Logos Universality Mentality Education Novelty: Philosophy & Humanistic Sciences
ISSN: 2284-5976 | e-ISSN: 2501-0409
Covered in: ERIH PLUS, CEEOL, Index Copernicus, CrossRef, CrossCheck, J-Gate, Google Scholar, Ideas RePeC, Econpapers, Socionet, KVK, WorldCat, EBSCO.

2023, Volume 10, Issue 3, pages: 32-45| doi: https://doi.org/10.18662/lumenphs/10.3/79

Social-Philosophical Perspectives on Loneliness in Postmodern Society Correlated to the Problem of Credibility in Spiritual Interpersonal Communication - Aspects of Interest in the Prevention of Loneliness in Social Work

Petronela Polixenia NISTOR[1]

[1]Lecturer PhD, Faculty of Orthodox Theology, Alexandru Ioan Cuza University, Iași, Romania, polixenianistor@yahoo.com

Abstract: *Communication and credibility are two important concepts, both in the social, emotional and professional aspects of life. Communication within interpersonal relationships not only means an informational exchange, but involves the establishment of connections with other people, whether by an immediate, direct, or distant, mediated connection. An effective communication is the result of the correlation between the skills and abilities acquired over time by both partners involved in the communicative process, thus obtaining the most effective transmission of the message. The need for communication resides in the very structure of the human being or personality, directed by needs, requirements and goals that can sometimes only be satisfied through interrelationship and communication with other people. Communication is the link between interpersonal relationships with family members, friends, the extended social group and, last but not least, with divinity. Success in achieving effective communication is given, among other things, by the credibility of the speaker and, despite their oratorical subtlety, if the speech does not inspire confidence, the failure of the speaker's power of persuasion regarding the interlocutor is predictable. The purpose of this research is to theoretically analyze the problem of loneliness in postmodern society, through the lens of the obstacles raised in human interaction by credibility issues in interpersonal communication, and especially in spiritual communication.*

Keywords: *interpersonal communication; credibility in communication; loneliness; postmodern society.*

How to cite: Nistor, P. P. (2023). Social-philosophical perspectives on loneliness in postmodern society correlated to the problem of credibility in spiritual interpersonal communication - aspects of interest in the prevention of loneliness in social work. *Logos Universality Mentality Education Novelty: Philosophy & Humanistic Sciences, 10*(3), 32-45. https://doi.org/10.18662/lumenphs/10.3/79

©2023 Published by LUMEN Publishing. This is an open access article under the CC BY-NC-ND license http://creativecommons.org/licenses/by-nc-nd/4.0/

Introduction

Etymologically, the term "communication" is related to the word "common" and derives from the Latin verb "comunicare" (Şăineanu, 1996, 102), meaning "having something in common", "doing something in common" or "share something" (Marinescu, 2003, 7). The term "communication" is used differently depending on the scientific addressed field. Communication is a complex psychic process, which makes social interaction between people possible, involving the transmission of ideas and feelings through codified language systems (Simionescu, 1995, 83). Communication is defined as a process of transmission or reception, a problem of intentionality in the transmission and capture of a message, and represents the effect and, at the same time, the cause of a multitude of social relations and intentional structures, a linear, circular or interactive process, as the case may be, a source of order and cohesion or a cause of change, fragmentation and conflict, a choice between two alternatives (Simionescu, 1995, 8-9). Communication is seen as understanding, exchange, sharing, relationing, interaction or even social behavior (Agrabian, 2008, pp. 17-18).

Communication is also defined as "the process we enter in order to understand others and, alternatively, strive to be understood by them, (...) which arises from the need to reduce uncertainty, to act effectively and to defend or strengthen oneself, [as well as a] (...) process of transmitting information" (Dance, 1970, 201). Due to the mentioned definitions, we notice that the communication process is of considerable importance, as it makes relationships between people possible, gives them the feeling of belonging to the community or, in total opposition, unsuccessful communication can be a source of social isolation or conflict.

Interpersonal communication "is a fundamental way for the psycho-social interaction between people, achieved through symbols and social meanings, in order to achieve stability or achieve changes in individual or group behavior" (Marinescu, 2003, 60). Interpersonal communication can also be understood as "a form of semiotic interaction, which we mainly use when we want to be accepted and understood or when we seek to provoke a certain reaction on the part of the interlocutor (such as a change in behavior or an attitude change)" (Fârte, 2004, 123).

The interaction between a person and other people and maintaining a direct contact offers the possibility of a relative degree of mutual knowledge and allows the interlocutor to make predictions and have expectations in relation to the speaker (Fârte, 2004, 30). Expectations also

arise depending on the credibility of the source of the message (when the issuer is a group of undetermined persons) or of the interlocutor (when the issuer is a specific person). Generally, interpersonal communication is conceptually represented as an interactive phenomenon, involving multiple modalities and complex cognitive and motivational mechanisms (Mare Dictionar, 2006, 222). In daily life, any situation involving the existence or presence of two or more people is seen as an interpersonal situation and, implicitly, as a context of inevitable communication. Therefore, "non-communication is impossible or interpersonal communication is inevitable" (Prutianu, 2014, 214), due to the fact that, in a human interaction, communication is present in any behavior. In other words, "any behavior has communicative value" (Prutianu, 2014, 214).

The purpose of this research is to theoretically analyze, from a socio-philosophical point of view, the aspects of interest in social work regarding the state of loneliness in postmodern society, by analysing the obstacles raised in human interaction by credibility issues in interpersonal communication in a secular context, by comparison to spiritual-religious communication. We aimed at the following research objectives: 1. the analysis of credibility in communication, as a fundamental process in case-by-case intervention in social work; 2. examining the problem of loneliness in postmodern society through the relevant factors in social work that, according to the specialized literature, influence credibility in communication; 3. assessment of credibility in spiritual communication, within the sacrament of confession, by comparison with communication in secular contexts. We started our analytical approach starting from the following questions: a) is loneliness one of the effects of lack of communication? b) how can prevention of loneliness be achieved through functional communication? c) how is credibility manifested according to the communication context (secular or spiritual)?

Credibility in communication

The specialized literature defines credibility as "the process by which someone inspires trust in the interlocutor" (Mare Dictionar, 2006, 282). The issue of credibility is an important factor in various communicative scenarios that arise socially, emotionally and professionally. Being credible means convincing the interlocutor of the accuracy and correctness of the message. Basically, credibility refers to the way the receiver of the message assesses the honesty of the speaker. From this point of view, credibility could be confused with trust, because the two terms are close in meaning. Like trust,

credibility is a complex phenomenon that depends on a multitude of factors. However, while trust can also occur in the absence of evidence or coherent logical reasoning, credibility requires rational arguments, in addition to emotional ones, which are sometimes sufficient for the emergence of trust (Agabrian, 2008).

If we define credibility as a perceived quality of a message, some specialists have noted (Huidu & Sandu, 2020) that the attribution of credibility to a certain source of information depends equally on the personality characteristics of the receiver and the traits of the source. In Aristotle's view (2006), to be credible, an orator must fulfill three conditions: common sense, morality and goodwill. These requirements vary depending on the professional orientation of each speaker. Thus, as far as a teaching staff is concerned, the measure of credibility largely depends on the evidence of erudition that they give during lectures. For a social worker, credibility is given by the ability of the solutions they propose to the beneficiary to help solve their particular situation. Moreover, for increasing credibility, an important role is played by respecting the conditions of a successful communication, such as: empathy, a positive approach to the situation, both towards the interlocutor and towards oneself, inducing a feeling of equality between the communicator and the interlocutor, as well as solicitude (Dinu, 2004, 70).

The emotional side of credibility should not be ignored, especially considering the importance of nonverbal and paraverbal language in communication, thus we believe that a credible person is not only a competent person, but also a communicator who shows a balanced character, animated by good intentions and has a pleasant and dynamic personality. In addition, the trust we give to others is influenced by personal tastes and inclinations, sometimes depending on personal preferences, often impossible to explain based on purely rational considerations. It cannot be said that there are absolutely and universally credible people, as demonstrated by the dynamics of interpersonal relationships.

However, the credibility of the speaker acquires stronger validity for the receiver if it is preceded by trust in the communicator, since trust is one of the fundamental conditions that favor human interrelations. In this context, the necessary trust for building relationships exceeds the stage of credibility. Equally, trust is closely related to building relationships, a process in which communication and credibility intertwine, playing an essential role. Moreover, the acquisition of credibility is a process, which implies that there are several stages of credibility formation.

The stages of the process of obtaining credibility are established in the specialized literature (Dinu, 2004, pp. 69-70) and involve three levels: 1. *initial credibility*, which represents the degree of trust we give to a person before our interaction with them; at this stage, the appearance of the interlocutor, their ethnicity, the prior information the receiver has about the communicator are important; although at this stage it is difficult to concretely express what exactly creates the state of trust or distrust, when trust is granted in this early stage, the phenomenon is somehow alikev to the legal presumption of innocence; 2. *derived credibility*, which means adding credibility to the initial level, through the exchange of messages during the actual communication process; for example, the credibility of professionals will decrease if they commit grammatical mistakes or they are are unfamiliar with some notions in their field during their lecture, if the interlocutor reasonably expects them to have a scientifically sound speech; 3. *terminal credibility*, which characterizes the final moment of the interaction between the two parties involved in the communication process and which represents a summation of the other two stages, resulting în a higher or lower level of credibility.

The factors influencing credibility

Functional interpersonal communication depends on the observance of a number of conditions, among which: frankness, solicitude, empathy, a positive attitude, etc. Dinu (2004) states that, most of the time, credibility in interpersonal communication is influenced by five factors: competence, character, intentionality, personality and dynamism. *Competence* refers to the credibility of a specialist, which is all the higher the more they have proven their professionalism, training or technical skills in their field. *Character* implies a series of qualities such as honesty, correctness, keeping of one's promises, which are likely to confer credibility on the speaker. *Intentionality* refers to the solicitude of an interlocutor, meaning that nothing immoral, unfair, unethical is hidden between their publicly uttered messages, and that they do not have an interest contrary to what they declare, which would make the interlocutor become suspicious, and diminish the credibility of the speaker. *Personality* helps the tendency of the interlocutor to award greater trust to people they feel attracted to, to those who are agreeable, to people with a positive attitude and who express ideas or conceptions about life similar to those of the receiver, or who have had similar life experiences. *Dynamism* implies a set of qualities that usually distinguish people from others, qualities that justify the attachment others feel towards one person

and that can be associated with the person's sincerity and ability to show an attitude of openness to adaptability, which generates increased trust .

In the view of McCroskey (1997), credibility has three important components - competence, character and charisma -, therefore, four sets of recommendations have been proposed for acquiring these components. Regarding *competence*, in order for it to be acquired, the following conduct is required: demonstrating the ability to use the appropriate language related to the field targeted by the communication process, diverting attention from inadvertences, emphasizing the variety of information sources and demonstrating the ability to capitalize on the sources of information. *Character*, as a component of credibility, involves showing the audience that the communicator has a genuine interest in the welfare of the receivers, which is superior to any and all personal gain; it also means to manifest respect and courtesy towards the members of the audience and to express objectivity and concern for the promotion of authentic values. *Charisma* implies enthusiasm, a positive orientation in relation to the communicative context and determination in supporting one's point of view. Competence, character and charisma can be developed and strengthened, so credibility can also increase, being supported by moderate manifestations of one's own feelings and ideas, as well as mastering the use of a variety of communication methods.

The secret of confession as a form of interpersonal communication based on credibility

The explanatory dictionary of the Romanian language defines confession (Şăinăreanu, 1996, p. 177) as the communication of a hidden thought, a confidence, a disclosure made to the priest. Theological literature (Bălan, 2013) defines confession as a Christian ritual that consists in confessing sins before the priest, in order to obtain forgiveness from God. Confession involves an interaction between the priest and the penitent, an interaction that is based on the art of communication, but especially the credibility that the priest imposes through his moral ascendancy, when the person who confesses shares some of the most intimate aspects of their life.

Communication during confession is based on the principle that the priest is a spiritual master for the confessor, exerting an overwhelming influence in their spiritual evolution. But, in order to beneficially influence the penitent's view of life, the priest must be endowed with credibility, that is, with character and integrity, with expertise and competence, and, last but not least, he must have charisma. These traits were identified by Aristotle

(2006) as three qualities that increase a person's credibility and that can be transposed into the activity of the clergy (Dinu, 2004, 67).

Communication is the essence of sociability. It represents the way people make their intentions known, give news, inform each other, exchange messages, that sometimes have more than one meaning, even if the words are the same, for the purpose of harmonious coexistence. Communication is a way of psycho-social interaction through which people convey their impressions, ideas, concepts, through messages that represent an exchange of information, made with the aim of affirming their own values and find out the values of others. Those who have communication difficulties also manifest problems in integrating into society, and the extreme form of the lack of social integration is isolation and the creation of a safe space, where communication difficulties no longer raise social problems. From a Christian point of view, loneliness is not always a negative aspect, when withdrawal from social life is done by ascetics who favor solitude and meditation, compared to socialization. Other people choose isolation (often just partially) because it entails avoiding the effort of communicating with people about issues they perceive as harmful or excessive to their mental balance. Some people end up in a state of social isolation due to unfortunate life events, such as the loss of a life partner, children moving to other geographical areas or the death of children, divorce, marginalization and stigmatization, which can all be as many external causes of social isolation.

Internal causes of isolation are egocentrism, the feeling of self-indulgence in the state of loneliness, social maladjustment, the feeling of guilt towards certain personal choices, which makes the person feel that they are not meritorious in having meaningful relationships with those around them, the self-perceived inferiority to others, low self-esteem, frustrations or complexes. Although research in psychology and psychopathology (Leigh-Hunt et al., 2017) warn that it is difficult to make a delimitation of the normal from the pathological in terms of social isolation, there is an insidious and imperceptible border between the two. Researching the limits of mental normality in the matter of social isolation is currently necessary for numerous reasons, among which we mention the fact that ensuring the quality of life first of all requires a good knowledge of the state of normality and health, as well as the need to appreciate the effectiveness of the action of numerous psychotropic substances included in psychiatric therapy and psychotherapy methods as accurately as possible.

Loneliness as an effect of lack of communication

If normality means the absence of disease, health is established as a victory over disease. Normality means having average traits and respect for normativity, while health is placed above normativity and is about quality of life; normality is primarily based on adaptation, while health carries an element of value within itself (Ionescu, 1995, 79-80). In any society, deviant behavior covers a wide variety of manifestations, from the so-called eccentric behavior, to dysfunctional or aberrant behaviors, registered in the case of delinquency, mental disorders, deviant or marginal cultures (Ţăranu & Corcheş, 2010, 138). Social maladjustment generates a state of abnormality, of inner disturbance, which causes the person to isolate themselves from the rest of society, creating their own secure space. Social isolation is most common among the elderly, but it can also occur in young adults. Loneliness is assessed by the quality and frequency of a person's social contacts. Social isolation can be quantified depending on the number of people with whom a person socialises. For some people, loneliness is a way of life that suits them temperamentally, therefore they do not feel alone, even if they do not socialize (Nechita, 2008, 30).

Deviance can be related to both character and social nature, when it is determined by environmental conditions, involving the denial of the basic norms of the social group in which the person socializes or the revolt against these norms. In order for this phenomenon to become a form of social pathology assumes that such behavior is widespread on a macrosocial scale, in all environments and social structures, and in contemporary postmodern society, the population is in a full crisis of loneliness, depression, dissatisfaction, lack of emotional and material stability (Ţăranu & Corcheş, 2010, pp. 140-141). Loneliness is most often reported among the elderly, but not exclusively. Loneliness and isolation generate depression, because of the fundamental human need to belong, to have a life characterized by meaning and dignity, which socialization and communication imprint. Elderly people have fewer opportunities to form new social relationships, due to the reduction of productive activity and medical conditions that require them to reduce the pace of life, therefore, in the process of socialization, they tend to depend on the long-term relationships formed during younger years.

The more a person advances in age, the more their social network diminishes, especially because of the death of those closest to them. Loneliness in itself is not a cause for concern, as long as it does not lead to a lack of meaningful social relationships and to isolation. Studies carried out by Robert Lauder (1978) highlighted the fact that people whose need for

relatedness is not satisfied report a lower quality of life than those who have an active social life, are more exposed to depression and have a generally unsatisfactory state of health. Loneliness, an important risk factor for depression, is a condition encountered quite often in widowed women after the loss of their spouse, a negative secondary phenomenon of the fact that women have a higher life expectancy compared to men (Sorescu, 2005, 45) . On the other hand, women are more vulnerable to loneliness, which they perceive more intensely and tolerate with more difficulty compared to single men. The feeling of loneliness also appears in women after separation from their children, when they become independent adults and leave the parental home (Nechita, 2008, 112).

Sometimes social loneliness itself, which is characterized by the lack of a more or less stable group of third parties with whom the person can socialize, is not perceived as such until it is correlated with family loneliness. According to people's perception, there are two main intrafamilial causes of loneliness: widowhood and divorce. As for widowhood, the culturally established periodizations of human life place death inevitably during old age, but the understanding of death, its definition and people's attitude towards it are largely influenced by their cultural adherence. The person who has suffered the loss of a loved one inevitably faces mourning, which presupposes, regardless of age, multiple stages during which the person learns to adapt to the feeling of loneliness generated by the disappearance of the loved one, namely: denial, anger, depression, acceptance (the final stage, that announces the gradual exit from mourning) (Peiffer, 2000, 15).

Regarding divorce, from a statistical point of view, elderly couples get divorced much less often than young couples, and a possible explanation may be the lack of socialization, which discourages the breaking of bonds formed during an entire lifespan. People who remarry often state that they have lost faith in the social institution of marriage, but that they chose to enter into a new marriage in order to have companionship and avoid loneliness. This is a reason most often cited by men when asked why they remarry, while widowed women remarry because of the feelings they have for their new husband or the special qualities they perceive in him, motivations that are secondary to the desire not to be alone, an aspect of life that they learned to tolerate through the psychological coping mechanisms they acquired during the mourning period after their first husband died (Nechita, 2008, 85-88).

Prevention of loneliness by improving communication skills

A realistic prophylaxis of mental instability generated by loneliness can only be achieved based on the knowledge of the causes and conditions that determine and favor its appearance and development. The psychoprophylaxis model follows the stages of mourning, which is why the categories of general medical prophylaxis of loneliness are primary psychoprophylaxis, secondary psychoprophylaxis and tertiary psychoprophylaxis (Ionescu, 1995, 91).

Trying to systematize the actions of *primary psychoprophylaxis*, we distinguish between biological, psychological and sociological preventive measures. In the field of medicine, prophylactic preventive measures that deal with family health are aimed at reducing or removing psychopathogenetic and malformative risk factors for the offspring (Ionescu, 1995). Translating to psychology, such measures could be, for example, the stimulation of childbirth in young people, so that when children become autonomous and leave home, the age of the mother is favorable for extensive socialization outside the family, which diminishes the feeling of loneliness. These must be correlated with the preventive measures provided by psychoeducation, which aim to educate on how to create and maintain healthy bonds between parents and children. The defective interaction between parents and children, with pathogenic consequences on the psychological development of both parties, requires, first of all, the education of the parents. Along with these, the institutional-social preventive measures should also be mentioned, such as avoiding overwork in elder years, which allow greater freedom of movement for parents and to the areas where their children have settled, as well as financial uncertainty or job insecurity, thus creating a favorable professional climate, all of which are common methods of psychoprophylaxis.

Medically, *secondary psychoprophylaxis* aims to evaluate the appropriateness and effectiveness of therapeutic measures aimed to reduce the manifestations and evolution of mental illnesses, as well as to encourage stable remission of the illness, a good quality of life and an early psychological recovery (Ionescu, 1995). By consequence, the secondary psychoprophylaxis of loneliness involves taking the following steps: the screening of large groups of population, in order to identify lonely people who report psychopathological manifestations generated by loneliness, in order to provide the necessary treatment; the development and increase of the use of mental health services, in order to provide access to treatment for any person who faces disorders, instability or mental deficiencies; the

establishment and development of crisis intervention services, helpful to people in psychological impasse or with suicidal tendencies caused by loneliness; the undertaking of educational actions aimed at observing early signs of mental illness associated with loneliness and the necessary measures that can be taken towards such people, as well as the training of doctors and psychologists in the psychopathological semiology of loneliness.

Tertiary psychoprophylaxis is directed especially towards patients who had psychotic crises or psychopathological manifestations and includes complex socio-cultural actions intended to prevent or limit maladaptation, addiction and mental deficiency (Ionescu, 1995, 91-94). Also, educational interventions and group social activities that target specific groups of people can alleviate social isolation and loneliness, such as offering lonely people the opportunity to be actively involved in various activities, along with encouragement, suggestions and guidance on how they could be creative in order to meet other people, providing information on places where they can socialize according to their interests, advice on choosing a pet, engaging in outdoor sports, etc. (Nechita, 2008, 112).

Alternative therapies should not be ignored either, for example, massage or aromatherapy, which can help diminish the feeling of loneliness by inducing a state of physical well-being and relaxation. Social groups within the community (religious groups, welfare groups, etc.) can be useful alternatives for those who are socially isolated. One way in which lonely people can feel useful is to provide telephone support for other people who are isolated for various reasons, or to get involved in various voluntary actions aimed at helping others. Also, online forums can be an alternative for reducing loneliness.

Limiting social activities to those that would be carried out with people of the same age should be avoided in the psychoprophylaxis of loneliness. It is advisable that people of any age be involved in such activities (for example, the organization of painting or literary art courses does not impose a certain age limit of the participants). Acquiring new skills raises a person's self-esteem and confidence, and social interaction becomes more enjoyable. Participation in literary clubs, involvement in communication actions, sports activities or religious groups are also viable psychoprophylactic alternatives.

When those who require intervention are the elderly or children left alone, who do not benefit from family support, social work plays a very important role. The collaboration of the social worker with the doctor, with the person's extended family (if any) and with other members of their care team is fundamental to avoid loneliness and only in extreme cases will it be

decided, however, when appropriate, to admit that person to a hospital or in a day care center. As an extreme solution, especially in those cases where the state of health requires it, the social worker can decide, after discussing to the doctor and the consent of the beneficiary's family, to admit them to a long-term medical and social work unit. This solution, however, must be the last resort in the psychoprophylaxis process, because it involves alienating the person from their social environment (Apahideanu, 2001, 137).

The psychoprophylactic measures must also take into account the personality of the beneficiary, because, while the personality is a set of internal conditions that guide the person's existence, psychoprophylaxis assumes the result of the influence of external factors on the internal conditions. The psychological internal conditions result from the condensation of various psychic functions and processes. These can have an impact on how the person perceives loneliness, can predispose them to depression, if they are inclined to prioritize the negative aspects of existence, a vision that manifests itself through self-isolation and loneliness (Ţuţu, 2008, 31).

The priest, as a representative of the Church, can become a good counselor, just like the psychologist, regarding the problems of a person facing the desire for isolation. Beyond the spiritual benefits of confession and communion, which of view are the optimal ways to heal emotional problems from a religious point, the priest can be actively involved in the community and can initiate certain activities of a socio-religious nature in his parish, which involve certain skills and qualities that the lonely can have. By participating in those activities, these people will feel useful and integrated in a social group that can offer them emotional comfort.

Conclusions

Loneliness has become a real social phenomenon, characteristic to the postmodern world, where the complexity of life and the choices available to people make them search for the perfect life, as it is often portrayed by mass media, which accentuates the feeling of insufficiency of personal achievements and dissatisfaction with the things acquired in life, which correlates with economic instability and the speed with which stories of failure are made public and transmitted to members of society through mass communication. In many cases, even people with a favored social and financial status, who are involved in stable families, report facing the feeling of loneliness, due to the lack of authentic communication with those close to

them, which makes them feel that there is a lack of significant relationships in their lives.

So, loneliness is a phenomenon that has captured all social classes, as an effect of the significant decrease in the level of public confidence in the future, compared to the constant popularization of problems that exist on a much larger scale, globally, in all regions of the world, which creates a social state of psychological pressure and emotional insecurity. In addition, the fast pace of everyday life predisposes people to refuse to listen, although they in turn feel unheard by those around them, so poor communication is another phenomenon specific to postmodern society. The individualism and egocentrism of postmodern society more and more often causes people to adopt an extreme behavior of loneliness and isolation towards those around them.

References

Agabrian, M. (2008). *Strategii de comunicare eficientă [Effective communication strategies]*. Editura Institutului European Iaşi.

Apahideanu, O. (2001). *Asistența socială a persoanelor de vârsta a treia [Social work for the elderly]*. Eftimie Murgu.

Aristotle. (2006). *Politica [Politics]*. Antet.

Bălan, I. (2013). *Spovedania, taina împăcării [Confession, the secret of reconciliation]*. Doxologia.

Dance, F. E. X. (1970). The concept of communication. *Journal of Communication, 20*(2), 201-202. https://doi.org/10.1111/j.1460-2466.1970.tb00877.x

Dinu, M. (2004). *Fundamentele comunicării interpersonale [Fundamentals of interpersonal communication]*. All.

Fârte, G. I. (2004). *Comunicarea - o abordare praxiologică [Communication - a praxeological approach]*. Casa Editorială Demiurg.

Huidu, A., & Sandu, A. (2020). Social construction of values and social acceptability. *Revista Română de Sociologie, XXXI*(5-6), 331–343. https://www.revistadesociologie.ro/sites/default/files/07-ahuidu.pdf

Ionescu, G. (1995). *Tratat de psihologie medicală şi psihoterapie [Treatise on medical psychology and psychotherapy]*. Asklepios.

Lauder, R. E. (1978). *Loneliness is for loving.* Ave Marie Press.

Leigh-Hunt, N., Bagguley, D., Bash, K., Turner, V., Turnbull, S., Valtorta, N., & Caan, W. (2017). An overview of systematic reviews on the public health consequences of social isolation and loneliness. *Public Health*, 152, 157-171. https://doi.org/10.1016/j.puhe.2017.07.035

Marele dicționar al psihologiei Larousse. (2006). Trei.

Marinescu, V. (2003). *Introducere în teoria comunicării - principii, modele, aplicații [Introduction to communication theory - principles, models, applications]*. Tritonic.

McCroskey, J. C. (1997). Willingness to communicate, communication apprehension, and self perceived communication competence: Conceptualizations and perspectives. In J. A. Daly, J. C. McCroskey, J. Ayres, T. Hopf, & D. M. Sonadre (Eds.), *Avoiding communication: Shyness, reticence, and communication apprehension* (2nd ed.). Hampton.

Nechita, M. (2008). *Resurse și nevoi la persoanele de vârsta a treia [Resources and needs of the elderly]*. Editura Universităţii de Nord Baia Mare.

Peiffer, V. (2000). *Gândirea pozitivă și singurătatea [Positive thinking and loneliness]*. Teora.

Prutianu, Ş. (2004). *Antrenamentul abilităţilor de comunicare [Communication skills training]*. Polirom.

Șăineanu, L. (1996). *Dicționarul universal al limbii române [The universal dictionary of the Romanian language]*. Mydo Center

Simionescu, A. (1995). *Sugestie și autosugestie [Suggestion and autosuggestion]*. Niculescu.

Sorescu, M. E. (2005). *Asistența socială a persoanelor vârstnice [Social work for the elderly]*. Editura Universitatii din Craiova.

Țăranu, G., & Corcheș, L. (2010). *Dezvoltare umană [Human development]*. Independentă Economică.

Țuțu, C. M. (2008). *Psihologia personalității [Personality psychology]*. Editura Fundaţiei România de mâine.