisive. These characteristics can have a certain scope, but the main thing is that he is obedient, submissive, talkative, and selfishness, aggressiveness and authoritarian qualities are not characteristic of him. Non-conflict is a sign that in everyday life he is the owner of a soft character. One of the characteristics that determine this type of loneliness is that in such a state a spirit of dissociation arises that is, in this case, a person is almost internally divided into parts, that is, a good self and a bad self. At the same time, the "good I" is recognized and the fact that it has the most beautiful properties is attached even if they do not exist [2, 3, 7]. Therefore, the image "I am a good person" is almost misinterpreted. Here, assessors are also found as a state of self-esteem gain, but this is not the case. Self-esteem jumps from being sufficiently overestimated in a manner similar to the subject's Beacon. Therefore, dissocialized lonely people begin to see both sides in others: beauty and ugliness. If beautiful self-reflection has a beneficial effect on a person as a whole, then ugliness will definitely be identified as disgusting. When such a person perceives his exaggerated image in another, he will feel a sense of gratitude on his own. But suddenly, of course, not true positivity, but a feeling of sharp alienation occurs when a negative image is depicted created in the imagination. It is clearly expressed that people experiencing dissocialized loneliness are self-dependent. This dependence sometimes reflects very strange edges. This is manifested, on the one hand, in relation to people with whom they identify, on the other hand, in relation to themselves. In addition, it is very difficult for such people to recognize the negative characteristics that at least exist in them. They are ready to accuse almost the whole world of misunderstanding, negligence for them, but they lack the necessary courage to admit that they are imperfect and do not want to work not only with themselves, but also know themselves. Discussing this type of loneliness, I involuntarily remember the words carved by the ancient people at the gate of the temple of Apollo at Delphi: "Man! Realize yourself!" This is not just words, but the result of the search for a universal way of knowing the universe by the sages of ancient times. Only through self-realization will a person be able to know the world. And nothing else can help the human race in this regard. The whole world is embodied within us. A person can and is necessary to know himself to different degrees [10].

Dissocialized loneliness as a negative type that represents loneliness creates a feeling of abandonment and misunderstanding in a person. He considers not only his appearance, but also the attitude of other people towards him to be negative. His loved one can also deviate sharply as a result of his unpleasant character or socially unacceptable personal characteristics. Injuries caused by such a complete alienation are usually very painful, and are sad not only for an alienated person, but also for those surrounded by him. In other words, a person experiencing dissocialized loneliness, due to the peculiarities of this condition, manifests a state of great pain and deep emotional impact on the part of his close people. They are often gnawed by anxiety, they become restless and suspicious. Of course, these qualities are manifested differently in different people. Many of them try not to show it from the outside, but everyone who falls into the trap of dissocialized loneliness develops inner anxiety and doubt. Indeed, subjects of dissocialized loneliness worry about how they look in the eyes of another person (as a mirror), but only through this can they confirm not only their positive side, but also their own existence. After some time, the subjects of dissocialized loneliness begin to doubt their object. Because the chosen object is a person who has his own interests, a special personal life, and it is natural that he cannot devote his whole life to the subject of dissocialized loneliness. As a result, jealousy begins in the subject of dissocialized loneliness, and this jealousy becomes special, inherent only in him. A person experiencing dissocialized loneliness begins to envy his object. It is dominated by a sense of ownership. The sense of ownership develops as a result of this type of loneliness. This problem requires thorough study, because those who experience such loneliness become jealous and selfish people .

Conclusion

Those who have successfully changed the negative types of loneliness subjectively to a positive state are also found in studies, but this does not allow a positive conclusion in the general case. Thus, people experiencing dissociated loneliness are characterized by the fact that they experience hesitant feelings about the same things, due to the peculiarities of the origin of this state - the degree of maximum expression of identification and isolation, and their sharp, instantaneous change. Unlike dissociated loneliness, in which a person's image of me does not disappear, but it is mentally disturbed. Such violations can occur in any direction. Most often, there is a conditionally positive direction, that is, the complete absence of attempts to manifest them by attributing good qualities to oneself. Of course, it is difficult for us to worry not about the manifestation of such qualities, but about the need for development, since they are considered by a person to belong to himself. A more common case in fewer cases is when the disorder of one's own self is expressed in a negative orientation specificity, that is, the identification of bad qualities to oneself. In such cases, it is much easier to help a person get out of this state, since a mentally healthy person seeks to form his positive image. It is not only technically easier to prove positive aspects in a person, or rather to show positive ones, but it is more characteristic of morality than to determine negative qualities. Indeed, all psychological, psychocorrectional, psychotherapeutic methods are based on the moral, positive, constructive characteristics of clients. As a result, the psychologist relies on exactly these qualities and characteristics in them when working with those who turn to him for help. If such qualities are not in fact inherent in that person, then it becomes much more complicated to carry out psychological work with him.

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