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Демонстрационный вариант и методические рекомендации по направлению: «Позитивная психология»

Профиль:
«Позитивная психология» **КОД —**

Время выполнения задания — 180 мин., язык — русский.

Задание 1.
Прочитайте статью. Выполните следующие задания на русском языке:

1) **Напишите аннотацию данной статьи объемом не более 300 слов (20 баллов максимум).**
2) **Предложите свой дизайн исследования на тему статьи (40 баллов максимум). Сформулируйте исследовательский вопрос (гипотезы) исследования. Опишите выборку и методы исследования. Опишите предполагаемые результаты и ограничения исследования.**

Задание 2.
(40 баллов максимум) Прочитайте кейс. Опишите, какие исследовательские (эмпирические) методы и теоретические подходы психологии личности вы могли бы применить в данном случае? Каковы возможные причины описанной проблемы? Предложите свои рекомендации для директора и психологической службы.

Кейс

В научную лабораторию обратился директор школы с просьбой провести исследование падения учебной мотивации у учеников. По мнению директора, экзамены, которые проводятся в 9 и 11 классе, мотивируют учеников к учебе, в то время как в 8 и 10 классе многие из них прогуливают занятия и не так успешны в учебе. Директор и психологическая служба школы хотят получить объективную информацию от исследователей, чтобы составить адекватную программу психологического сопровождения для 8-11 класса.

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ARTICLE

The dialectics of aloneness: positive vs. negative meaning and differential assessment

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"Loneliness is as much organic to human existence as the blood is to the heart" (Moustakas, 1961, p. 34)

"Not alone/My loneness is … " (John Donne, Satire 4, 68)

Introduction

The idea of Positive Psychology 2.0 (PP 2.0) as an integrative framework (Wong, 2009, 2011) initially emerged as existential positive psychology (Wong, 2009, 2010a, 2010b), which combined the highlights of positive psychology with the tenets of existential psychology, according to which one of the challenges of existence is the challenge of being alone (Yalom, 1980).

The problem of loneliness is increasingly becoming an object of attention and investigation for psychologists and philosophers alike. In 2012 the *Journal of Psychology* published a special, slightly belated, issue on loneliness (see Rokach, 2012) to commemorate 50 years from the date of appearance of a milestone book on the topic (Moustakas, 1961), and in 2015 a special section of *Perspectives on Psychological Science* (Sbarra, 2015) was also dedicated to this problem.

However, loneliness as a psychological phenomenon is more than just objectively being alone; it may be defined as a distressing experience of non-involvement in relationships with other people. This experience may come either in factual isolation (lack of fellow humans to relate to) or in other's company or in a crowd when profound psychological contact with others is lacking (alienation) (see Figure1). In both cases, lack of contact may be either deliberate (solitude), – if, for example, the person wishes to abstain from interaction with others for some reasons and sets physical or psychological barriers against this interaction – or forced (isolation), when the lonely state is undesirable but unavoidable. It is in the latter case when loneliness, according to multiple data, may be a source of major psychological problems and symptoms. We suggest and intend to argue throughout the paper that in the former caser, if being deliberately chosen or accepted, the lonely state does not produce negative consequences but rather appears as a valuable resource. The choice between separateness and relatedness belongs to the basic existential challenges of our life, with which we are to cope throughout the whole life (Yalom, 1980).

Typically, being alone is treated in psychology as a negative phenomenon associated with negative emotions if not with a pathological condition. It appears as an undesirable state, reflecting a deficit of social contacts, closely associated with alienation and anomie and requiring correction. From acknowledging relatedness as a fundamental human condition and psychological need (Baumeister & Leary, 1995) it follows that loneliness as the lack of actual relatedness, reflects a frustration of this condition. It has been shown that loneliness is in fact related to many somatic and mental symptoms (immune, cardiovascular, self-regulation impairment, etc.) (see Rokach, 2004; Hawkley, Cacioppo, 2010 for a review) and with increased risks of mortality in different groups (Holt-Lundstad et al., 2015).

The recent state of the problem was summarized by Rokach (2012) as follows: "1. Loneliness is a universal phenomenon that is fundamental to being human … 2. Although shared by all of us periodically, loneliness is, in essence, a subjective experience that is influenced by personal and situational variables … 3. Loneliness, which is a complex and multifaceted experience, is always very painful, severely distressing and individualistic" (p.3). There is much statistical evidence for the negative effects of both

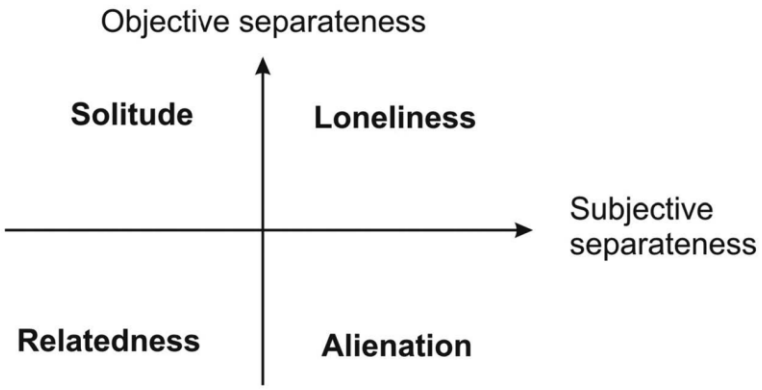

Figure 1. The dimensions of aloneness (adapted from Osin & Leontiev, 2013).

objective isolation and the subjective experience of loneliness. The latter has been recently conceptualized in terms of existential isolation. The authors of the State Trait Existential Isolation Model (Helm, Greenberg, Park, & Pinel, 2018) showed that it is subjective isolation, rather than the objective condition of being alone, that is responsible for producing many negative outcomes. But are these effects a necessary consequence of loneliness, that is, of existential isolation?

Being alone does not always suggest feeling lonely. Recently a positive view on aloneness not as a disease but rather as a deliberate, manageable and valuable state, a positive resource, one to develop and savor, is becoming ever-more widespread (Storr, 2005, etc.). Solitude is acknowledged as one of the fundamental conditions of personality development, especially in the framework of existential psychology (see below). Recent research demonstrated that solitude is helpful in decreasing high-arousal affects, both positive and negative (Nguyen, Ryan, & Deci, 2018).

This paper aims both at theoretical and psychometric differentiation of the negative and positive aspects of this phenomenon and at building a dialectical theory of human aloneness and its positive meaning through the convergence of two perspectives: a downwards perspective based on philosophical assumptions on human nature, and an upwards perspective based on everyday phenomenology and empirical data.

Anthropology of aloneness

Relatedness to one's fellow humans are acknowledged as one of the most fundamental human needs (Baumeister & Leary, 1995; Deci & Ryan, 2000; Fromm, 1955; Nuttin, 1984). Coercive exclusion of an individual from a community, e.g. the ancient Greek procedure of ostracism was practiced in early human history as one of the most severe forms of punishment, with the expectation of causing much suffering (see, e.g. https://www.britannica.com/topic/exile-law). It has survived as a political practice in some societies to the present day, though now the implementation of this punishment is probably less severe. However, the negative psychological consequences of exclusion from a referent social group have recently become the target of research interest in psychology (Williams, 2012). At the same time the practices of deliberate solitude (such as hermitage) as a condition for spiritual life, communication with God and self-perfection have been institutionalized both in the West and in the Asian region, where hermits and wandering monks have, historically, enjoyed high respect (see, e.g. France, 1997).

In the philosophy of European romanticism of the late 18th and early 19th centuries, the experience of loneliness was particularly attributed to the creative person, who was almost by definition distinct from (and therefore apart from) others. The creative or otherwise romantic person seeks solitude, which is not valued by the crowd. Somewhat later these views were transformed into the more pessimistic image of the philosopher who mistrusts his or her fellow human beings and hence does not strive for close contact with them; however, it is precisely this distance that helps the philosopher to understand them better. As Arthur Schopenhauer famously stated: "A man can be himself only so long as he is alone; and if he does not love solitude, he will not love freedom; for it is only when he is alone that he is really free". Schopenhauer (1890), section 9). This idealistic image of the lonely philosopher was expressed most pointedly by Henry Thoreau (1854).

A rather cogent modern anthropological explanation of human loneliness was proposed by Erich Fromm. Fromm viewed human nature as equally distant from biological and social ties, the latter being a substitute for the former, which are broken in the process of human evolution. "Man is torn away from the primary union with nature, which characterizes animal existence. Having at the same time reason and imagination, he is aware of his aloneness and separateness; of his powerlessness and ignorance; of the accidentalness of his birth and his death" (Fromm, 1955, p. 30). A symbiotic confluence with fellow humans or, conversely, the failure to overcome the primary psychological symbiosis brings us back into a pre-human state; denial of human ties makes us narcissistic, and only a specifically human productive loving allows a person "to retain one's freedom and integrity while being, at the same time, united with one's fellow man" (Fromm, 1955, p. 36).

Based on this perspective, Fromm described individual development as a sequence of births overcoming the initial "psychological symbiosis" (Leontiev, 2006, p. 25–27). Here we find an important paradox of human existence: human life and human well-being, as recent studies show, are based on social ties and social support; however, personality development above the level of collective mentality is possible only through overcoming these ties, through separation and "individuation." Human personality emerges in history when individuals become capable of practicing human forms of self-regulation and activity alone, apart from a group; the same process of progressive emancipation from symbiotic ties is visible through ontogenetic development (see Leontiev, 2006). As a famous poet has put it metaphorically: "A human being is an autonomous creature, and throughout life your autonomy keeps growing. This can be likened to a spaceship: at first, gravity acts upon it to some extent – attraction to your home, to your base, to your Baikonur, to be sure. But as a human being moves off into space, one is now subdued to other, outer laws of gravity" (Brodsky, 2000, p.472).

A special issue which cannot be discussed at length here is whether the above refers only to Western culture labeled as "individualistic" and whether it can be applied to more "collectivistic" cultures which value collective over individual interests. We are basing our argument here exclusively on Western sources and are aware of this limitation of our analysis. Nevertheless, some arguments suggest that we should not expect huge cross-cultural differences in the attitudes to being alone. First, in all cultures we can observe individuals who value solitude, such as hermits, who seem to be a small minority against the background of the majority who dislike being alone; within-cultural differences seem to be more evident than cross-cultural ones in this regard. Second, in all cultures these individuals are typically among the most educated and/or creative people. Third, in all cultures, we can observe that a neutral or positive attitude to being alone seems to be increasing in our days, although it is still relatively rare.

Sociology and epidemiology of loneliness

By the middle of the twentieth century loneliness had become a sociocultural problem, beyond and above its philosophical aspects, in the context of analyses of stereotyped de-individualized forms of behavior, weakened social ties, widespread alienation and anomie in industrial society. The list of social pathologies, or metapatologies (Maslow, 1976), of this time includes, among others, things like *escape from freedom* (Fromm, 1941), *existential vacuum* (Frankl, 1969) *escape from oneself* (May, 1953), and the

phenomenon of the lonely crowd (Riesman, 1950) – that is, the mutual alienation of individuals, their inability to establish human contacts even when there are no physical barriers to them. Today over 30% of adults, 40% of seniors and 80% of those under 18 years of age report experiencing loneliness at least sometimes (Hawkley & Cacioppo, 2010).

Rollo May (1953) described the experience of isolation as one of the characteristic features of the masses of that time, along with the feeling of emptiness. He explained it by our need to be protected, and by the pressure toward social acceptance that labels the lonely person a loser. What followed was a profound fear of being alone that was stronger than in previous ages.

Most recent surveys, however, reveal a more optimistic picture: increasing numbers of people remain alone without apparently suffering from this experience. One in seven U.S. adults – some 28% of U.S. households – lives alone (in Sweden it is 47% of households!), and most of these people do not strive to change their status (Klinenberg, 2012). Eric Klinenberg treated this as a regular trend, associated with increasing psychological benefits from going solo and a decrease in the number and kind of problems that cannot be solved without social support, such that now more and more people can afford being single. His message was that staying alone does not necessarily cause alienation, anomie, and unhappiness: it brings multiple new possibilities that may enrich life. It is not the demographic fact of being single but some qualitative peculiarities of the experience of loneliness that can be psychologically harmful.

Psychologists came to the same conclusion in their experimental studies. Baumeister and Leary (1995), in their comprehensive review of the human need for relatedness, collected some experimental evidence that the feeling of loneliness cannot be predicted by the number of social contacts or the time spent in company; rather it refers to a special quality of relationships that is absent (p. 507, 513). Extensive evidence supports the idea that loneliness as perceived social isolation triggers a reaffiliation motive that plays an important role in human evolution (Qualter et al., 2015). Loneliness appears thus as a psychological symptom rather than a human condition or a social metapathology. On the other hand, a recent meta-analysis of mortality risk factors (Holt-Lunstad et al., 2015) provided empirical evidence that both objective isolation and the subjective experience of loneliness are equally predictive of negative outcomes.

Individual differences: can someone feel good alone?

The widespread negative bias regarding the experience of being alone is easily understandable: true, the distressing experience of loneliness is a universal phenomenon. A positive attitude towards being alone is not common; rather, it is a minority viewpoint. This is why "with few exceptions, psychotherapists have omitted to consider the fact that the capacity to be alone is also an aspect of emotional maturity" (Storr, 2005, p. 18).

A psychological state essentially equivalent to loneliness in its objective conditions but radically different in how it is subjectively experienced is called by a different word: solitude. The hermits and wanderers mentioned above reveal a non-typical attitude to being alone: for them it is an emotionally positive state, a valuable resource of self-cognition, creative activity, and inner dialogue. Indeed, many outstanding people – spiritual teachers, writers, painters, philosophers, scientists, political and military leaders

– have valued solitude highly as a resource of creativity and self-development, while not suffering from a lack of relatedness. This was highlighted in A. Storr's study (2005) devoted to the importance of the capacity of creative people to be alone as "a valuable resource when changes of mental attitude are required" (p.290).

It follows that a positive attitude to being alone is to be anticipated especially in mature people, rather than in everyone. C.G. Jung (1954) seems to be the first person to have explicitly conceptualized loneliness as a high but acceptable price for personality development, and A. Maslow (1970) listed a positive attitude to solitude among the characteristic peculiarities of self-actualizing persons. D. Winnicott wrote a special paper on the capacity to be alone as an important dimension of emotional maturity (see Storr, 2005, pp. 18–20).

Another indication that solitude is not just the result of poor social ties and communicative skills was provided by Leary, Herbst, and McCrary (2003), who compared two possible explanations of individual differences relating to the amount of social vs. solitary activities. It turned out that the frequency and enjoyment of solitary activities were more strongly related to a higher desire for solitude than to low sociotropism; such activities meant approaching a desired state rather than avoiding an undesired one.

Positive vs. negative attitudes to being alone can be confused with the introversion vs. extraversion polarity, a construct introduced by C. Jung (1971) and included among the "Big five" personality dimensions. Jung, however, described introversion vs. extraversion in terms of predominantly directing of psychic energy inwards vs. outwards rather than in terms of approaching vs. avoiding social contacts. The general feeling of loneliness is typically negatively correlated with extraversion (e.g. Mund & Neyer, 2019), but the two constructs do not merge, especially when considering individual attitudes toward aloneness, as it will be shown below.

Clark Moustakas: existential theory of loneliness

C. Moustakas (1961) went further still, stating that loneliness is one of the human conditions, a human experience that helps a person to maintain, develop and deepen their humanness (p. IX). His contribution was so important that the *Journal of Psychology* published a special, slightly belated, issue in 2012 to commemorate 50 years of the appearance of this small but very weighty book (Moustakas, 1961) that retains its significance today. Ironically, most papers in that special issue on loneliness had nothing to do with Moustakas' existential views. His views presented a comprehensive theory that seems to cover the important issues relevant to the existential view on loneliness.

Moustakas drew an important distinction between morbid loneliness anxiety and existential loneliness; the latter makes a person more humane, holistic and sensitive rather than isolating them from the world. "In existential loneliness man is fully aware of himself as an isolated and solitary individual while in loneliness anxiety man is separated from himself as a feeling and knowing person" (ibid., p. 24). Attempts to escape loneliness and its experiencing only produce self-alienation.

In his later book (Moustakas, 1972), without substantially modifying his views Moustakas drew more precise distinctions and definitions. The first is the distinction of being physically alone ("simply the objective reality of being without others, without company") vs. the feeling of being alone "even in a crowd, among a group of friends, or

even in a relationship with one other person") (ibid., p. 17–18). Being alone, in either sense, is not the same as the feeling of being lonely; loneliness is one of a number of ways of being alone (ibid., p.19). "To say 'I feel lonely' adds a quality to being alone, a unique, isolated state that is unlike any other way of being alone. To be lonely means to experience the agony of living, of being, of dying as an isolated individual or to know the beauty and joy and wonder of being alive in solitude. Being alone is usually a 'between state', a bridge to the past or the future, while being lonely is always an immediate, here-now engagement with life at the extremes. To be alone means to be alone with one's self – but to be lonely means to be beside and beyond oneself, to live intensely in the moment by creating a new self" (ibid., p. 20).

Then, Moustakas reproduced his earlier distinction of existential loneliness and loneliness anxiety, specifying that the latter was "not true loneliness but a defense that attempts to eliminate it by constantly seeking activity with others or by continually keeping busy to avoid facing the crucial questions of life and death" (ibid.). Existential loneliness, in turn, was now subdivided into *the loneliness of solitude* – a peaceful, harmonic state of facing the ultimate mystery of life – and *the loneliness of a broken life* – a life-changing, painful crisis. The experience of existential loneliness involves a confrontation or an encounter with oneself. "By 'confrontation' I mean the direct challenge of facing a conflict, the willingness to experience fear, anger, sorrow, pain, intensely and deeply, when these feelings are caused by a sense of urgency, loss, and disillusionment. The confrontation shakes up the individual, puts him in a turbulent state, and forces him to use new energies and resources to come to terms with his life – to find a way to himself" (Moustakas, 1972, p.21). The encounter, on the contrary, "is a joyful experience of self-discovery … It includes a sense of harmony and well-being" (ibid.) It is not easy: it takes courage to face one's existential loneliness, but doing so repays this price. "Solitude is a return to one's own self when the world has grown cold and meaningless, when life has become filled with people and too much of a response to others. Solitude is as much an intrinsic desire in man as his gregariousness. Hermits, solitary thinkers, independent spirits, recluses, although often stigmatized in the modern world, are healthy expressions of man's dialogue with himself" (Moustakas, 1972, p. 40–41).

Dialogue with oneself: the positive mechanisms of the existential solitude

Moustakas' words on dialogue with himself were the key to understanding the association between a positive attitude to loneliness and personality development. This association is based on the phenomenon of auto-communication – communication with oneself based on the polyphony (multi-voicedness) of human consciousness (Bakhtin, 1973) which serves as an important resource of development. One of the most elaborated cultural tools of such auto-communication is poetry, so it is little wonder that in classical poetry solitude is highly appreciated (see Spurr, 2013).

Indeed, only a person who has not overcome symbiotic attachments, has not discovered personal identity, has not acquired autonomous causality in relating to the world, and has not learned to detach from oneself and look at oneself from outside, suffers from a lack of relations with other human beings because he or she cannot find an interesting partner in one's own self. "Loneliness is not living alone, loneliness is the inability to keep someone or something within us company; it is not a tree that stands

alone in the middle of a plain but the distance between the deep sap and the bark, between the leaves and the roots" (Saramago, 1992, p.193).

Auto-communication requires a pause between activity and communication for the processing and integration of "downloaded" impressions and interactions with the world. Such a pause can best be provided in solitude. "In [existential] loneliness, man seeks the fulfilment of his inner nature. He maps new meanings, and perceives new patterns for old ways and habits. Alone, the life of man passes before him. His philosophy, the meanings he attaches to his work and his relations, each significant aspect of his being comes into view as new values are formed, as man resolves to bring human significance, to bring life to each new day, to each piece of work, to each creation" (Moustakas, 1961, p. 54). In a later book, Moustakas stressed the role of meditative silence in a dialogue with oneself: "I create an atmosphere for my own growth when I meditate in silence in a special place that welcomes me; a room that invites me and feels my presence and rejoices in it. Thus, I create an atmosphere of solitude that opens awarenesses and encourages me to talk to myself. These dialogues with myself are essential for me to know who I am being, what I am moving toward, what is basic, and what is unfinished" (Moustakas, 1977, p.97).

Without such a pause even extreme experiences may fail to produce corresponding personality changes and stay unprocessed, undigested, unintegrated with personality structure. The more a person resides in a dialogue with oneself, the more deeply these experiences are processed. Sensation seeking is not necessary; incessant seeking for new sensations is a symptom of malfunctioning experience processing (Cszikszentmihalyi, 1990; Rheinberg, 1987). On the contrary, the case of Immanuel Kant reveals that even very limited sensations and impressions may be more than enough for construing a whole world if the self-reflective activity of experience processing is highly developed. This can come true, however, only with some presuppositions: one is not to be frightened or bored by oneself.

Many do not want or cannot listen to their inner voice, feeling boredom or fear with themselves. They are suffering from what Moustakas called the fear of loneliness and try to escape from this fear by giving up their individuality and submerging themselves in dependency relations (Moustakas, 1961, p. 30) or, at least, by blocking auto-communication through the use of music, video, TV, not to mention modern gadgets, which makes inner dialogue impossible. "Efforts to overcome or escape the existential experience of loneliness can result only in self-alienation. When a man is removed from a fundamental truth of life, when he successfully evades and denies the terrible loneliness of individual existence, he shuts himself off from one significant avenue of his own self-growth" (Moustakas, 1961, p. IX). The increasing demand for communication training may be a symptom of this escape; from the viewpoint of existential psychology, solitude training, teaching people to make use of loneliness as a developmental resource, could potentially be more helpful.

Multidimensional assessment of aloneness

In line with the negativity bias depicted above, nearly all existing measures assess negatively appraised loneliness as frustration. This refers to both the most popular UCLA loneliness scale (Russell, 1982) and its alternatives. The only measure which claimed to assess positive experience (Burger, 1995) had an unclear structure and was

not comprehensive (in fact, it assessed an aspect of introversion rather than a positive attitude to being alone). An original Russian scale of existential loneliness (Melnik, 2004), though revealing theoretically predictable differences from the Russian version of the UCLA scale, had a significant proportion of shared variance with the latter. We, therefore, decided to develop a new inventory that would embrace both positive and negative aspects of loneliness.

A series of studies with 2,500 participants in total (described in detail in Osin & Leontiev, 2013; 2016) resulted in our constructing (in the Russian language) a 40-item Differential Test of Aloneness (DTA). An authorized English translation was made by Martin Lynch at the University of Rochester; its validation study is in progress. The structure of the DTA includes eight subscales, grouped in three secondary scales (see Table 1).

Besides the basic version, a short 24-item version was developed which distinguished only the three higher order factors without their division into subscales.

Psychometric properties of both versions were quite good. The three second-order factors accounted for 78.6% of the variance. Cronbach's alpha for main (secondary) scales both in the full and the short versions (seven to fifteen items per scale) varied in the range of $.81 < \alpha < .90$. Alphas for subscales in the full version (four to six items per subscale) were predictably lower but still adequate: $.68 < \alpha < .82$. Score distributions were close to normal (with minor deviations for separate subscales) and gender differences did not exceed .1–.3 SD for separate scales. Model fits for CFA were also quite good for both versions.

As expected, the Intolerance of Aloneness scale revealed a moderately positive correlation with General Loneliness and a strongly negative one with Positive Solitude (Internet sample, $n = 570$; Osin & Leontiev, 2016). The correlation between General Loneliness and Positive Solitude largely varied in different samples from non-significant to strongly positive, which speaks in favor of our statement that positive attitude to aloneness is a matter of high individual variability. Satisfaction with life (Diener, Emmons, Larsen, & Griffin, 1985) and subjective happiness (Lyubomirsky & Lepper, 1999) were uniformly strongly negatively associated with General Loneliness, moderately negatively with Intolerance of Aloneness and unrelated to Positive Solitude. Subjective alienation (Osin, 2009) was strongly positively

Table 1. Structure of the Differential Test of Aloneness (DTA) (Osin & Leontiev, 2013, 2016).

Higher-order factor	Subscale	Sample item
General loneliness (vs. lack of painful loneliness experience)	*Isolation* (lack of fellow people with whom to relate)	There are people that really understand me (-)
	Abandonment (self-construction as a lonely person)	I feel abandoned
	Alienation (lack of significant bonds with other people)	I have little in common with surrounding people
Intolerance of aloneness (vs. tolerance for being alone)	*Dysphoria* (negative emotions about loneliness)	When I'm alone, only sad thoughts come to mind
	Loneliness beliefs (negative appraisal of loneliness)	If a person is alone, it means he or she has communication problems.
	Need for company (communicative dependence)	I don't like staying alone
Positive solitude (vs. lack of positive emotions in solitude)	*Enjoyment of solitude* (positive emotions about being alone)	I feel good alone in my home
	Solitude as resource (other benefits of being alone)	In order to understand some important things, a person needs to be alone.

associated with General Loneliness, moderately positively with Positive Solitude and unrelated to Intolerance of Aloneness.

In another construct validation study (Osin & Perlova; see Osin & Leontiev, 2016) with 144 encounter club visitors (a sample with acute experience of loneliness) it was found, in particular, that General Loneliness was strongly negatively associated ($p < .001$) with extraversion (EPI; Eysenck & Eysenck, 1975) meaningfulness of life (NOT; Leontiev, 1992) and satisfaction with life (Satisfaction with life scale SWLS; Diener et al., 1985), and positively associated with both the striving for acceptance and fear of rejection scales of Mehrabian's scales for affiliation and sensitivity to rejection ($p < .05$) (see Mehrabian & Ksionzky, 1974). Other secondary scales allowed us to make a discrimination: Intolerance of Aloneness was positively associated with fear of rejection ($p < .001$) and extraversion ($p < .05$), and Positive Solitude, on the contrary, with striving for acceptance ($p < .01$) and introversion ($p < .01$).

The compound data on the correlations between the DTA scales and introversion-extraversion scale ($N = 256$) reveal complicated relationships between these variables. As might be expected, extraversion was significantly negatively correlated with General Loneliness ($r = -.23$; $p < .001$) and positively with Intolerance of Aloneness ($r = .18$; $p < .01$); however, its correlation with positive solitude was nonsignificant ($r = -.10$), Agreeableness significantly correlated only with General Loneliness ($r = -.26$; $p < .001$). This suggests that basic personality traits, specifically extraversion, fail to predict attitudes to being alone, although they may somewhat contribute to them (Osin & Leontiev, 2016, p.50).

Interesting results were found in a study of samples of entry-level ($n = 37$) and advanced level ($n = 32$) fashion models (Leontiev, Tikhobrazova, & Rasskazova, unpublished). To detect professionally important personality variables we compared both subsamples with each other as well as with a control sample and checked the covariation of these variables with age and professional experience. As compared to the control sample, fashion models were lower on both General Loneliness and Positive Solitude ($p < .01$). There were no significant differences on Intolerance of Aloneness; however, Intolerance of Aloneness decreased with age and with professional experience; by contrast, Positive Solitude was higher in more experienced models than in entry-level ones. Our data reflect the fact, often mentioned in their interviews, that the way of life of fashion models provides them with a multitude of surface social contacts, though the extreme mobility and external control of their professional life may make stable long-term emotional ties a problem. Unlike other professionally important personality characteristics of fashion models that are present already at the entry level and change very little through their professional career, loneliness management progresses with time; more experienced models seem to be gradually overcoming the negative experiences associated with their communicative situation and enjoying more their condition of solitude.

An attempt was made to build a typology of loneliness experiences by means of hierarchical cluster analysis. Four clusters were identified revealing significant differences on key variables. They seem to represent four typological combinations of loneliness experiences and attitudes to it (see Table 2).

The first pattern (27.5% of the sample) represented healthy individuals who do not feel lonely and who enjoy solitude; they seem to accept their aloneness as an existential

Table 2. Typological patterns of aloneness (Osin & Leontiev, 2013).

#	General label	% of the sample	Dimensions of aloneness contributing to the cluster	Other variables contributing to the cluster
1	**Accepting human condition**	**27.5%**	*General loneliness* and *Intolerance of aloneness* low, *Positive solitude* high	SWLS, happiness, self-reflective awareness high, age high
2	**Facing overt existential crisis**	**19.5%**	*General loneliness* and *Positive solitude* high, *Intolerance of aloneness* low	SWLS, happiness low, alienation high, more typical of men.
3	**Successfully adjusting**	**25.9%**	*Intolerance of aloneness* high, *General loneliness* and *Positive solitude* low	SWLS, happiness high, alienation low, more typical of women
4	**Passively suffering**	**27.1%**	*General loneliness* and *Intolerance of aloneness* high, *Positive solitude* low	SWLS, happiness, self-reflective awareness low

given and feel good alone. They are satisfied with life and moderately alienated. They are on the average older than the rest and have a better self-reflective awareness. They seem to have come to terms with their loneliness. This description perfectly corresponds to what Moustakas (1972) called *loneliness of solitude* (see above).

The second pattern (19.5% of the sample) seemed to represent an acute crisis: these people experience acute loneliness and alienation but do not seem able to escape from it, and have low satisfaction with life. Self-reflection mostly takes destructive forms of self-absorption and distracted reasoning. The good news is that they seem to face their crisis rather than defending themselves from it. This description corresponds well to what Moustakas (1972) called the *loneliness of a broken life* (see above).

The third pattern (25.9% of the sample) revealed the strategy of denying one's personal autonomy in favor of flying into social relationships and merging with a group; these individuals successfully overcome the feeling of loneliness, reach psychological adjustment and rather high levels of satisfaction with life. They do not ruminate much about themselves. This pattern corresponds to a successfully *compensated or repressed loneliness anxiety* (Moustakas, 1961).

The fourth pattern (27.1% of the sample) was similar to the second one in that it also reveals suffering and painful experiences of loneliness. The main difference was that individuals who embodied this pattern escaped the problem rather than faced it; they found no value in solitude and were dependent on communication while also being low on self-reflective awareness, that is, they were not self-focused in their thoughts. They seemed unable to cope with actual psychological problems and passively suffered from their condition, which corresponded to *acute loneliness anxiety* (Moustakas, 1961).

Last but not least, recent data (Ishanov, Osin, & Kostenko, 2018) supported the predicted positive association of Positive Solitude with the level of ego development as conceptualized and measured in Jane Loevinger's theory and methodology (Hy & Loevinger, 1996), and the predicted negative association of Intolerance of Aloneness with ego development.

Data based on the DTA (see Osin & Leontiev, 2013 for more details) seem thus to provide a good empirical foundation for C. Moustakas' existential theory of loneliness. As he expressed it: "I began to see that loneliness is neither good nor bad, but a point of intense and timeless awareness of the Self, a beginning which initiates totally new sensitivities and awarenesses, and which results in bringing a person deeply in touch with his own existence and in touch with others in a fundamental sense" (Moustakas, 1961, p.6–7).

Conclusion

As we see, psychological research in recent decades has provided support for the positive and existential view on the complex nature of being alone (particularly, as it was expressed in C. Moustakas' theory). The various attitudes to being alone seem to reflect individual differences in the capacity of using solitude as a resource for personality development. These differences refer more strongly to subjective experiences rather than to objective conditions; loneliness in all its varied forms appears as a subjective phenomenological experience, rather than an objective condition or an ontological given.

The positive effects of aloneness stem from the fact that it allows for pausing our activities, a necessary condition for processing our life experiences and integrating them into a personality structure. It is likely that only a person who has failed to develop enough personal autonomy and to separate oneself from the group experiences being alone as suffering, as a deficit of social ties; for an autonomous and integrated person this condition would, we argue, be beneficial, an opportunity for growth and further integration of experience. The differential psychological aspect of aloneness consists thus in its being a valuable resource supporting auto-communication and personal growth for some individuals, while being a source of existential anxiety and boredom for others. We expect that it is not the amount of time spent alone, as such, but rather its personal self-determination that is most important: the one who does not know what to do when alone will escape this option, while the one who has mastered autocommunication is able to extract oneself from external stimuli and engage in an inner dialogue even in a crowd.

Hence, the main goal and target of positive psychological counselling for loneliness problems would be the positive reappraisal of this condition, learning to find a positive meaning in and to make positive use of being alone and enjoying it, rather than learning or yearning to escape from this condition as soon as possible. Social pressure may introduce the image of loneliness as a failure, a "wrong" condition with which one must struggle ; this biased reference point likely contributes to the negative psychological and clinical outcomes of loneliness more than the condition itself. Addressing the idea of what is normal and what is not may be a fruitful counselling strategy, and, in some cases, solitude training might be more helpful than communication training.

"There is no solution to loneliness but to accept it, face it, live with it, and let it be. All it requires is the right to emerge in genuine form" (Moustakas, 1961, p. 48)

МЕТОДИЧЕСКИЕ РЕКОМЕНДАЦИИ

Предварительные критерии оценивания заданий:

Задание 1.1. Аннотация отражает основные тезисы статьи, отсутствуют фактические ошибки, термины верно переведены на русский язык.
Задание 1.2. Поставлена проблема исследования. Описаны гипотезы и план исследования. Подобранные методы соответствуют исследовательским вопросам и операционализируют их. Описаны требования к выборке исследования. Описаны предполагаемые результаты. Предполагаемые результаты уточняют / компрометируют / верифицируют подход, описанный в статье.
Задание 2. Запрос переформулирован на языке измеряемых переменных. Разработан лонгитюдный дизайн исследования или исследование методом поперечных срезов, представляющий измеряемые признаки (например, автономную мотивацию, личностные ресурсы, объективные показатели успешности учеников и др.) в их развитии в зависимости от возраста (класса). Для анализа ситуации предложены методы самоотчета, включенного наблюдения, интервью, сбор социологических и объективных данных. Указаны зависимые переменные (психологическое благополучие, академическая успешность, количество пропущенных занятий, показатели здоровья или другие измеряемые параметры). Обозначено прикладное значение исследования. Среди респондентов исследования указаны не только ученики, но также персонал школы и/или родители учеников, обосновано их участие в исследовании.

Перечень и содержание тем олимпиадных заданий:

Позитивная психология (история, основные конструкты, исследовательские вопросы). Психологическое и субъективное благополучие, счастье, удовлетворенность жизнью. Позитивные личностные черты и силы характера. Теория черт. Дизайн и методы исследования в психологии личности. Психометрика. Развитие личности. Мотивация личности. Теория самодетерминации. Внутренняя и разные типы внешней мотивации. Базовые психологические потребности как источник внутренней мотивации. Теория выученной беспомощности и оптимизма и ее применение в практике. Проблема качества жизни в науках о человеке. Психология здоровья. Психологическое и физиологическое здоровье.

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