

THE SINGLE LIFE – CONSCIOUS CHOICE OR A MASK OF LONELINESS?

Życie singla – świadomy wybór czy maska samotności?

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Introduction

Nowadays, loneliness takes on the dimensions of a phenomenon and is one of the most characteristic features of modern times. The number of people who are single either by choice or by unconscious fate is systematically increasing. These are adults who are determined or forced to live alone, children without families or old people forgotten by their relatives. The reason is mainly due to the civilization in which we live. Technical conveniences make our everyday existence easier, they shorten the physical distance between people, but they do not bring them closer to each other mentally, and sometimes even distance them¹. Federico Mayor has been alarming for a long time about the danger of disintegration of basic interpersonal bonds on the threshold of the 21st century. He adds that „a specter is haunting the world, the specter of a disconnected society. Each age of all segregation causes a loss of the specificity of society, work, family, school and homeland”². It is clear that the modern family is undergoing transformations caused by changes in society and the surrounding world. The family of the 21st century is the basic social cell and an element ensuring biological and social continuity for humanity. It is undergoing a real reorganization, manifested in the emergence of new family models such as: cohabitation, homosexual, polygamous childless marriage, culturally mixed, single parenthood and single life.

Just here, in the era of the 20th and 21st centuries, that the well-known term „single” appeared to all of us, which quite imperceptibly broke into Polish dictionaries and entered the public discourse, slowly displacing our native „panna” and „kawaler”. The journalistic and academic discussion of singles is relatively new, although the phenomenon of „singling” itself has a long history³. This term perfectly fit into the liberal way of thinking of modern society and seems to be just another borrowing that gives a new form to a phenomenon known to us for centuries.

1. Definition difficulties and classification of word

One of the experts in the Polish sociology of the family, Zbigniew Tyszką, defines the family as „a structured and functionally related set of individuals and specific subcultures and social microelements that form a microgroup and, at the same time, a social institution internally linked by marriage, kinship, affinity or adoption, which simultaneously fills a number of important and integrated functions towards the individual and society, based on the regulators present in the behavioral culture”⁴. Another well-known family sociologist defines the family as „a social group according to which the family is a spiritual union of a small group of people gathered in a home hearth by acts of mutual help and care, based on the belief

¹ J. Gajda., *Samotność i kultura*, Instytut Wydawniczy Związków Zawodowych, Warszawa 1987, s. 5.

² F. Mayor., *Przyszłość świata*, tłum. J. Wolf, A. Janik, W. Rabczuk, Fundacja Studiów i Badań Edukacyjnych, Warszawa 2001, s. 13.

³ K. L. Kuklińska., *Stereotypy – fakty i mity o singlach i singielkach*, [in]: K. L. Kuklińska (red.), *Singlizm. Nowy styl życia w ponowoczesnym świecie*, Wyd. Trio, Warszawa 2013, s. 15.

⁴ Z. Tyszką., *System metodologiczny poznańskiej szkoły socjologicznych badań nad rodziną*, Instytut Socjologii UAM, Poznań 1997, s. 35.

in real or alleged biological connection, family and social tradition”⁵. What is common for both of the above definitions is that man is not alone in them, which is emphasized by Stanisław Kawula, a family pedagogue, who claims that man is by nature intended for the family - homo familiens⁶. The family becomes a value, and each of its members has an extremely important role to fulfill.

The definition of the family, including the anthropological aspect and closest to modern standards, was created only by the sociologist Tomasz Szlendak, in whose opinion the explanation of the term „family” is extremely simple. According to him, every family should be based on a relationship of a sexual nature between a woman and a man, its members should live together and have offspring, and this relationship should be relatively stable so that the process of socialization of the offspring can be realized⁷.

Suddenly, in the 2000s, there is a trend breaking the above statements and definitions. In the social structure, there emerges a numerically significant group of people of both sexes who do not fit the terms „old spinster” and „old bachelor”. These concepts remain rather an archetype and their place has been replaced by the concept of the single. This is a lonely who saw the benefits and decided to enjoy the unadulterated joy of living in freedom. According to sociology, a single person is a person between 25 and 50 years of age, having a demanding and time-consuming professional job, and therefore not allowing to allocate part of their time budget to active partner search strategies, professionally independent, living in their own home, living in large cities with more than two hundred thousands inhabitants, not permanently connected with anyone, usually very well educated, independent in financial matters and dedicating their modest amount of free time to interesting hobbies or broadly understood education⁸. This person is not looking for a spouse because they simply do not want to, but although they are not in a relationship with anyone, they have a very active social life and may have many temporary partners⁹.

So we see that singles are not bitter spinsters hunting for a husband all the time, or old bachelors, sissies who are afraid of independent life outside the family home. This is a completely new social category that fits perfectly into the liberal way of thinking of a modern, capitalist society. These are because these are young people, ambitious and creative people who work a lot, pay higher taxes than others due to higher earnings. Singles also spend more, because a specific market of goods and services is created around them, aimed at those who live alone. So there are holidays for singles, fast-date cafes, small flats-bedrooms for singles working 12 hours a day, and a house that treats as a break from work, loans for singles, etc¹⁰.

Among such a broadly defined group of singles, subcategories can be distinguished. The most famous is the typology by Peter Stein, who classifies singles into 4 groups:

1. singles temporarily single by choice – this is a very large group, as it includes people who have never been married, people who have already been married, people who postpone

⁵ F. Adamski., *Socjologia małżeństwa i rodziny: wprowadzenie*, Państwowe Wyd. Naukowe, Warszawa 1982, s. 21.

⁶ S. Kawula., *Kształty rodziny współczesnej. Szkice familologiczne*, Wyd. Adam Marszałek, Toruń 2005, s. 5.

⁷ T. Szlendak., *Socjologia rodziny: ewolucja, historia, zróżnicowanie*, Wyd. Naukowe PWN, Warszawa 2010, s. 94.

⁸ W. Szumilas-Praszek., *Tożsamość społeczna singli w ponowoczesności; singlizm, jako alternatywna droga życia w stosunku do rodziny*, „Studia Pedagogiczne. Problemy Społeczne, Edukacyjne i Artystyczne”, Kielce 2014, nr. 23, s. 53-54.

⁹ D. Kowalczyk., *Single w oczach Boga*, [in:] J. Augustyn (red.), *Sztuka relacji międzyludzkich*, Wyd. WAM, Kraków 2014, s. 534.

¹⁰ A. M. Kola., *Seks w wielkim mieście czy samotność długodystansowca? Portret socjologiczny (polskich) singli, jako nowej grupy społecznej*, [in:] K. M. Wasilewska-Ostrowska (red.), *Różne oblicza samotności*, Wyd. Difin, Warszawa 2019, s. 36-37.

marriage, although they are not against entering into relationships married couples and those who have consciously chosen to remain single;

2. permanently single people by choice - these are people who are declared opponents of marriage and do not want to enter into a formalized marriage, as well as consecrated and secular people who follow religious dogmas in their lives, related to not remarrying (e.g. divorcees);

3. people who are single out of necessity - these are people who are looking for a spouse for a shorter or longer period of time, but their search has not been successful yet, or people who were initially opposed to marriage, but then changed their mind and are looking for a person for life and those who, to a greater or lesser extent, accept remaining single throughout their lives;

4. permanently single people out of necessity - this group includes people who have never married in their lives (e.g. seniors), divorcees, widowers who wanted to get married again, but they failed to find the right one people and those who are unattractive to others because of poor health and physical or mental condition¹¹.

The above classification is based on the criterion of attitude to marriage and is a clear effect of the 1970s. Today, researchers' publications are extended by additional factors distinguishing singles from people who can be described as familiars. These factors are the criterion of residence, the criterion of age, the reason for living alone and being unmarried. On the basis of these criteria, it can be clearly stated that „it is definitely not possible to assume that being single is related to the young age of a woman or a man, while assuming that singles can only be found in big cities, a perfect example of which is the phenomenon of semi-urbanization”¹². Thus, a single person is a person who lives alone, unmarried, divorced/divorced, widow/widower, and at the same time is not in an informal hetero- or homosexual relationship. Possible love and emotional relationships cannot be of a permanent nature and it is accompanied by independent living and running a household¹³. As you can see, there are a lot of criteria for defining a single person, however, the only certain and unquestionable one is a direct self-definition of a person, i.e. self-definition as a single person.

2. Reasons for living single

Loneliness can affect all of us. Many events that can destroy existing relationships with other people, sometimes irreversibly, are able to put us in this position. Such events include death, the departure of a partner, the emotional escape of a loved one, or being rejected by the social environment. It should be remembered that an objective and reliable indication of the cause of loneliness is impossible, as it would require thorough research of many people. We also have no guarantee that this research would be free from the risk of errors, because the causes and essence of loneliness belong to the sphere of subjective feelings¹⁴.

Janusz Gajda rightly noticed that people rarely look for the cause of loneliness inherent in themselves. However, they willingly prefer to relate it to factors beyond their control, e.g. fate or another person. Taking into account marital status, the author of the book „Samotność i kultura” divided the lonely into:

1. single people by choice (the so-called old spinster, old bachelor or clergy);

¹¹ P. Stein., *Być singlem – próba zrozumienia życia singli*, [in:] P. Sztompka, M. Bogunia-Borowska (red.), *Socjologia codzienności*, Wyd. Znak, Kraków 2008, s. 142-145.

¹² A. Żurek., *Single – kategoria społeczna i styl życia*, „Acta Universitatis Lodzensis Folia Sociologica”, Wyd. Uniwersytetu Łódzkiego, Łódź 2014, nr. 51, s. 41.

¹³ *Ibidem*.

¹⁴ D. Ruskiewicz., *Życie w pojedynkę*, Wyd. Wyższej Szkoły Humanistyczno-Ekonomicznej w Łodzi, Łódź 2008, s. 20.

2. people who are single due to random reasons (a widow or a widower);
3. people who have returned to single life (divorced, abandoned or abandoned)¹⁵.

Janusz Gajda, guided by the conducted research, points to the dominant causes of loneliness in all three groups. The group of people who are single by choice are those who have experienced heartbreak and all the most terrible personal drama that accompanies it, and a huge fear of the next disappointment. These people also believe that they have not met a human who would meet the requirements set for him. It is also worth mentioning the upbringing in moral rigorism, which is a barrier to establishing closer emotional ties¹⁶. Excessive regard for the will of parents and too high requirements for a candidate for a spouse are also the most common causes of loneliness by choice.

Among people who are single for random reasons, women who have lost their husbands in accidents deserve special attention. They chose solitude, even though they could put their lives back together. However, the most important turned out to be love and attachment to the family and the conviction that no other relationship could replace the previous perfect marriage. The memory of a spouse who rises to the rank of an unsurpassed ideal fills the feeling of loneliness. In the event of death as a result of a long-term illness, emotional ties also gradually expire. People thus widowed are tired of life and remarriage is not considered by them at all.

The third group consists of people who have returned to solitude or have been condemned to it. According to Janusz Gajda, several types of causes can be distinguished here, the main plane of which is the extinction of positive feelings, often associated with discouragement, hostility and even hatred. This is especially the case with divorced people. Growing conflicts had destroy warm feelings towards the spouse, caused lasting resentment and mutual dislike. Breaking up a relationship ending in divorce is a relief and liberation from marriage. There are also cases where one of the parties treats the breakdown of the marriage as a failure in life, a deep disappointment, when the loved one tries to trample the feelings they have and leaves for another person¹⁷.

The above division raises some doubts, because many single people live in unlegalized relationships or maintain close emotional contacts. So I don't fully agree that they are single people.

The same author, analyzing the problem of loneliness in society, also divided its causes into three other groups: social, psychological and cultural causes. Among the social causes, an important role is played by the place of residence and the related possibilities of contact with other people, education, opinion in the environment, beauty (or lack of it, defects, disability) as well as socio-professional and material situation.

Psychological factors affect the deepest mental structures of a person and include complexes, including an inferiority complex, inability to establish contacts or an unreasonable ideal of love¹⁸.

Cultural factors include patterns, values and norms of coexistence adopted in the environment, which may be the cause of human alienation. Janusz Gajda cites the example of the United States, where emotional frigidity and a sense of loneliness are a consequence of the adopted assimilation pattern, leading to the creation of a homogenized nation¹⁹.

Stanisław Kawula divides the causes of loneliness into two basic groups. The first results from external circumstances that determine the phenomenon of individual loneliness.

¹⁵ J. Gajda., *Samotność i kultura*, op. cit., s. 67.

¹⁶ *Ibidem*, s. 67-68.

¹⁷ D. Ruskiewicz., *Życie w pojedynkę*, op. cit., s. 21-23.

¹⁸ J. Gajda., *Samotność i kultura*, op. cit., s. 66.

¹⁹ *Ibidem*.

These include: loss of emotional contact with a loved one, death of a spouse or loved one, breakdown of marriage (divorce, separation), work away from the family home or working at unusual hours (night shifts, shift work, working abroad), lack of friendship or social contacts, progressing old age, specific duties (e.g. caring for a disabled person, the elderly), social or racial discrimination (e.g. religious or sexual orientation), change of job or loss of job.

The second group of internal causes is associated with certain personality traits of a person, such as: low self-esteem, self-pity, pessimism, lack of self-confidence, unconsciousness, avoidance of company, lack of trust in others or avoidance of novelty and risk.

Psychologist and sociologist Józef Koźielecki also draws attention to the internal and external sources of loneliness, who writes as follows: „The causes of loneliness lie primarily in the inner world, in the structure of character, in the emotional sphere and in the factor of the operating system. One of the most common sources of this phenomenon is a too dark and inadequate self-portrait”²⁰. The feeling of loneliness arises when the image of a person's „I” is too dark and alien, when a person does not accept himself, hates himself, has a dark self-portrait and thus is not able to alleviate internal conflicts. This results in the lack of the ability to establish deep and lasting relationships with people, and it is impossible to conduct an authentic and lasting dialogue with them. Very often, people do not realize how important the image of oneself is in the relations between „I and others”, and therefore, instead of looking for the causes of loneliness in the inner world, they look for them outside themselves²¹.

3. Shadows and glows of a lonely life

The lack of common knowledge and the still ubiquitous stereotypes mean that myths about the everyday life of singles are growing around singleism as a relatively new social and demographic phenomenon. In today's society, which values family and relationships above all, people who live alone often face unfavorable opinions. From an early age, we know that our family expects us to get married and have children as adults. People who have a different plan and idea for life usually experience stigmatization and pressure from relatives and even strangers. Those who do not want to be perceived as „not quite normal” sometimes get into relationships just to be socially acceptable. However, it is much better to avoid an unwanted relationship and live peacefully and happily alone than to stay in a relationship with the wrong person just because of the opinion of others.

The society also negatively perceives singles as egoists focused on meeting their needs, ambitions and life and professional plans. Excessive individualism makes lonely people perceived as immature, difficult to live with, jealous and envious. There is also a stereotype of excessive sexuality, both for women and men. Men are perceived as homosexuals, women as sexually liberated feminists. What they have in common is an excessive will to enjoy life, consume, desire and focus only on their goals²². It is worth mentioning that women who choose to live alone are particularly critically assessed. Single women with a stable and high professional position are looking for men with a much higher financial and professional status. A single woman is a threat in the company of couples, you can send her a child for the weekend, because she certainly does not need a vacation or free time before Christmas. She is perceived as the one who will always be able to help, even financially, because she does not have her husband and children. In fact, a single person is in a much more difficult financial

²⁰ J. Koźielecki., *Człowiek wielowymiarowy*, Wyd. Żak, Warszawa 1996, s. 241.

²¹ D. Ruszkiewicz, *Życie w pojedynkę*, op. cit., s. 22-23.

²² A. M. Kola., *Seks w wielkim mieście czy samotność długodystansowca? Portret socjologiczny (polskich) singli, jako nowej grupy społecznej*, [in:] K. M. Wasilewska-Ostrowska (red.), *Różne oblicza samotności*, Wyd. Difin, Warszawa 2019, s. 43-44.

situation than married people, because they have to pay all the fees related to housing and everyday life.

Singles often believe that their condition is a temporary state. Most of them are negative about their life choices and experience their loneliness hard, as proved by the results of research conducted by Dorota Ruszkiewicz. According to the researcher, these are people terrified of their situation, „which appears as a nightmare”. Living alone also affects the sense of satisfaction with life and professional work. People living alone experience deep sadness, suffering, bitterness due to the absence of a loved one. These emotions are experienced by far more women than men. It just love is the most desired feeling for single people. It satisfies the need for affiliation, sympathy, acceptance and support as well as tenderness and the related physical and mental closeness. The lack of a life partner, next to the death of one's own child, parents, siblings, is one of the most deeply experienced states of consciousness. It penetrates the entire psyche, affecting many often distant spheres of life, completely unrelated to male-female cohabitation. What is worse, it is not uncommon for lonely people to experience nervous breakdowns, depression, and even apathy. The thought of the future fills them with fear, which is confirmed by sexologists, therapists and family advisors. In television programs, broadcasts or publications, they openly say that their patients are often people who ask for advice on how to establish contact with the opposite sex, how to overcome shyness and develop the ability to love. On the surface, they are perfect singles, but when we look inside, you can see that this lifestyle brings sadness and despair²³.

Nevertheless, one should also pay attention not only to the negative but also to the positive aspects of experiencing single life. People who live alone by choice may feel perfectly comfortable not sharing their lives with another person. They enjoy their own company, have hobbies, interests, passions and, above all, friends. As people who have learned to fully understand themselves, which helps them to see the needs and actions of others, they can give their friends and family much more attention than married people. Importantly, singles reconciled to loneliness are more open to their own development than married people, who very often rely heavily on their partner. Their profession and professional work are their passion, because when choosing it, they relied only on themselves and their intuition. At work, they are more productive, less things could distract them by things, which makes it easier to focus on the tasks entrusted to them. Time spent alone allows them to reach out to their imagination and increase their creativity.

For some people, being single is a way to live a happy, full life. Those who are comfortable with themselves tend to rely on themselves and trust their inner voice to guide them. In this way, they gain freedom and a chance to think about themselves and their needs, and not about the expectations of other people. Thanks to this, they also make better choices, because they feel a much smaller number of negative emotions and do not succumb to outside influences²⁴.

As we can see, loneliness can have a very rich developmental dimension, and living alone can be a good time if it is used properly.

4. The catholic church towards singles

For a full picture of the issue of single people, it is extremely important to look at singles in the light of the Bible and the tradition of the Church. The very first pages of Scripture say: Yahweh God said, „It is not good that the man should be alone; I will make him a helper suitable for him” (Gen, 2:18) Next, when The God created Woman, a The Man

²³ D. Ruszkiewicz., *Singiel-wybór czy modna maska samotności*, [in:] K. L. Kuklińska (red.), *Singlizm. Nowy styl życia w ponowoczesnym świecie*, Wyd. Trio, Warszawa 2013, s. 141-155.

²⁴ <https://facetpo40.pl/wolne-mysli/single-wybranie-zycia-w-pojedynke-to-nie-wstyd/> (online access: 03.01.2023 r.).

said: „This is now bone of my bones, and flesh of my flesh. She will be called Woman, because she was taken out of Man” (Gen 2:23). Paraphrasing the biblical words, one could be tempted to say that God said that it is not good to be single. However, this would be a great abuse, because God's plan of creating a man does not rule out being lonely as a way of a special life vocation²⁵. There are signals from the beginning of the New Testament „Now, as to the things in your letter to me: It is good for a man to have nothing to do with a woman” (1 Cor 7:1) and even praise of the solitary life (1 Cor 7:7-8) along with a whole host of glorious examples led by Jesus himself²⁶.

We all know the words from Saint Paul's letter to the Ephesians: „For this cause will a man go away from his father and mother and be joined to his wife, and the two will become one flesh. This is a great secret: but my words are about Christ and the church” (Eph 5, 31:32) they testify to the fact that the Church has always emphasized that the fundamental vocation of man is marriage and founding a family. At the same time, vocations to solitary life were born in Christian communities from the beginning: virgins and widows serving in various ways in the Church, and men choosing celibacy to preach the Gospel. Paul the Apostle in the First Letter to the Corinthians praises the single life, writing: „It is good for a man to have nothing to do with a woman, In my opinion then, because of the present trouble, it is good for a man to keep as he is” (1 Cor 7, 1 and 26). The Lord Jesus, in a conversation with his disciples about marriage and women's rights and whether it is worth getting married, said quite mysterious words: „But he said to them, Not all men are able to take in this saying, but only those to whom it is given. For there are men who, from birth, were without sex: and there are some who were made so by men: and there are others who have made themselves so for the kingdom of heaven. He who is able to take it, let him take it” (Mt 19, 11:12). With these words, the Lord Jesus describes the phenomenon of singles of his time, remaining celibate himself because of his identity as the Son of God and the mission of proclaiming the kingdom of heaven. Also, the Second Vatican Council, in the „Dogmatic Constitution on the Church”, teaches that „who are not bound by marriage can also contribute in no small way to holiness and work in the Church”²⁷.

Catholic theology emphasizes that every authentic vocation of God has a charismatic character, therefore the vocation to solitude must be for the good of the community, for the good of the neighbor. If being single means choosing to live „single” for personal reasons - career or fame, convenience or calculation, then it's hard to treat them as God's call and gift. If being single means being called to love one's neighbor in solitude, then it is a constant continuation of the original and fundamental vocation, when a lonely God and a lonely man met „in the beginning” and to love with each other. This vocation requires, like any other vocation, discernment whether God really calls to such a state and whether He is the originator of such a call. It is from this experience of loneliness that the single person is motivated and strong to act²⁸. This unconquerable force, which is love, is the basic evangelical criterion for evaluating „singleness”. It was about her that the „single” of St. Paul in Hymn about love, it all started with it.

Conclusion

Although single people are not a huge anthropological problem, their ever-growing number is worrying. There are so many cases of singles that it is difficult to judge this way of

²⁵ D. Kowalczyk., *Single w oczach Boga*, op. cit., s. 534.

²⁶ S. Morgalla., *Kosztowny wybór. Singiel w ujęciu psychologicznym*, [in:] J. Augustyn (red.), *Sztuka relacji międzyludzkich*, Wyd. WAM, Kraków 2014, s. 543.

²⁷ Sobór Watykański II., *Konstytucja dogmatyczna o Kościele „Lumen Gentium”*, 41.

²⁸ J. Prusak., *Powołanie do bycia singlem*, [in:] J. Augustyn (red.), *Sztuka relacji międzyludzkich*, Wyd. WAM, Kraków 2014, s. 547-548.

life in advance. Being single has several perspectives: psychological, social, and spiritual. It can mean for some people a sense of abandonment, deep loneliness, despair or isolation. It can also mean happiness, freedom and a sense of independence, which creates many opportunities for self-development. Such singles are far from the stereotype of a „deficient”, unhappy or egocentric person. The lack of obligations to family, spouse and children means that we can take on completely different tasks, missions in society and the Church itself. God does not want to call anyone to loneliness, but to fulfill his vocation, which can be realized both in marriage and in being single.

Summary:

Loneliness is one of the most serious problems facing humanity at the beginning of the 21st century. The dynamic development of civilization and the instrumentalization of life have caused millions of people around the world to suffer from loneliness. Today, it is even believed that it is a disease of civilization, and „sufferers” of this disease are called „singles”. This term, above all, gave lonely people a chance to get out of the crisis caused by ridicule.

Singles are usually portrayed as those who do not so much want to live alone by choice as their negative personality traits, consumerist attitude to life and sexual promiscuity mean that they cannot find a permanent partner. This media image is far from the real life of a single person. Not every single person is egotistical and irresponsible egocentric. Not everyone wants to live alone, because it is more comfortable, easier and more pleasant. It is worth adding that each single has its own story. Everyone bases their life choices on their own, often difficult and painful experiences. Very often this is a man whose life simply turned out in such a way that he failed to build a relationship with another person for various reasons and would give a lot to change it. Maybe there is some trauma, shyness, depression or other serious mental problem behind it, which makes it very difficult to open up to another person, and the currently fashionable „single state” is a kind of mask for the surrounding world.

Key words: loneliness, loneliness by choice, loneliness by necessity, single, singleness.

Streszczenie:

Życie w pojedynkę – świadomy wybór czy maska samotności?

Samotność to jeden z najpoważniejszych problemów ludzkości początku XXI wieku. Dynamiczny rozwój cywilizacji i instrumentalizacja życia spowodowały, że miliony ludzi na całym świecie cierpią z powodu samotności. Dziś uważa się nawet, że jest to choroba cywilizacyjna, a „chorych” na tę chorobę nazywa się „singlami”. Termin ten przede wszystkim dawał osobom samotnym szansę na wyjście z kryzysu spowodowanego ośmieszeniem.

Single są zwykle przedstawiani jako ci, którzy nie tyle chcą żyć samotnie z wyboru, ile negatywne cechy osobowości, konsumpcyjny stosunek do życia i rozwiązłość seksualna sprawiają, że nie mogą znaleźć stałego partnera. Ten medialny obraz jest daleki od prawdziwego życia pojedynczej osoby. Nie każda osoba jest egoistką i nieodpowiedzialnym egocentrykiem. Nie każdy chce mieszkać sam, bo tak jest wygodniej, łatwiej i przyjemniej. Warto dodać, że każdy singiel ma swoją historię. Każdy opiera swoje wybory życiowe na własnych, często trudnych i bolesnych doświadczeniach. Bardzo często jest to człowiek, którego życie potoczyło się po prostu w taki sposób, że z różnych powodów nie udało mu się zbudować relacji z drugim człowiekiem i wiele by dał, aby to zmienić. Być może kryje się za tym jakaś trauma, nieśmiałość, depresja lub inny poważny problem psychiczny, który bardzo utrudnia otwarcie się na drugą osobę, a modny obecnie „stan single” jest swoistą maską na otaczający świat.

Słowa kluczowe: samotność, samotność z wyboru, samotność z konieczności, samotność, samotność.

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